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VOL. VI.

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CANTON:

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1838.

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ART. I. *Christian missions in China; edict published in* 1836; *extracts from the Penal Code; with remarks, respecting the disposition and policy of this government towards Christianity, by the late Dr. Morrison.*

INQUIRIES have been made, and very frequently within the last few months, respecting the prospects of Christianity in this country. In former volumes we have stated what seemed to be the principal difficulties and encouragements in extending the gospel among the Chinese, within the limits of their empire. The object of this article is to lay before our readers a few facts and statements, which may aid them in forming correct opinions on this subject. The Romish missionaries have often attracted the notice of government; but until recently it was doubted, by some, whether Protestant missions would be viewed in the same light. Several voyages were made along the coast of China, and many books circulated among those who were eager to receive them. These voyages, especially that of the Huron and the expedition up the river Min, aroused the attention of the local authorities, who sent representations of those proceedings to Peking and likewise to officers of government in Canton. The emperor immediately sent down an edict, commanding the governor to investigate the subject secretly and rigidly, and also to ascertain who were the intruders on the coast, and the traitorous natives in Canton who had supplied them with books. Already three or four individuals, who had professed their belief in Jesus, had been proscribed and had fled from the country for safety; another one, who, we believe, made no pretensions to Christianity, suspected of having been connected with foreigners, was seized by the Chinese authorities in Macao, and, after examination, was sent to the governor in Canton: here for several months he was confined in prison, and was then sent into banishment, but where and for what length of time we do not know.

In the month of May, last year, Altsingah and Wang Tsingleën (the first the financial, and the second the judicial, commissioner, of the province) jointly published an edict, a translation of which appeared in the Canton Register of June 14th, 1836. Their excellencies first alluded to the existing laws on the subject, and to certain foreigners who in times past have clandestinely entered the country, and who, having been apprehended, were tried, and either strangled or expelled; they then spoke of the ships that had a few months before suddenly appeared in the waters of the provinces bordering upon the coast, distributing books "to persuade men to believe in the Lord Jesus;" and, after stating that half a year would be allowed any book-sellers or others, who had received such publications, to deliver them up to the magistrates, thereby saving themselves from punishment for past crimes, they concluded their edict by warning the people to reject 'corrupt doctrines' and to follow the ways of the ancient kings.—We intended to introduce here a translation of the edict, but the copy of it which we obtained has been either mislaid or destroyed. On second reference to the Register, we perceive, that the translation there given is of an edict from Lew, the chief magistrate of Nanhae, and was published on the 21st of May 1836: however, it seems to embody nearly the whole of that which was put forth by the two commissioners, to whom he is subordinate.

Since the appearance of that edict, but little, so far as we know, has been attempted in the distribution of books. Sometime last winter an excursion was undertaken to Hainan from Macao. A small native vessel was engaged for the voyage, a few books put on board, and the gentleman embarked. But, having proceeded down the coast sixty or eighty miles, the vessel was pursued, first by pirates, then by governmental cruisers; and finally the men themselves became mutinous, the books were thrown overboard, and the voyager, by the assistance of a friendly party in a boat, fortunately succeeded in reaching the place of his departure.

The following remarks, 'respecting the disposition and policy of this government towards Christianity,' were prepared by Dr. Morrison, a short time before his death, for a second edition of Milne's Retrospect of the Chinese mission; but the publication of that work having been abandoned, we introduce them here.

"The laws of China are an edifice, the foundation of which was laid by Le Kwei, full two thousand years ago. Successive dynasties have been building thereon ever since,—adding, altering, pulling down, and building up, as time and circumstances seemed to require. When sir George T. Staunton, in 1810, published his elegant translation of "the fundamental laws" of China, Christianity was not noticed in the Penal Code. But it has since been introduced, and in the very place where sir George thought it might have been looked for: see his note to section 162d, which is headed, "Magicians, leaders of sects, and teachers of false doctrines:" the Chinese heading is—*kin che sze woo, seay shuh*, "wizards, witches, and all superstitious practices, prohibited." The translation of the Penal Code contains

only four leaves under the division called "ritual laws;" and it is only here that the Chinese code has any direct reference to religion. Sir George, therefore, fairly enough expected something here, if any where, concerning Christianity; but he looked in vain, for nothing of the kind was then in the original. However, clauses were preparing in the 19th year of the late Keäking, about 1814, and, having been modified in 1821, were printed by his successor, the emperor Taoukwang, in 1826.

"I confess I was a little astonished to find Christianity classed with witches, wizards, and superstitious practices: but the rulers of the earth generally give hard names to religious systems of which they or their advisers disapprove: and some, indeed many, think that the classification does not do much injustice to what are merely the commandments of men. It is deeply to be regretted, that Christianity, as it appears in the New Testament, unencumbered by human additions, had not at first been presented to the eastern world. Even then, however, hostility might have been expected; for the fundamental laws of China are, in some things, incompatible with Christianity. In the first place *they require idolatry*. The 157th section, on the subject of court-sacrifices, makes not only the visible heaven and the earth, with the gods of the land and of the grain, but also the sun, moon, and stars, objects of worship. In a note to the 158th sec., on the crime of injuring or destroying altars, first, there are four great altars mentioned, which are dedicated to heaven, to earth, &c.; and then twenty-four others, which are dedicated to the sun, the moon, the constellations, the polar star, to the gods of the great mountains, the seas, and great rivers, the hills and little streams, &c., &c.; the original runs thus, *choo shin, urh-sheih-sze tan, keae shin sze yay*, 'for all these gods, there are twenty-four altars, on all of which sacrifices must be afforded.' Heifers, cows, sheep, and pigs are the victims; and the officers of government are the officiating priests. These acts of idolatry are performed at court, the seat of the supreme government, by the emperor and his ministers. In the country, throughout all the provinces, the governors, lieut.-governors, commissioners of justice, with all their compeers and subordinates, are required to sacrifice—to the *shin*, "the gods celestial" or gods of heaven; to the *ke*, "gods terrestrial;" also to the *shan, chuen, fung, yun, luy, yu, tăng shin*, "gods of the hills, rivers, winds, clouds, thunder, rain, &c." And further, they are required to sacrifice to the manes of deceased holy emperors, illustrious princes, faithful statesmen, scholars, and to the tablet of Confucius. Therefore, while the present laws remain in force, no Christian gentleman can ever engage in the service of this government. The religion of state is incompatible with Christian duty.

"Further; if *teën*, "heaven," means the Supreme Being, as some argue—erroneously in my judgment,—then by the 161st section of the Penal Code, private individuals are interdicted the worship of the true God. The *teën* is that which imperial and royal personages only may worship; it is a presumption, an assumption of rank not

belonging to them, to worship "heaven;" their offerings would be an indignity. The common people, especially women and those who have committed crimes, must not approach the *teën*. How different, how human, is all this, when compared with the declarations of divine revelation like the following: Jehovah heareth the groans of the prisoner; come unto me all ye that labor and are heavy laden, and I will give you rest.

"Another antichristian evil is, that the laws of China, unhappily, fully recognize the right of *domestic slavery;* and the children of slaves are the property of their masters. Slaves are punishable in a greater degree than free persons — the crime being the same: and violence against them, even murder, especially if committed by their masters, is punished in a less degree, than when the same act is done against one who is free. The same is the case with wives and concubines. The latter are little better, in the eyes of the law, than slaves.* These circumstances, and the extreme authority of parents sanctioned by laws, make the spirit of the Chinese code hostile to the introduction of Christianity, even if the code passed it over in silence, which we shall presently see is not now the case.

"Under the section to which the law against Christianity is annexed, every sort of folly, knavery, superstition, and crime, is mentioned or alluded to. The folly of alchemy, and the iniquity of Sodom, are both exemplified in most extraordinary cases. During the reign of Keäking (sa yfifty years ago), a priest of the Taou sect pursuaded a whole family of thirteen persons, that if they would retire with him to a certain hill on the borders of a great lake, he would so extenuate their bodies that they should ascend to heaven in broad day. They went with him, and all perished of hunger. The priest confessed what he had done, and was cut to pieces by government, as the murderer of a whole family. The other case, which is recorded under this section, and which occurred during the same reign, was that of a stripling, who, dressing as a woman, and learning to sew, &c., was twice married to men. The fact was at length brought to the knowledge of the emperor, who ordered him to be put to death. However, strange as it may seem, the commentary on the laws avows, that superstitious and foolish rites of the people are not interdicted on their own account, but because of their tendency to influence the minds of the multitude and occasion insurrection and rebellion. This govern-

* The *tse* and *tseë* (wife and concubine) are not well translated by the phrase "principal and inferior wife." If they were all wives, then the word *tse* might be applied to all. But it is not so: the *tseë* are servants, or hand-maids, not possessing the respectability and comfort of the *wife*, or mother of the family. It is their *true* condition of which I speak; for their degradation, in point of law, however, high in favor with their masters, renders their condition *servile* in the extreme. Since they are not wives, they are not allowed by law to use the word *husband*, but instead of it they must say *master* of the house. I know this usage has antiquity to plead in its favor, even the wisdom of our ancestors. Yes! the folly of patriarchs, and the wisdom of druids and of savages. Further; he who has a wife, and marries another wife *(tse)*, is, for bigamy, punished with ninety blows, which is next to death. See section ciii.

ment does not care of what religion a man is, as an individual, or whether he be of any religion or not. The giving of names and congregating the people are particularly offensive in the eyes of the government."

Thus far wrote Dr. Morrison. The law against Christianity, to which he alludes, forms the 6th supplementary clause of the 162d section of the Penal Code. Before introducing the translation of that clause, we will give a translation of the section to which it is annexed. The reader will perceive that our translation (made by the son of Dr. Morrison) is more close and literal than the version of sir G. T. Staunton; it has been prepared with special care, in order to present the subject as fully and impartially as possible before the public—a subject in which every Christian philanthropist cannot but feel a very deep interest.

SECTION CLXII.

Witchcraft and all superstitious practices prohibited.

ALL sorcerers and witches, all who raise evil spirits, all writers of spells, and charmers of water; all who invoke the phœnix and holy spirits; all who take to themselves names which imply these practices; with all persons pertaining to the associations absurdly named Melih Budha, Pelien, Shayming, or by whatever name designated; all without exception whose practices and doctrines are erroneous and heterodox, who have in their possession concealed paintings and images of worship (different from those in common use), who assemble multitudes to burn incense, who meet together by night and separate when day arrives, or who by any pretense of cultivating virtue inflame and mislead the people—shall, if principals, be condemned to be strangled, after remaining in prison the usual period, and their accessories shall severally receive 100 blows, and be banished for life to the distance of 3000 *le*.

If any of the people, whether soldiers or citizens, dress and ornament their idols, and tumultuously carry them in procession, with the accompaniments of gongs and drums, the leaders or instigators of such meetings shall be punished with 100 blows. If the heads of a village or ward, being privy to such unlawful proceedings, do not give information to government, they shall severally be punished with 40 blows. However, this law shall not be construed to extend to the customary and befitting popular meetings, for invoking, in spring, the aid of the terrestial spirits, and in autumn for returning them thanks.

Dr. Morrison's version of the "substance of the new law," which forms the 6th clause, under the preceding section in the original, is as follows.

People of the western ocean (Seyang jin, in Peking understood of Europeans, in Canton of Portuguese) should they propagate in the country, the religion of heaven's Lord (Teën Choo keaou, as the Romanists have designated Christianity), or clandestinely print books, or collect congregations to be preached to (keäng hwuy, 'talking assemblies'), and thereby deceive many people; or should any Tartars or Chinese, in their turn, propagate the doctrines, and clandestinely give names [as in baptism], inflaming and misleading many—if proved, by authentic testimony, the head or leader shall be sentenced to immediate death by strangulation;* he who propagates the religion,

Strangulation, in Chinese *keaou*, 'the silken-twist.' In similarly delicate phraseology, the rough European word beheading, or decollation, is called *tsun*, 'the charriot-cut.'

inflaming and deceiving the people, if the number be not large, and no names be given, shall be sentenced to strangulation after a period of imprisonment.* Those who are merely hearers and followers of the religion, if they will not repent and recant, shall be transported to the Mohammedan cities (in Türkestan) and given to be slaves of the begs, and other powerful Mohammedans, who are able to coerce them. Moreover, Tartars shall have their names erased from the register.

In case of a wide diffusion of superstitious speeches, which may have very important consequences; or in case of the people being deceived by spells and charms, or of wives and daughters being seduced and defiled; or in case of the mad practice of picking out the eye-balls of dying persons being had recourse to;† let the crime be deliberated on at the time of occurrence, and be punished according to its enormity.

If those who have received the religion repent and voluntarily give themselves up to government, and openly recant and come out of the sect, they may all be forgiven and may go unpunished. But if, after they have been seized and brought before government, they still obstinately adhere to the delusion, and will not be awakened, then the law must take its course.

Moreover, Europeans (Seyang jin) are strictly interdicted from buying land or having property in the country. All civil and military officers who may fail to detect Europeans clandestinely residing within their jurisdiction, and propagating their religion, thereby deceiving the multitude, shall be delivered over to the supreme Board, and be subjected to a court of inquiry.

This clause was revised and extended in the first year of Taoukwang (A. D. 1821).

Here, for the present, we must leave the subject. Our readers will severally form their own conclusions. The time may be near, when the revealed truth of God, in its perfect purity and glory, shall be published through all the length and breadth of this empire. Present prospects, however, are dark. The whole land is full of idols; strong delusions bind the people to their superstitious rites; and "the rulers take counsel together against the Lord, and against his Anointed." Nevertheless, the promises of Jehovah are sure; the Savior is omnipotent; and eventually he will draw all nations unto himself. Many primitive Christians, not fearing the wrath of kings and magistrates, went everywhere boldly preaching the gospel of Christ; and for a testimony of the word of God died as martyrs. The same commands, under which they acted, are in force now; and who will dare to say, that it may not yet again be the duty of Christians to act with equal boldness, and lay down their lives in attestation of the truth? A vast amount of labor, however, may now be performed without exposure to the least injury. Not to include the tens of thousands of natives in British India, and on the islands of the Indian Archipelago, who are most miserable and wretched for the lack of knowledge, there are probably not less than sixty or eighty thousand Chinese, within the same limits, to whom the Christian missionary can gain direct and free access.

* This is always supposed to be a merciful respite, but often encourages hopes which are soon to be dissappointed.

† This is commonly reported against the Romanists by the Chinese. Do they thus obtain "relics," or is it altogether a calumny? I suppose the latter.

ART. II. *Topography of Bankok: situation of the city; face of the country; river and canals; soil and productions; streets; buildings, private and public.* By a Correspondent.

BANKOK, the capital of Siam, is situated on both sides of the river Meinam, 'mother of waters,' about thirty miles from its mouth, measuring by the course of the river, but only about fifteen by a canal which crosses the 'great bend,' midway between Bankok and the gulph. The greatest extent of the city, including all commonly denominated Bankok, is more than six miles in the direction of the river. The breadth of either part, as separated by the Meinam, varies from one and a half to two miles. Bankok Proper is situated to the right hand, as you ascend the river, on a circular plot of ground, formed by a bend of the Meinam describing the western half of its circumference, and by a large canal which forms the boundary of the other half. Within these limits, a little distance from the water, stands the city wall, which is fifteen feet high and twelve broad, and describes a circumference probably of not less than six miles. The country about Bankok, as far as the eye or telescope can reach, is an entire level. Not even the least hillock can be seen to relieve the wearisome monotony. It is difficult to find in the city, or its vicinity, the least natural scenery, on which the eye can rest with any satisfaction or delight. Although there are forests of the cocoa-nut, betel-nut, palmyra, &c., not far distant, which might afford to a lover of nature some pleasure; yet these are almost entirely concealed from an observer in Bankok, unless he ascend a "mast head," or an observatory near the king's palace. A few bamboos, plantains, betel, and mango, trees, with a small variety of shrubbery, are interspersed among the dark and dirty buildings, which it must be confessed, seem pleasant in the absence of all other comforts belonging to natural scenery.

The Meinam is about a hundred rods wide at Bankok, where its course is exceedingly serpentine, as it is also both above and below the city. On entering Bankok, its course is first southwest, then south, then south-southeast, then east, then again southwest. It is truly a noble river. Ships of the heaviest burden are safely anchored near either shore. At Bankok, and to a great distance above, it is at all times under the influence of the tides, which rise from six to seven feet. In consequence of the great abundance of the water, at the close of the wet seasons, the current is very strong. But at the close of the dry seasons and beginning of the wet, the tide rushes up much of the time with great power. At such seasons the water of the river becomes a little brackish. The spring tides, in October, November, and December, overflow almost all the ground on which Bankok is built; and the ebbing tides of April, May, and June, leave a large majority of the canals dry many hours every day, to the no small inconvenience of

the inhabitants. The Meinam is the broadway of Bankok, while the canals are the inferior streets. Of these, there are many hundreds, intersecting each other at every angle. One, denominated the king's canal, flows out of the Meinam opposite to the city walls and leads down to the sea. Probably, however, it may be one of the natural mouths of the river. The water both of the river and the canals is at all times considerably turbid; but on standing a few hours it becomes in a good degree pure, and is rendered clear as crystal in a few minutes by adding a minute proportion of alum or sulphuric acid. The water thus purified is used for culinary purposes, by a few of the higher classes of the natives; but many of them, and all the common people, do not care to have it purer than their "mother of waters."

The soil of Bankok is entirely alluvial, and to a great extent argillaceous. A small proportion of quicksand is intimately mixed with it, which probably occasions the turbidness of all the streams, and renders their banks quite unstable. For richness this soil cannot be surpassed by any other on the face of the earth. In the vicinity of Bankok it is in a high state of cultivation, and is employed chiefly for gardens. Go out from the river, in almost any direction, you first find yourself in the midst of Chinese gardens, and then in extensive fields of paddy. The gardens produce lettuce, parsly, cabbage, sweet potatoes, yams, turnips, onions, peas, beans, maze, egg-fruit, oranges, limons, pomegranites, plantains, guavas, dorians, jack-fruit, mangosteens, mangoes, cocoanuts, betelnuts, sugar-cane, and countless other kinds, which cannot now be named. Onions do not grow well here. The probable cause is ignorance of the mode of cultivating them. Peas are rather a rarity. Beans are of an inferior kind, although abundant. Cabbage is also a rare article, and but recently introduced. Maize does not arrive at the greatest perfection, though it answers well for a substitute for that of American. All the other fruits, named above, together with very many not named, grow to the greatest perfection in this soil.

Excepting a few comfortable streets, within the walls of the city and a very few outside of them, there is scarcely anything that deserves the name of street. There are many which are so called, but they are little more than foot-paths, so narrow that two cannot walk abreast. The Siamese style of walking is precisely the 'Indian file' of the American aborigines. Their paths being raised a little out of the mud, by a scanty supply of brick, are quite tolerable to themselves, with their bare feet and bare legs, while they are scarcely passable to one who wears shoes. That carriages or beasts of burden of any kind can be employed in these lanes, is wholly out of the question. An American or European residing in the city sighs after no one of the pleasures of his own country so much as that of his former pleasant grounds, where he may enjoy free exercise. He seeks in vain for such enjoyment in Bankok.

The ordinary style of building is to erect two small houses in close proximity to each other, on the same level. One of these is occupied

by the husband and the other by his females. The posts are sunk into the earth three or four feet. The floor is raised six or eight feet from the surface of the ground, and above this the elevation of the room is ten or twelve feet. Thus the houses are all two stories high; but in consequence of the dampness and the spring tides, the lower story is seldom occupied, or even enclosed. Some of these buildings are made of teak boards, others are constructed of bamboo wicker-work; and some of bamboo slats, and a species of palm leaf. Many of the wealthy Chinese live in brick houses, having only one story. The floors of these are raised a little above the common level, so as to clear the high tides. The style is peculiar to the Chinese. Their external appearance is rather gaudy; and the rooms are close and dark. Such buildings line both sides of the street, denominated the great Chinese bazar. This bazar is about one mile in length, and affords a market of greater extent and variety than is usually seen in the east. The following are but a few of the many who occupy it, viz.: tailors, blacksmiths, druggists, goldsmiths, butchers, dyers, shoemakers, fishmongers, and venders of fruit.

Floating houses constitute no small part of the city. They line both sides of the Meinam, for a distance of six miles or more, and also many of the canals. They are chiefly inhabited by Chinese, and are principally occupied by merchants as shops. There is a remarkable similarity in their size and construction. Their base is about twenty by thirty feet; and from the floor to the eaves is eight feet. That their roofs may be sufficiently steep, and at the same time low, they are made double, as though there were two houses joined together, side by side. These roofs are covered with a species of palm leaf. Every house has a small wing on each end, and a verandah in front. One of their sides is made to front the river. As a whole, they are neat and pleasant. They are buoyed up above the water two or three feet, by means of bamboo poles. The front of each shop can be taken out at pleasure, and thus exhibit all its contents, so that in passing along in his boat, the purchaser has a continual display of merchandise before him, and in "shopping" he has only to sit in his boat and point out the article he wishes.

Within the ramparts of the city, is situated the palace of "his magnificent majesty," the king of Siam, towering quite above all other dwellings. It is a rich structure, and displays not a little taste. Around it are several wats (or temples) which, with their gilded spires and many whitened dormitories for the priests, give that part of the city a pleasant aspect. The buildings in this vicinity are constructed chiefly of brick, neatly whitened, with their roofs covered with tiles.

It remains to describe the wats. Within the city and its suburbs are about one hundred. Upon these the Siamese concentrate all their wealth, and taste, and hearts. As might, therefore, be expected, the temples far surpass, in richness and beauty, all their other buildings, the king's palace even not excepted. The best locations are chosen for them. The amount of ground occupied by a single

wat and its appurtenances is from three to five acres. A wat consists, generally, of one, two, or more, large and lofty buildings in the centre of the plot. They are constructed of brick. Massive pillars support the centre and roof of their spacious verandahs. The whole is neatly covered with a white cement, which gives the brick somewhat the appearance of marble. The doors are very large and numerous. The windows are closed with double shutters, made of thick plank. Both these and the doors are finished in the richest style. Some are ornamented with many varieties of colored glass, cut into small pieces, and set so as to represent various images. Some are finished with a profusion of gilding, others are thickly set with pearls. There is much in their external appearance to remind one of the churches in Christian lands. Each has but a single room, which, were it not for an immense gilded image of Budha, seated on a throne at its farther extremity, would give the visitor an impression that he was in the house of the living God: with but slight alterations they would be well adapted to public preaching. Is it too much to expect that some of them erelong will be converted into Christian churches?

These large buildings are surrounded by small pagodas, many of whose spires are gilded. Their bases are set with party-colored glass and earthen wares of the most showy character. They give a splendid appearance at a distance, but are found to be coarse on close inspection. Some of the pagodas display huge and frightful representations of Budha; some display a variety of evil spirits. And some represent, or design to represent, souls suffering the torments of hell-fire. In the back ground are the houses of the priests. Their workmanship is plainer than that of the buildings already described; yet they are tasty and spacious. There are generally from four to six of these houses at each wat. Dormitories are so many and spacious as to lodge comfortably a hundred priests, which is probably about the average number inhabiting every wat in Bankok. There are many other smaller structures designed chiefly to give variety and taste to the sacred enclosures; such as bowers, marble platforms, monuments, &c. The ground between the chief buildings, and in front of them, is very pleasantly diversified by brick, marble, and granite, pavements. Shade-trees and shrubbery are of rich variety, with flowers of beautiful hue. Some of the older wats have become so thick and dark with trees, and are so frequented by crows and other birds, that they seem somewhat like a superb castle in the wilderness.

ART. III. *Historical and descriptive account of China: volumes second and third; by Messrs. Murray, Crawfurd, Gordon, Lynn, Wallace, and Burnett.* Edinburgh: 1836.

THE first volume of this work was noticed in the Repository for last September; the second and third, excepting some parts of the latter, are quite on a par with that one. Language and literature; religion; government, and the political state of the country; national industry, and social state, manners, and arts; a historical account of British intercourse; a geographical description of the provinces; view of the trade and navigation to China; mathematics and astronomy; geology and mineralogy; botany; and zoölogy—are the leading topics: and each is treated separately, at considerable length. Our remarks and extracts shall be brief, yet sufficient to afford the reader a just and adequate idea of the work. Mr. Murray has evidently no personal acquaintance with the Chinese; and should he ever visit this country, he will look in vain for many of the "striking peculiarities," described in his book. His selection of authorities, also, is not good; he having often taken for his guides, works which were written when the Chinese empire and its inhabitants were very different, in some particulars, from what they now are. Moreover, when he has had the best books before him, he has, not unfrequently, failed to discriminate between what is and what is not correct. Like John Webb of Butleigh, who wrote in 1668, Mr. Murray seems to have sought chiefly for *memorabilia*, and to have received as verities whatsoever of this kind he could find written in books; and, *à la Chinois*, the more ancient and extravagant the narratives, the more implicitly has he followed them. Peculiar celebrations, peculiar buildings, peculiar names, peculiar forms, &c., &c., many of them "very striking," are conspicuous throughout the book. His orthography of Chinese names is in "good keeping" with the other parts of the work: it is neither English, French, nor Portuguese; nor does it conform to the *usus loquendi* at court, or in any of the provinces.

The first chapter of the second volume is long and labored, occupying a hundred and ten pages. Had the writer done nothing more than copy out entire paragraphs from the writings of Morrison, Marshman, Davis, Rémusat, Prémare, Klaproth, and Julien, his compilation, if judiciously made, would have been valuable. Now it is not so; and the reader, who has but a partial knowledge of the subject, will find so many erroneous statements in the chapter, as to prevent his believing any part of it, unless he knows, from better authority than Mr. Murray, that they are true. Frequent references are made to the writers mentioned above, and also to Montucci, Fourmont, Grosier, De Guignes, Amiot, Gaubil, Mohl, and others; but often it is not evident what and how much our author intends to have received on their testimony. Let the reader with us examine the following paragraph:

"The written language of China was originally framed on similar principles with the Mexican and the Egyptian, but under a somewhat different form. While the one represented objects by painting in colors, and the other by sculpture in relief (or an imitation of it), the Chinese never employed any mode except outlines drawn by a pencil on wood or paper. But the striking peculiarity is, that while the tongue has been cultivated for thousands of years, there has never been the slightest departure from the original system of expressing every object and thought by a separate character. No approach has ever been made to a *phonetic* alphabet, or one like our own, expressing the sounds of the human voice as used in speaking. Considering the various and decided changes actually made in the written language, and the important inventions in respect to the mechanical implements employed, this remarkable fact can scarcely, we think, be imputed to mere veneration for antiquity. It seems rather connected with peculiarities in the disposition and habits of the Chinese. The people of the west, and especially the Greeks, may be generally characterized as speaking nations. Oratory, discourse, and conversation, were the favorite modes of communicating ideas; and hence many of their most valued remains are harangues and dialogues taken from the mouth of the sage by his disciples or admirers. The Chinese, on the contrary, have been always a writing nation. 'They never,' said an Arabian traveler in the ninth century, 'answer by word of mouth to any business whatever, nor will they give any answer at all to anything that is not written.' The commands of men in power are made known by written placards borne before the officers who are charged with their execution. The counsels of ministers to their sovereign are submitted in written documents of peculiar name and form. There is little of what we call society, where men meet to enjoy themselves, or to display their powers in familiar intercourse. The most important part even of their formal visits are the written cards, announcing, accepting, and returning thanks for them. Speech is considered altogether a secondary and subordinate mode of communication. The idea, therefore, of making the written subservient to the spoken language, seems never once to have occurred to the mind of a Chinese. The hieroglyphic quality, or that of forming actual images of the objects to be expressed, can now be very faintly traced in the Chinese characters. De Guignes has even denied that they ever possessed it, and has advanced the extraordinary hypothesis, that they were corruptions of the Phœnician alphabet. The examples, however, of the early symbols supplied by Amiot, and more recently by Klaproth and Morrison,* remove every doubt that they were representations of the things intended to be expressed." *pp.* 19, 20, 21.

It is evidently true, that the Chinese language was originally framed under a somewhat different form from the Egyptian and Mexican; and it is probable, but not certain, that it was framed on similar principles with them. To us it appears plain that nothing is known, with any degree of certainty respecting the origin of either of the languages in question. A knowledge of the Chinese as now used, if possessed by Mr. Murray, certainly might have saved him from entertaining so many erroneous ideas of the language itself, if not from unfounded conjectures regarding its early history. What does he mean by this "striking peculiarity," 'that while the tongue has been cultivated for thousands of years, there has never been the slightest

* Amiot, Mémoires, tome i. p. 306, &c. Klaproth, Mémoires relatifs à l'Asie (2 vols. 8vo., Paris, 1826), tome ii, p. 101-131. Morrison's Chinese Miscellany (4to., London, 1825), Plates 1, 2, 3.

departure from the original system of expressing every object and thought by a separate character?' Farther onward, in the same chapter, he is more explicit: 'while with us, one word has often several different senses; in the Chinese, on the contrary, each character bears a single and precise meaning;' hence, "it is said" to be more copious than the European languages; and this circumstance, he suspects, with regard to facility of acquisition, is rather in its favor. The case stands thus: while with Europeans a word has various significations, each requiring a separate exercise of the memory; in the Chinese, on the contrary, every word has one, and only one meaning. Therefore the facility occasioned to the learner, by always knowing, in any particular passage, the single and precise meaning of each character, will more than counterbalance the perplexity experienced from a multiplication in the number of vocables. Again it is observed, that 2000 characters will enable a European to convey ideas upon any common topic, and that there are not a greater number used in the Penal Code of the empire. This last statement should be given, we suppose, on the authority of sir G. T. Staunton; and it is no doubt true: but does Mr. Murray fancy that only 2000 single and precise ideas are to be found in the whole code? The truth is, there are very few characters in this language that have but a single meaning; usually they have several; and this diversity in the meanings which are attached to the same character is by no means less, and is a source of no less difficulty, in Chinese than in English. The correctness of this remark may be exemplified on almost every page of Kanghe's or Morrison's dictionary. It is so evident, at first sight, to every one who has any knowledge of the language, that we even doubt if we have rightly understood our author, notwithstanding his repetition of his remarks.

It is not quite correct to say, that no approach has been made to a *plonetic* alphabet, or one like our own, expressing the sound of the human voice as used in speaking. There are instances, in Chinese lexicons, of a very near approach to a phonetic system.

Mr. Murray would next fain have his readers believe, that the Chinese are a nation of *mutes*. The people of the west are speaking nations; the Chinese, "on the contrary, are a writing nation." It is very true that the Greeks and Romans were fond of oratory and conversation: but were they not equally fond of the style? Their ponderous tomes leave no doubt on this point. The modern Germans, too, are they not a writing nation? Look at the periodical literature, the cabinet libraries, and cyclopædias, annually poured forth from the English press. In number, they far exceed the literary productions of the Chinese; and, like many of the modern works of the celestial empire, not a few of them are mere compilations. Witness the volumes before us. If Mr. Murray really believes that the Chinese never answer by word of mouth to any business whatever, nor give any answer at all to anything that is not written; or if he fancies that they have no gift of *the gab*, or fondness for conversation, chit-chat, and harangues, he altogether mistakes "the peculiar disposition and habits

of the Chinese." No people in the world are more loquacious than this, though "a writing nation" they truly are. Thousands we have seen in the streets, listening hour after hour to noisy story-tellers, or to the rehearsals of players on the public stage. And if the time ever comes when popular and deliberate assemblies shall be permitted here, certain we are that orators will not be wanting.

As in Europe, and among all civilized nations, "the commands of men in power are made known" in writing often, and scarcely less often orally, at least, not less frequently than they are so given in Europe; it is very common, too, with the authorities here, to make known their commands by placards pasted up on the gates and walls of the cities, in the markets, and other places of concourse; but never have we seen, or before heard of, placards being borne before the officers who are charged with their execution. The ordinary counsels of ministers to their sovereign, submitted in written documents, have nothing more peculiar in "name or form," than belong to similar papers in the courts of Europe. It is erroneous to suppose that men do not meet here "to enjoy themselves, or to display their powers in familiar intercourse." Equally far is it from the truth to say, that "the most important part, even of their formal visits, are the written cards, announcing, accepting, and returning thanks for them." Nor is there the least foundation for affirming, "that speech is considered altogether a secondary and subordinate mode of communication."

We should like to see a second edition of Mr. Murray's book, with all that is erroneous printed in black letter, so that the relative proportions might be seen at a glance, on opening the several volumes. The paragraph which we have just had under review, would make a black page indeed; but we fear it would not be a solitary one. On many pages, one half or two thirds, and sometimes nearly every line, would appear in black. In reading the work we marked scores of paragraphs which should have been corrected or expunged. Besides the palpable errors, there are many sentences so vague that it is utterly impossible to determine what the author would mean. He is speaking of "married words," that is, compound terms, when he says:

"Even in the very inartificial arrangement mentioned by sir G. T. Staunton, where, *moo*, signifying a tree, *moo-moo*, is a thicket, *moo-moo-moo*, a forest; the last two [two last] are still real compounds. Thus the Chinese, after all, even in their spoken tongue, possess resources equal to those of other nations. Still it is a most singular circumstance, that while in very rude dialects these compounds have been run into each other, and their angles, as it were, rounded off, so as to combine into one word, no such union has taken place in Chinese; and its primitive syllables continue still to be sounded completely like separate words. This seems accountable only by the circumstance, already mentioned, that a paramount importance is attached to writing, and a very secondary place allowed to speech.

We have not sir George's work at hand, and do not remember how he has explained the subject, but we challenge any one, who is not conversant with the Chinese writing, to tell what our author means by his *moo*, *moo-moo*, and *moo-moo-moo*, so inartificially arranged. If he

knew himself, it would have been only fair to have given the explanation. One of the several characters which are pronounced *mŭh* (not *moo*), according to Morrison's Dictionary, means 'a tree;' the same character *(mŭh)* being doubled, yet so as to form a new word, becomes, not moo-moo, nor mŭh-mŭh, but *lin* 'a grove;' and when trebled it forms a new word, which is not moo-moo-moo, but simply *săn*, which means 'a woody appearance.' The three words *mŭh*, *lin*, and *săn*, are distinct monosyllables, whether written or spoken. The meaning of what follows *moo-moo-moo*, quoted above, we will not undertake to conjecture.

The second chapter is occupied with remarks on the religion of China. The first paragraph is a good index of the whole. "Religion in China presents an aspect extremely peculiar." "The national religion, namely, that professed by the learned and the great, and which has always labored to proscribe every other, is founded on very simple principles, comprising scarcely anything that can be branded with the name of idolatry." *Scarcely anything that can be branded with the name of idolatry!!* "The belief of an Almighty superintending Power," he says, "comprehends almost the entire circle of orthodox faith and observance." If the reader, after perusing the first article in this number, has any doubts on these points, we beg he will turn to the Ta Tsing Hwuy Teën, and the Ta Tsing Leuh Le, where under the head *le*, "rites and ceremonies," he will find most ample and unequivocal testimony diametrically opposed to Mr. Murray's affirmations. A brief sketch of what constitutes the state religion of the Chinese may be found in our second volume, at page 49. That article was written by Dr. Morrison, and we know that, "though incomplete, it is faithful as far as it goes;" and it goes far enough to settle the question before us.

The government and political state of China form the leading topics of the third chapter, which contains a full complement of erroneous statements. The remarks respecting the literary examinations, the use of the bamboo, and the infliction of capital punishments, are "peculiarly striking," though very far from being correct.

The fourth chapter gives us a view of the national industry of the Chinese. "A deep veneration for agriculture is inscribed on all the institutions of China." "A homage to this primary art, altogether peculiar to the Chinese, is still seen in the annual celebration, by which the emperor makes a show of performing its operations." An annual festival is also celebrated in each province, described by Mr. Murray in the following language, not a word of which is correct.

"The governor marches forth, crowned with flowers, and accompanied by a numerous train, bearing flags, adorned with agricultural emblems and portraits of eminent husbandmen, while the streets are decorated with lanterns and triumphal arches. Among other figures is a porcelain cow of enormous magnitude, carried by forty men, and attended by a boy, who represents the genius of industry; at the close of the procession the animal is opened, and found to contain numerous smaller cows of the same material, which are distributed among the people. *p.* 195.

In this narrative, as in many others contained in our author's "complete account of China," there is a "striking resemblance" to what actually does occur. But no such near approach to reality is discoverable in the following: "The stage-barges, which convey the mandarins and other high officers, are, as it were, floating palaces, where all the splendor of an official mansion is maintained." In the approach to Canton by the Bocca Tigris, "fishing boats are arranged in long rows, leaving intervals like streets for the large ships to pass through."

The following are some of the "striking peculiarities" which we have noticed in the fifth chapter, respecting the social state, manners, and arts. A man who has reached, unmarried, the age of twenty, is considered a prodigy; while a young lady, arrived at eighteen in single blessedness, bemoans herself as in the most distressing and alarming condition. p. 263. So great is the influence of the empress-mother over the sovereign, that, as long as she lives, he is scarcely a free agent. p. 278. To supply the emperor and grandees with wives and concubines is the object of a regular traffic, of which the chief seat is the gay city of Soochow foo. The dealers go round the country, buying up all the female children who afford any promise of beauty, who, after a course of fashionable training, they sell for 500 or 600 guineas each. p. 280. When a man furnishes his house, a coffin is the first and most expensive article; and as soon as he is dead, one of his relations mounts the roof of the house, and three times calls upon the soul of the deceased to come back and reënter his body. After due preparation, the body is borne to the grave, covered with a spacious canopy, laid upon an extensive framework, which in some cases requires upwards of sixty bearers. p. 284. Some lanterns are of stupendous size, measuring twenty-seven feet in diameter; the more ordinary ones are about four feet high and three feet in diameter: at the feast of lanterns, every street, and the *windows* of every house, are illuminated by them, making a most brilliant show. pp. 289, 290. Open violations of the laws are comparatively rare; and in domestic life, with a few serious exceptions, the conduct of this people seems on the whole laudable. p. 294. The result is, that although there is no national provision for the infirm and unemployed, nor any private associations for their relief, and though the laboring-classes are generally poor, it is believed, that through the kindness of relations they are never reduced to absolute want, nor to the necessity of begging on the public roads. p. 295. These quotations—and their number might be increased to a very great extent, are put forth by Mr. Murray as grave matters of history "to instruct a British reader."

A historical account of British intercourse with China forms the sixth chapter, and closes the volume. "It can pass."

On opening the third volume, we are first entertained with "a geographical description of the Chinese provinces." It is every way equal to the "general view of China," given in the first volume; to those who have read the chapter, comments thereon will be of no

use; to those who have not, an extract or two will give a more "striking impression," than any remarks of our own. We select descriptions of places and things which are well known to thousands of "our countrymen." They are admirable; and we hardly know which to admire most, their graphic beauty, or the patient research of the author, "who has made every exertion," as he says, to render his work complete.

"The factories of the Europeans are spacious structures, situated without the walls, and ranged along the water. The English house is particularly large and commodious, affording, according to Mr. Barrow, a more comfortable residence than the most splendid palace of which the empire can boast.* It is built in a style of mixed oriental and western architecture; and an elegant veranda commands grand views up and down the river. The beach is covered with vast piles of goods which have been landed from the country-boats, ready to be transferred into others for conveyance to the ships at Whampoa. The crowd of clerks and porters running to and fro, and vociferating to one another; the numberless boats upon the water, crowded with people, pigs, and poultry, render this, in Mr. Wathen's opinion, the most tumultuous and noisy scene in the whole world; the buzz is deafening and almost intolerable. * * * The English gentlemen have liberty to make short excursions into the country, or to the shores of the river and bay, which present in many places agreeable and beautiful prospects. Sumptuous entertainments are given to them by the hong merchants, and they even receive visits from the hoppo or chief officer of revenue; but they seldom or never see the greater mandarins, who affect to hold in contempt everything connected with commerce.†

"In the approach to Canton by the Bocca Tigris, at the distance of twelve or fourteen miles, is the fortified station of Whampoa, above which no European vessels are permitted to ascend. Here, also, is a chop-house, as it is called, where even boats are subjected to strict examination. Farther out, on the western side of the entrance, the Portuguese settlement of Macao, scarcely eight miles in circuit, lies on a small peninsula projecting from a territory called an island, though separated from the continent only by river-channels. This city, though it has lost its early importance, is still handsome and well built, and according to Staunton contains about 12,000 inhabitants, of whom more than half are Chinese; but other authorities raise the number to 30,000, and even higher.‡ The government interdicts strictly all communication with the country, a wall being built across the isthmus, and closely guarded, which the Portuguese are never allowed to pass. They are, indeed, represented as extremely subservient, and are defended by a garrison of not more than 300 black soldiers. The government having so closely hemmed them in on this little spot, seem to have ceased to consider it as part of the celestial empire, and allow the English and other foreign merchants to place their families there, while they can proceed to Canton only for purposes of trade. The peninsula is rocky, and the cliffs are of varied and highly picturesque forms, presenting from their summits magnificent views of land and sea. A chasm in the loftiest of these formed the cave of Camoens, on a stone seat in which that most illustrious of the Portuguese poets was accustomed to sit and compose. It is still held in reverence, though Mr. Ellis, with some reason, doubts

* Travels, p. 609.

† Wathen's Voyage to Madras and China (4to., London, 1814,) pp. 185-187, 192, 193, 196-198, 210, 206.

‡ Abeel, Journal of a Residence in China and the neighboring countries from 1830 to 1833; (12mo., London, 1835), p. 35.

the good taste of enclosing it by an abutment of masonry. On a spot of broken ground adjoining is his garden, still cultivated, and filled with beautiful trees and shrubs irregularly disposed.* On the opposite side of the Bocca Tigris is the island of Lintin, already mentioned as the seat of a most extensive contraband trade." *pp.* 33, 34, 37.

The view of the trade with China, furnished in the second chapter, is more accurate than any of the preceding parts of the work; yet it cannot serve as a very safe guide to those who are engaged in this commerce, though it may afford the general reader "a comprehensive view" of its present extent. The writer estimates the whole of this trade at ninety millions of dollars, or, in round numbers, at about twenty millions sterling. He regards it as yet in its infancy; and thinks there are two ways in which "a general trade" might be carried on. "We may take possession of an island, and there form a commercial emporium; or an intercourse might be maintained with additional ports "by smuggling." No doubt either of these methods *might* be effected; but whether it would be right to do so; and if right, whether it would be expedient; are points on which there is a diversity of opinion. There is, we think, a better way, and one which deserves early and careful consideration: it is by the establishment, through the joint agency of western nations, of friendly relations with this government, upon those broad principles of reciprocal rights, which, wherever enjoyed, never fail to prove mutually beneficial and satisfactory.

On the subject of imports, the propriety of the measures suggested and recommended by our author, will be questioned by some, and denied by others. He says, "We are encouraged to suggest (the importation of) colonial spirits, or that manufactured from sugar, from perceiving that the Chinese in the Indian islands are large consumers of Hollands or Geneva, and knowing that there is no good and can be no cheap spirit prepared in their own country." p. 74. Thus the Edinburgh Cabinet Library would encourage the importation of alcoholic spirits. It is quite true the Chinese have none that are *good*, though they think they have, and are satisfied with the price they have to pay for such drink; so that even as a matter of gain we would never encourage the importation of such an article.

As the question whether it is right to embark in the opium-trade is still in the hands of able correspondents, we quote the following paragraphs without comment: the writer, who we suppose is Mr. Crawfurd, gives his reader the following remarks respecting its manufacture and traffic.

"It occurs to us, that it may be possible to introduce among the Chinese the *sulphate*, or other natural salt, of *morphia* as a substitute for crude opium, which, in its present state, is a manufacture of about the same degree of refinement as pitch or tar. The opium, before it is smoked by them, is known to be boiled and purified: the result of which process has been ascertained, by a chemical analysis, to be no other than a rude morphia. Now, if the well-prepared article, which contains the essence of the drug in about

Wathen, p. 170-173. Staunton, vol. iii. p. 432-438. Ellis, vol. ii. p. 304.

one sixteenth part of the weight of the raw material, could be introduced, many advantages would follow:—it would be cheaply and conveniently transported to China with little risk of seizure,—the natives would be saved their own imperfect and wasteful operation,—and they would be supplied with a more wholesome commodity, which might be conveyed to them at a smaller cost than even the precious metals. Britain also would become the seat of a new and extensive branch of manufacture,—for we cannot suppose that in any other country it could be conducted so advantageously. Certainly the participation in a rising branch of trade which, even at present, gives employment to three millions and a half of British capital, and is obviously capable of a very great extension, is well deserving of national consideration.

"Two objections have been urged against the opium-trade; namely, that it is discreditable as an evasion of the national law of China, and that the drug is deleterious to the health of the consumers. These are easily answered. If the Chinese government impose absurd rules—if they set themselves in opposition to the practice of other countries—and above all, if they make laws which they have no power to enforce, and which even their own subjects openly set at defiance, they must take the consequence of their folly. The fact is, that the sovereign, and especially his principal officers, do not expect that their decrees on this head are to be obeyed, and they enforce them only partially, and for the purposes of extortion. With respect to the deleterious quality of the drug, we consider this opinion to be a mere prejudice; for opium, as it is prepared by the consumers, when taken in moderation,—and it is much more rarely taken in excess than ardent spirits, or malt liquor, or wine, in European countries—seems in no respect more pernicious than any of these intoxicating beverages. It is, in fact, not the use but the abuse which is hurtful. Men of all ages and countries solace their cares with some intoxicating material or others; and whether this be brandy or wine, as in France, ale, as in England, whisky, as in Ireland, fermented mare's milk, as in Tartary, the expressed juice of hemp, as in some parts of India, or opium, as in China, is a matter of comparative indifference,—depending on the taste, habits, or caprices of a people." *pp.* 63, 64.

A view of the navigation to China by different routes forms the third chapter, including 126 pages. It is a very poor essay, fitted neither to assist the mariner, nor to "amuse or instruct a British reader." Nearly the whole of it is either mere compilation from Horsburgh's Directory, or from some old observations, in manuscript we suppose, made thirty or forty years ago. A few pages, including notices of all the recently discovered dangers, with remarks respecting the relative advantages of the several routes, the times of sailing, the typhons, &c., might, for want of something better, be admissible in a historical and descriptive account of China.

Most of the last half of the third volume is occupied with astronomy and natural history. The strictures on the history of astronomy, meet our own views of the case: *this science* "has always been in the state of an edifice which is continually destroyed as often as it rises one stage above the ground." Professor Wallace has treated the subject faithfully, and exhibits it to the reader just as it is.

Scarcely less satisfactory is the account of geology and mineralogy. In truth, however, it can hardly be said that "China is to a considerable extent visited by earthquakes." We question the correctness of the story about Yushan in Szechuen; and doubt whether there are

any hills in Kwangse, "from which every third and fifth night flames are seen to issue." Nor have we met with satisfactory evidence of the abundance of mineral wells in China, though their existence is not improbable.

The late professor of botany in king's college has likewise performed his part of the work very well. He esteems too lightly the Puntsaou: the extracts, however, which he has made justify his opinion; but those extracts do not afford a fair samole of the character of the Chinese original.

In the last chapter, that on zoölogy, we meet again with Mr. Murray, or some one else who writes exactly like him. See

"The rivers, lakes, pools, canals, and even ditches, are full of fish; and there are boatloads of water containing spawn, which is carried to distant parts, where it cannot naturally be so easily procured. The young fry, when so small as to be almost imperceptible, are fed with certain lentils, which flourish in the marshes, or with yolks of eggs. *p.* 431.

"In the province of Kiangnan, a very large fish is brought from the Yellow river and the sea, and which is taken by means of extensive flat meadows, covered by water, but so ingeniously contrived as to be capable of being suddenly left bare, as soon as a certain number of them have entered those treacherous shallows. *p.* 432.

"The Chinese are known to follow the singular practice of hatching the eggs of fishes under fowls. For this purpose they collect the spawn from lakes and rivers, place it in vessels, and dispose of it to the proprietors of ponds. When what is called the hatching-season arrives, they empty a hen's egg of its natural contents, and substitute for it the gelatinous spawn. The opening is then closed up, the egg is put under its natural parent, and is, after a few days, removed, reopened, and placed in a vessel of water warmed by the heat of the sun, where it is kept till the young fish are developed and acquire sufficient strength to bear the ordinary temperature of the larger masses of fluid."* *p.* 435.

Here we close the book, to which we must refer those who may have any doubt respecting the justness of our strictures. We did not expect to find so much to censure, with so little to commend; and we shall be sorry if in either respect, we have exceeded proper bounds. When a new book comes before the public, and holds out promises which are not fulfilled, there are just reasons for complaint against its author. If the work is a bad one, or contains on the whole such an amount of errors as to overbalance its merits, and thousands of volumes are sold and read, thus unprofitably consuming much time and property, loss and injury are necessary consequences. Some parts of Mr. Murray's work we fully approve; but others, we think, had better never been published.

Bulletin Universal. 1829. n. 82. [*Bulletin Universal!!!*]

ART. IV. *Outline of a consular establishment for the United States of America, in Eastern Asia.* From a Correspondent.

[To us the consular establishment, proposed by our Correspondent, seems so feasible, so desirable, and even necessary for the preservation of peace and the security of international rights, that we sincerely hope it will soon be in operation. If the American Congress can send out ships on voyages of discovery far into the South Pacific, they will find equal encouragement for maintaining an efficient consular establishment, with a few of their best vessels, in these eastern seas. There should be no unnecessary delay in carrying this plan into execution. Both the honor and the interests of the United States demand something of this kind, as do also their obligation to other nations and their own people. Great care should be used in the selection of men, in order to secure those qualified for this service. Hitherto there has been so much bad management on the part of the western governments, in sending hither their agents, that the repetition of any such measures at once excites suspicions and alarm. The proposed plan will give no just occasion for such feelings, and when in successful operation it will do much to promote confidence and goodwill.]

THE right of sending diplomatic agents, or representatives, is a natural right of sovereignty. All powers competent to treat with other powers, in their own name, may exercise this right of sending ministers. This right may be, and often is, delegated,—for instance, to the governor-general of British India. The right to send, and the obligation to receive, embassadors, are not, however, correlative. The former is a *perfect* right; the latter, an *imperfect* obligation. No government is under a perfect obligation to receive the minister of any other government, unless bound by treaty. Still less is it obliged to grant him a permanent or perpetual residence. If willing to receive him, it may dictate the terms of the reception. To refuse to receive a public minister, is no ground for breach of peace and amity. Nevertheless, the refusal, unless for peculiar reasons, is deemed unfriendly, and, say the books, with mock solemnity, "it may be attended with serious consequences." In this maxim of the European law of nations,—that there is no obligation to receive embassies, much less resident ministers,—the Chinese concur entirely. As to the unfriendliness of a refusal or dismissal, they protest they do not mean it so, and they manifest no proper sense, no becoming apprehension, of the aforesaid serious consequences.

The European code is equally explicit on the admission of consuls. Not only a reception, but the exequatur of the supreme government of the place of residence must be granted, before the consul can enter on the execution of his functions.

This useful class of public servants, dates from the 12th century. The usefulness of a body of commercial agents, first became apparent on the shores of the Mediterranean, consuls were then appointed by the wealthy and trading states of Italy. With the extension of

commerce, consular establishments extended also; and in our times, there are few ports so remote or so unimportant, as to be beyond or beneath their ramifications. We have not been able to find any account of the composition and powers of the early Italian consulates. In the commercial cities of Spain, '*consulados*' existed prior to the discovery of America, and thence, they were transplanted to Mexico, Lima, Manila, &c. These were, however, commercial tribunals, domestic, and not international, in their character and functions. The resemblance in name, seems to be the only reason why we find them classed and described along with *foreign consulates*. In this contact, some portion of the judicial character of the 'consulados' seems to have been wrongly imparted to foreign consulates.

The powers of consuls differ in different countries, and under the varying definitions of political writers. Among European governments, the French has invested the consular office with most dignity and importance. The French consuls are forbidden, books say, to engage in trade, and foreign consuls in France, enjoy a portion of diplomatic inviolability. Among writers on national law, Vattel is on the French side, and claims for this office the most respect and deference. But the greater number of governments and authorities have conspired to spoil the consular character, until not a shred of ministerial honor or privilege is left it, in law or usage.

In British and American law and practice, the consul is merely a commercial agent, entrusted with the care of seamen, the prosecution of private claims, the settlement of intestate estates, the granting of certificates, the protection of property wrecked, &c. He is also a kind of counsellor to his countrymen abroad, a friend to travelers and scientific men, and a special correspondent of his government, on commercial subjects. In countries with which his government has diplomatic relations, he is subordinate to, and corresponding with, the minister resident. Where no such relations exist, he communicates directly with his government. As to his powers, it is held that the British or American consul has no judicial authority. Even the right of police jurisdiction over crews of his own countrymen, while on board ship within his consulate, is not now conceded. As to privilege, the consul has no immunity from the civil, criminal, or municipal jurisdiction of the place, in which he is resident. If he offend, he may be arrested, sent home, or punished; that is, he is subject to all legal pains and penalties, with the especial addition of banishment. An exception, as to power and privileges, is found in the case of consuls to the Levant and the states of Barbary. There the consuls of Christian nations have been, in fact, diplomatic agents, duly accredited, and under the protection of treaty stipulations. The usual permission to trade, is denied, in their case, as if to counterbalance the gift of so extraordinary privileges. Hence it appears that there is no harm in still calling accredited commercial agents, by the name—consuls.

The consular establishments of Great Britain and America, resting on this basis, seem not to answer the purposes of their creation, or to satisfy their respective governments. At least, we have met with severe,

and apparently just strictures on the expensive and inefficient system of the former power, and have heard like complaints of the American consulates, in the department of state at Washington. We do not intend in this article to touch the consular system of Great Britain, much less that part of it which respects China. That part, we say, because, call the British political envoy to China by whatever name, he is, in Chinese acceptation, either a tribute bearer, or a commercial chief, that is, a consul. The former office is in abeyance until the next embassy. As to the latter, Chinese and British ideas very nearly correspond, the former recognising the consul only as a controler of turbulent seamen, and as the headman or foreman of his nation. Judicial power may be added, and liberty to trade withheld, but a recognition under treaty, is still wanting, to raise the British resident from a consular to diplomatic rank and character. Such a recognition is extremely desirable, but until it be drawn or wrung from the Chinese government, we cannot rank the resident as an international officers, higher than a consul, and by no means with the accredited officer, under that name, to the Levant or Barbary. It is to the American branch of this subject, that our attention has been engaged, by meeting recently with the "Report on the consular establishment of the United States," made to the senate in 1833, by Edward Livingston, then secretary of state, but which has never since been acted on by Congress.

From this report, it appears, that the consular establishment of the United States arose out of the act of 1792, the principal object of which was, to give effect to a convention with France, on the subject of consuls. When this convention was afterward annulled, the provisions, which authorise consuls—'to receive protests and declarations, to give copies of acts under the consular seal, to settle the intestate estates of American citizens, to secure property saved from wrecks, to provide for the deposit of ship's papers, and to afford relief to destitute American seamen,'—were left standing. The act of 1803 renewed these provisions, and further enacted, that 'the specification of certain powers, and duties to be performed by consuls and vice-consuls, shall not be construed to the exclusion of others, resulting from the nature of their appointments, or any treaty or convention, under which they may act.' The able author of the report proceeds to insist on a legislative definition of these 'powers and duties resulting from the nature of their appointments' and strenuously recommends that the American consuls be paid by regular salaries, and forbidden to engage in commerce.

The list of consuls and commercial agents, given at the close of the report, amounts to one hundred and fifty-six. Their places, the secretary proposes for the present, to dispose of, as follows.

Thirty consuls, at $2000 - - - - -	$60,000
One hundred and twenty-six vice-con. and agents	126,000
together	$186,000

For this annual cost, he calculates, that the consular establishment of the United States may be redeemed from its degradation, and 'its offices filled with men of talent, education, and respectability of character; commanding the respect of the functionaries of the ports in which they reside; doing honor to the national character; and devoting their whole time to the duties of their office.' Doing honor, say we, to their own disinterestedness, not to the character of the country which estimates the life of the talented, educated, devoted citizen, spent in lonely, remote and costly residences, at $1000 per annum!!

There is reason to believe, that the United States are soon to act a prime part in the drama of maritime influence and ascendency. The American people are aware, that the time of their feebleness is past, that they may now advance far on the policy of Washington, and fearlessly throw their whole weight into the scale of universal amelioration. The late attempts to negotiate treaties with Muscat, Siam, and Cochinchina, attest that these distant countries have not escaped the notice of the American executive. The appropriations for the expedition of discovery, now fitting out for the South Pacific, attest that liberality is not wanting in the American Congress. The same authorities will admit and grant whatever the renovation of the consular system requires, in its general provisions, or in particular application to the regions around us. The establishment will not be sacrificed to a false economy. We do not suppose that this article will command a new consular establishment for our part of the world. Let it, however, be the means of eliciting opinions as to what kind and amount of action, the United States can and should exert, in eastern Asia. To this point we will return presently. First we wish, to give our full assent to Mr. Livingston's opinion, that the reörganisation of the system in question is due, first to the officer, secondly to all having official business with him.

First. It is due to the American consul to raise him above the contributions and the alms of his countrymen, and above collision with the officers of the naval service. Four dollars for the deposit of a ship's papers, two dollars for an act under the consular seal, one dollar for a debenture certificate, half a dollar for a certificate to the discharge of a seaman, 2½ per cent. out of the wages paid him on discharge, are the present scale of remuneration. Liberal only with the money of the dead, government empowers the consul to charge 5 per cent. on the settlement of the estates of persons dying intestate within his consulate. On the voluntary declarations or protests of parties applying, he is expected to charge the usual fees of public notaries. This unhappy mode of collecting the consular *viaticum*, seems to have impressed Mr. Livingston very strongly. He pronounces the system "degrading to the officer, and the misunderstandings attending it, injurious to the reputation of the country." But, beyond this, it is apparent to every one, that there is a large class of services, not specified in the above list of rewards (or punishments), for which the United States' consul receives no compensation whatever. For his letters to the department, his commercial returns, his general coöperation

with government, in short, *for all his public services*, he receives not a dollar. *Bonds*, however, he must give for their due performance. Two alternatives are left him, the *virtue* of resignation, and the *right* of resignation. Under such circumstances, Mr. Livingston supposes that the consular post is sought, "for the advantage and the influence it will give to extend the commercial affairs of the officer." To us speculation on this point seems like conjecture why men become hong merchants. But services, without pay, are not all that the American government demands of its consuls. The following are further requisitions. "The consul's business should be transacted, if possible, in another apartment from that in which his ordinary affairs are carried on;" but, "*no allowance is made for his office rent, or for the expenses of his office.*" "Statements of fees received and commercial returns are to be made half yearly;" "all communications to the department must be made on foolscap paper, leaving an inch of margin all round the page, and duly enclosed;" "letter books and books of record must be kept by every consul;" but, "*no provision is made for the consul's stationery.*" To work for nothing and find one's self, is a common expression for serving a hard master. The American government, though the only one upon earth burdened with a surplus revenue, cannot afford to bear this character.

After these disclosures, it cannot surprise us to hear the American consul abroad complaining of the neglect of his government, or the department at home expressing equal dissatisfaction at the imperfection of his returns and the meagerness of his correspondence. See the results of a better system in the following extract. "Through her enlightened consular agents, France has drawn, from various countries, treasures of useful information. In the midst of revolution this great object was not forgotten. At the request of the French committee of public instruction, the department of foreign affairs enjoined the consuls to keep up a regular correspondence on subjects of science, manufactures, and the arts. Through this medium, it was proposed to facilitate communication between the French savans and the learned of other countries, to disseminate new publications, accelerate the circulation of thought and discovery, and increase the fame and prosperity of France, by uniting the fruits of her genius, to those of other philanthropic nations." "French consuls, at the request of the National Institute, and agricultural, and other societies, have furnished interesting accounts of the countries in which they resided. The Academy of Sciences, by addressing a series of questions to M. de Guignes resident consul in China, obtained new and accurate information, concerning a country, whose productions have been carefully concealed from the eye of strangers." (Warden on consular establishments.) The contrasted results of the American consular system are a sufficient commentary. So long as the same mean economy shall continue to characterize it, no requisitions from the state department will mend the matter. They will not weigh against the universal conviction, that what men or governments will not pay for, they do not value. We remember a testimony on the point in the

circular sent to all American consuls under heaven, some years since, by direction of J. Q. Adams. The circular called on all these officers to send home plants, seeds, &c. &c., from their respective residences. Why was it treated with ridicule? Because the department added to its earnest request the following caveat, "Congress having made no appropriation for this service, the consuls must not call on the treasury for any money." The consuls, with perfect correctness, dishonored these drafts on their patriotism, for the drawers had advised that they would treat the consular drafts on them, for necessary expenses incurred by their order and in their behalf, with the like dishonor.

The subject of consular remuneration, as a practical one, must be treated in connexion with the permission or prohibition to engage in commerce. The salary of $1000 or $2000 per annum might be a 'consideration' to a man, at liberty to combine the office to which it is annexed, with private business. Mr. Livingston, however, insists that for this sum, the consul or vice-consul shall give his time, exclusively, to his office. In this, we think, he shows his fear of defeating a favorite measure, by its apparent costliness. It is an engineer's estimate. The *footing* must not look extravagant, and some "extras" may be allowed in the consulates, as in the post-office. We will not attempt to state the marked value of "talent, education, and respectability of character" west of the Cape of Good Hope. On this side, we should rate it higher than Mr. Livingston does in his scale of salaries. Let exclusive services be required, and for aught we know, the consulate of Liverpool, which is said to yield at present $15,000 per annum, may find applicants at $2000. But the consulate at Canton, which now yields but $600 or $800 cannot be worthily supported for less than $5000.

An economical man, eating rice, dressing in cottons, inhabiting a bamboo cottage, in some minor island to the southward, might lay up a part of his $1000 per annum. But in the principal ports of eastern Asia, a public man, without private pursuits or resources, could not sustain himself with less than $3000 or $4000. Let government first settle the question whether the consul's services shall be exclusive, considering, on the one side, the advantages of an experience in matters of trade, of an interest in whatever affects it, a lower salary, &c.; and on the other, the evils to be apprehended from divided attention and loss of dignity by connection with private pursuits, and from commercial rivalry. If it decide against exclusive services, Mr. Livingston's salaries will be little enough; if for them, it should annex about $3,500 to the consulates of Manila, Batavia, &c., and to the consulate in China, $5000.

The only remaining point, on which we plead for the American consul is, as respects his intercourse with the naval officers of the United States' service. The regulations now in force on this point require that the naval commander should send an officer to the consulate, and that the consul should, on receipt of this invitation, visit the public vessel. These regulations were evidently drawn up by

some body, who imagined that there never could be any great distance between an anchorage and a consulate. But in China, for instance, this distance is 70 or 80 miles, and between Lintin, Macao, &c., there rests some confusion on the point of arrival. Hence collisions have more than once arisen here, between naval officers and the consul, seldom as the port has been visited by public vessels. Hence also, the consul at Canton has been represented as one of the 'genus irritabile' of republican sticklers for the point of honor. (Vide China and the Chinese, by J. F. Davis.)

We would prefer that the point of precedency should be settled in favor of the consul, for these reasons. A naval commander arriving from the home government, puts a kind of 'last construction' on the rank and character of a remote consulate, by his treatment of the incumbent. In many cases, the consul cannot leave his office to visit the public vessel. Many days would be lost in going through this exchange of invitations and visits. Nor is it possible that the consul can know the exact time of the day or night, when wind and tide may bring the naval commander within calling distance. Therefore, 'cedant arma togæ' on this point. Let the naval officer be required, in all cases, to pay his respects to the consulate, on his arrival within its limits. To the stranger, it is an immaterial concession; to the resident it is important.

Secondly. The revision of the United States' consular system is due to all who transact official business with the consul. On this point, we quote again from Mr. Livingston. "All fees paid to public officers are taxes; fees to consuls are taxes on commerce. Are such taxes equal? Are they just? If it be said, that those who derive the benefit should pay the expense, this is not a satisfactory answer. It is not for the sole benefit of the ships, which touch at a consular port, that the office is created. The whole country is interested. The concerns of its general commerce, the protection of its citizens abroad, are concerned. But the principle itself is a false one. Public officers are established for the public good, and though particular individuals may have more occasion for their services than others, yet the former cannot, with justice, be exclusively taxed." "The judge receives a salary, but not one tenth of the community are suitors in his court." This argument is not conclusive as to those voluntary declarations which the consul may be requested to receive by persons not American citizens. To these, notarial fees may be annexed, if it be thought that it would burden the consul to bind him to comply with every application, gratis. All such applications by American citizens must arise out of some legal necessity, and be in fact compulsory. As to the common sources of consular revenue, Mr. Livingston's reasoning is conclusive. The deposit of ships' papers is required for the preservation of the American flag, not for the sake of the depositor. The merchant-captain bears the trouble and the tax, but whose is the benefit? Whose would it be, if he were required by the treasury to show his cargo, as well as his papers, and pay a fee to the search officers?

So with respect to ad valorem and debenture certificates. They are fancied securities devised by the treasury, for the protection of the customs. In these cases the merchant is the suspected party. He is compelled to make oath in the latter, that certain goods which he took out of bond, on leaving America, have been actually landed abroad, and this, the consul must fortify with his opinion, though in a multitude of cases it is impossible that he can know anything about the matter. Were the books of the hoppo's office at Canton, for instance, thrown open to aid him in the verification, he would not find there one half the goods, which, as the consignee of a vessel, he would known to have been landed from her. In fact, there is hardly a possible case in which he can refuse his official declaration, that certain goods have actually been landed. In the ad valorem certificate, the merchant is made to swear that the invoice prices are the true ones, &c., and thereto the consul certifies. On this point, the character of the merchant is his only guaranty. If it satisfy the consul, it should satisfy the treasury. But in fact, on the arrival of the invoice in the United States, the oath and the seal are held alike at the custom-house, and an appraisement supersedes them both, if the merchant has bought his goods too cheaply.

The ad valorem certificates will cease to be required in 1842, when appraisement becomes the basis of the calculation of duties in the United States, instead of the invoice value. The treasury should, at the same time, give up the requisition of all foreign certificates and rely on the only effectual precautions—those taken in the American waters. We believe and trust, that the consular practice makes it unnecessary to say anything on the percentage, which the consul is authorized to deduct, out of the wages paid to discharged American seamen. This useful class of our fellow-citizens should be the object of special relief and sympathy, not of special taxation. It is altogether unworthy of government to make the sailor pay, in the day of his abandonment, a price for the consular protection. The consul should in all cases, refuse to levy it. The consul's dustman should sweep it into the kennel, if any proud sailor threw it down in his office. When all these objectionable provisions shall be rescinded, leaving only the right to inspect (not to have in deposit) ships' papers, the American consulates will cease to be an annoyance and aversion to all who come in contact with them.

We agree, therefore, with Mr. Livingston, that the consuls of the United States should be paid out of the public treasury. We have no objection *now* to his claim for their exclusive services. A little while ago we should have said, that it would be necessary, in China, to cloak the official, under the commercial, character. Now the reception given to the British superintendent has removed the difficulty. We only contend that the salaries of the consuls must be regulated by the amount of labor laid on them, and the remoteness, ineligibility and expensiveness of their official residences. Thanks to nullification, public economy, and that dire necessity—a surplus revenue—the American merchant is soon to be as free, under his Christian

government, as if it were Mohammedan. We despair indeed of its ever coming quite up to the Usbek pattern, and remitting all duties, when the owner swears that he is a poor man and cannot afford to pay them. Nevertheless there is one point of danger. The American legislators are very many of them lawyers from the interior. How many of them never saw a ship, we do not know; but we think our merchants have often suffered from neglecting to enlighten these freshwater disciples of Blackstone, touching trade and commerce. Hence this humble presentation of our own, and desire to elicit other's opinions, in time to obtain a consular establishment suited to the wants of eastern Asia. The subject cannot much longer escape the attention of Congress. We commend the following plan to its adoption.

1st. Let the countries around the Chinese sea be erected into a consulate general, Canton being the residence of the presiding officer, who shall also be consul for China.

2d. Let the islands subject to the Spanish crown, extending from the Bashee islands to Basilan, be made a second consulate, with residence at Manila.

3d. Let the insular region lying between the Spanish claims on the north and the Dutch claims on the south, form a third consulate, with residence at the Sooloo group or at Borneo city.

4th. Let the Dutch islands be a fourth consulate, with residence at Batavia.

5th. Let the eastern shore of Sumatra and the Malayan peninsula form a fifth consulate, with residence at Singapore or Rhio.

6th. Let Siam be the sixth consulate.

7th. Let Cochinchina be the seventh and last consulate.

To such of these governments as are independent, the consuls should be duly accredited, and authorized to correspond directly with them, and protected by treaty stipulations. Recognition like this cannot, of course, be expected from colonial authorities. Let the consuls be required, in addition to their usual duties, to give minute information of their respective countries, to the consul-general and to the state department. Let it be the duty of the consul-general, to collect and arrange this information, and to present it, in a digested form, with his further views, to the department. Let him report on the working of the consular system, and thus bring about its extension and perfection. Especially let all naval movements be made only with his concurrence, and no retributive measures resolved on, but with his express and responsible sanction. The annual cost of this establishment at $4000 or $5000 for the consul-general, and $3000 for the consuls, with some allowances for interpreter's services, and for commercial agents, would be about $30,000. It is not much for so important a region, and on which nothing is expended in dipolmatic establishments.

In explanation of this system, we remark, that, Canton as the central seat of eastern commerce, exchanges, and intercommunication, is

the best point for a general consular office. The intimate connection of the regions washed by the Chinese sea with each other, their remoteness, and the unity of the naval and other measures of the home government, in their behalf, require the presence of one able and responsible officer. It will be easier to find and cheaper to maintain one such officer than seven; and this one, if established at Canton, can seize the moment, come when it may, in revolution or gradual change, which sahll throw open the Chinese empire.

The second consulate has long been on the American list, the officer residing at Manila. Should the Christino party triumph in Spain, the Philippine islands will feel the influence of a more liberal policy, and the intercourse with them deserve more attention. If, on the other hand, factions arise there, and the tie which binds them to the mother country be parted, they are capable of becoming a commercial empire. The disturbed state of Spain has probably led to the recent appointment of a French consul, with extraordinary powers to these islands.

The region lying between the Spanish and Dutch possessions, has seldom been visited by American vessels. There is, however, reason to believe, that a little attention, on the part of government, would make it a safe and profitable resort, as well as save it, a poor remaining belt of independent soil, from sinking into a colony.

If we are not misinformed, the inhabitants of the Dutch colonies in this Archipelago, are equally far from the enjoyment of civil, commercial, and religious liberty. Whether the Dutch colonial policy be worthy of the descendents of the patriots of the United Provinces, and consistent with the rights of maritime nations, should be discussed in Holland, not in China. Our desire is that the American government should immediately inform itself of the nature and extent of the Dutch claims, how far they blockade the ports of eastern Asia, how far they repress the native industry and stifle native improvement. Let an efficient consulate be the instrument of placing these data in its possession. The authority of the existing consulate at Rhio or Singapore, may be extended, so as to meet our plan, over the ports of the Malayan peninsula and those situated on the eastern coast of Sumatra.

The western coasts of that island form a distinct commercial region, and any officer appointed to reside there, should correspond directly with the home government. We would not have these shores forgotten, though they do not come within our proposed establishment. One spot on this coast, has already been crimsoned by innocent, as well as guilty, blood, shed by the hands of Americans. The most solemn considerations call on the American government, to guard against the recurrence of this sad event, to watch over the conduct of its citizens abroad, to ascertain what provocation has preceded outrage, before it inflict vengeance; *remembering*, that not only is it providential, that what a man soweth that shall he reap, but that often in this world *one* sows and *another* must reap — one must suffer from the outbreaking of savage passions, to whose excitement others

have ministered. Interest, justice, and benevolence, look back to the mournful act referred to, and forward to future intercourse with the more eastern islands, and repeat, with united voices, this solemn memento.

The treaty lately ratified with the king of Siam, has, we trust, fully prepared the way for the immediate appointment of a consul to that country. We refer to the Repository for April last, for an explanation of the real causes why we are not able, at this moment, to say as much in reference to Cochinchina.

This brief review of the region in question is sufficient to explain the plan which we have proposed, as worthy to be adopted by the government of the United States, and to be carried into effect, with all convenient celerity.

Not to extend this article too far, we will only add a few remarks on the character of the officers needed for the proposed service, the naval coöperation requisite, and the benefit fairly to be expected from its competent fullfilment. We claim, along with Mr. Livingston, for the American consul to eastern Asia, "talent, education, and respectability of character." But, inasmuch as mercantile business here is easy and simple, the detail falling on native assistants, we would rather say 'devoting his whole heart,' than 'his whole time,' to the duties of the office. Let him be acquainted with the region in which he is to reside, no stranger to commercial affairs, a lover of freedom, civilization and Christianity, and after the great code of human rights and rule of human conduct, let him study the life and imitate the example of sir Thomas Stamford Raffles.

With the best qualifications, the American consuls in eastern Asia will find some naval coöperation desirable. And if the naval officers, appointed to this station, be men of the right spirit, their presence need not startle us. Their business is to preserve peace, not to break it; to prevent outrage, not to avenge it. In one direction, a piratical spirit is to be awed into peaceful and honest industry. In another, a fearless front is to be opposed to the shameless visage of colonial avarice and rapacity. In others, surveys and investigations are to be made, which merchant vessels, bound by their policies to their track and their destination, cannot stop or turn aside to execute. In all, knowledge is to be acquired, commerce to be subserved, benevolence assisted, and their great ends, prosperity, civilization, and Christianity, promoted. While these noble ends are secured, let the American government be assured, that all the honor which can accrue to it from costly expeditions of discovery, will reward these cheaper attentions to the shores and waters of eastern Asia. The navy department should remember, that these waters are still completely unknown, a *mare clausum*, to the American naval service. Without putting one more vessel into commission, without weakening other naval stations, it can certainly find the means of introducing its young *elèvés* to this new school of public service. We old Cantoners, will take them under our especial monition; we will catch a little of their youthful fire and buoyance; we will realize the mutual

instruction system. But let not this service be assigned to vessels, bound to, or returning from, the South American station. We shall never get our pupils out of the first form, if the 'go-ahead' spirit, and the love of home be brought into so direct contradiction. Seriously, the department must know, that we want public vessels, which can show us the way, and not humble students of the chart, followers in the beaten track, backing their topsails to keep in the safe wake of the merchant service. And what else can the department expect, from hasty visits of perfect strangers, hurrying home, or to another and distant station?

The fact that our naval commanders are strangers in eastern Asia, makes us prefer, for the present at least, that the consul-general should have a discretionary power over their movements. So directed, one or two sloops of war (like the Vincennes,) might be made to pass the summer on the coast from Canton northward, and the winter on the south, in the Archipelago. Their rendezvous should be made known privately to the American merchants, and under this apparently casual protection, their enterprise fostered, and their property covered. On this point—the union of commercial and naval enterprises—we cannot expect to make ourselves fully understood by the American government. Experience will, however, show how important it is, that whatever is *gained* in Asia by negotiation, be *secured* by custom. Here, a commercial intercourse immediately induced on a commercial treaty, is its true and only valid ratification. Treaties with eastern powers are written in "*papyro bibulâ, qualem amat Sinicus penicillus,*" and not "*in charta bene preparatâ quæ calamum Europeum non reformidat.*" Their obligation is as frail as the material on which they are written, until strengthened by concurrent and established usage. Hence we counsel the American government to deign to couple the eastern merchant with the eastern negotiator, and thus to secure its diplomatic conquests.

We come finally to the local benefits to be expected, from the system which we have developed. Much that is objectionable and oppressive in the eastern colonial usages, is, we believe, local regulation and local abuse. Would British manufactures have been charged in Java, for many years, with higher duties than express treaty stipulations allowed, had there been a British officer on the spot? Would charts be withheld from American navigators, and passports from American philanthropists, in the same colonies, were an able agent of the American government there present? Though unrecognised himself, is there no public opinion in America and in Holland, and is the American government without influence at the Hague? Our system will, moreover, hasten the time when the yet independent portions of the Archipelago will be confirmed in their freedom, and become rich and grateful tributaries to the commerce of the United States. The secondary governments of the continent, will, by the same means, be fixed in friendly relations, and a period put to restriction and distrust.

Even in this great primary of eastern Asia, some good may be expected to result. *This empire is so grand a division of the political world, that it is worth the while of every western power to have one intelligent correspondent resident in it.* At present, political relations with it seem distant, but we know not how near we may be to a better era. We believe there is a weapon by which Chinese exclusion can be vanquished. That weapon is *public opinion*, the mind and will of this intelligent and vastly numerous people among whom we dwell. Concede to Chinese pride or patriotism (synonymes in the west), that theirs is an ancient, extensive, rich, populous, splendid, empire. Concede that in all the elements of national greatness, no western state is in all respects their rival. Let all haughty posture-making be avoided. Let all attempts to gain a free intercourse be regulated by honor, equity, disinterestedness, and Christian principle. Let the benefits of such intercourse be mildly, prudently, constantly, pressed. What is said to the authorities, let the people hear. And let us console ourselves, as we wait for better times, with the recollection, that "vox populi vox Dei" is not a doctrine of yesterday, but was held by the ancient politicians of this empire, the government of which has been regarded as a master-piece of despotism. Perhaps the representative of American democracy is destined first to remind Chinese statesmen, that the ancient basis of their government, as well as his own, is *the will of the people.* He can press on them, with the best effect, the true interests, and the strongly expressed wishes of their countrymen, on the point of foreign intercourse. He can address to them, out of the mouths of their venerated poets and sages, exhortations and warnings like these. 'Nourish the people, as a mother does her tender offspring.' 'The people are of the first importance, the prince least of all.' 'How delightful is it, when a prince is the father and mother of his people.' 'He who loves what the people love, and hates what the people hate, *is* the father and mother of his people.' 'He who gains the hearts of the people, gains the throne; he who loses the hearts of the people, loses the throne.' 'If the prince obtains the hearts of the people, the Most High will look on him with affectionate regard, and He will secure his throne.' 'The appointment of princes depends on heaven, and the mind of heaven exists in the people.' (See Four Books, passim: Collie's translation.)

We do not suppose that the Chinese will, at once, come to respect the foreign character, or to be convinced of the justness of foreign claims. Very partial perceptions and very poor memories they must have, to do so. But the longer the course of conviction, the sooner should we begin. It is, moreover, an advantage possessed by the American government, that it is *new* to the Chinese. It has happily no mistakes to correct, no *faux pas* to recover here. From implication in the obnoxious traffic in opium, its citizens are comparatively, and will probably soon be entirely, free. With the wisdom of the ancients and the interests of the living on his side, its agent, can stand up in China, the natural, consistent, best-appointed advocate, of freedom.

How is it, that the government of the United States has done and is doing so little for the general good in eastern Asia, while private citizens and benevolent societies are attempting so much? We owe it to that government to acknowledge, that the American residents here have never made any proper application for its aid, nor given it the information on which to act. This deficiency, we have attempted in part to supply, and we call on our countrymen around us, particularly those resident at Manila, Batavia, and Singapore, to join us in making the application successful, and the information complete.

ART. V. *Central Asia: description of the country of the Kirghís, and the kingdoms of Kokan and Bokhára, with notices of their respective inhabitants.*

THE country of the Kirghís is bounded on the north by the Ural river and the Ulu mountains; east by Soungaria; south by the valley of the Sir, the Aral, and the desert between the Aral, and the Caspian; and west by the Ural river and the Caspian. For our imperfect acquaintance with this country, we are indebted to the Russians who have traversed it, from Orenburg and Troitskoi, to the Jaxartes. The face of the country in the northwest is rolling; and one chain, the Mongkodjar, 1000 feet high, is crossed on the former route, 250 miles from Orenburg. It has rocks of quartz, serpentine, porphyry, &c. South of this range, the country is generally level; some eminences, however, are met with. The dry argillaceous soil, is crossed in many places by deep ravines, in which are seen indications of coal, malachite, red sandstone, &c.

The hollows and dry beds of lakes and rivers are incrusted with salt, and abound with shells, marine exuviæ, and petrifactions. On the banks of streams, and in the ravines, grow a few poplars and willows. Prickly shrubs and saline plants, are thinly scattered over the desert, and in the summer the vales are clothed with a short forage. In some parts, wild horses, jackals, antelopes, &c., are found, and vast flocks of aquatic birds frequent the lakes and marshes. Tigers, wolves, wild boars, &c., are said to harbor in the marshes, overgrown with reeds, along the Aral.

The climate of this country is severe in winter. It is then swept by cold north winds from Siberia, which are indeed the prevailing winds the whole year, as far south as the Oxus. The Sir is annually frozen, so firmly as to be crossed on the ice by caravans. The climate is considered healthy. The barometer stands at the high average of 30 inches.

The Kirghís are, it is generally believed, of Túrkí origin; and they speak a dialect of Túrkí. They are divided into three principal hordes. The western, from Orenburg to the Mongkodjar hills; the middle, thence to the Saras river; and the southern, thence to the borders of Kokan. Of these, the middle horde is the most powerful. The total population is estimated at 1,200,000. Their flocks and herds afford them employment and subsistence; and with these, they roam, in summer, from Badakshan to the steppe of Issim, and return to their encampments, along the sheltered ravines and banks of the Sir, for the winter. The broad-tailed sheep afford them excellent mutton. They rear great numbers of horses, for use and for the market of Bokhára. Camels of the two-humped or Bactrian breed, are bred in great numbers. This camel yields a wool, which is made into a coarse camlet. It carries a much heavier burden, than the common or one-humped camel. Some grain is purchased by the Kirghís, but none cultivated. Southward, on the borders of the Aral, and toward Tashkend, the Kara Kalpaks live in more permanent huts or houses, and are, to a small extent, agriculturists.

The character of the Kirghís may be inferred from their name, *Sara Kaizák* "robbers of the desert." This designation is Arabic, and is of course as late as the Arab conquest of Túrkestan. They scarcely merit the name at present, so well as do their neighbors, the Khívans and Túrkomans. Perhaps the influence of Russia is now overawing them. Like most half-barbarous men, they seem capable of, and enjoy, the extremes of activity and indolence. They are fond of athletic exercises, horse-races, &c. They are excellent horsemen, and can traverse their deserts, on horseback, at the rate of 100 miles per day. Other observers, who have seen them when the occasion for exertion was over, have described them as a "melancholy race," passing long periods of time in indolence, approaching to a stupid abstraction. Their features are Tartar, probably from intermixture with Mongol tribes. In dress, they follow the Tartar fashion, wearing caps, wide drawers, tunics, pointed boots, &c. They are a frugal, simple, hospitable, long-lived people. Fevers, colds, asthmas, &c., are said to be their most fatal diseases. The small-pox has committed great ravages among them at times, and is of all their disorders the most dreaded.

Russia supplies them with cloths, ironware, &c., in exchange for which they carry sheep, horses, &c., to Troitskoi and Orenburg. For a few firearms, which are refused them in Russia, they take horses and some slaves to Khíva and Bokhára.

The Kirghís live under a patriarchal government or that of elders, each horde having a khan, whose authority is despotic, and under him chiefs and elders. They give an escort to caravans passing through the country, and levy on them a moderate duty. Their code is the Koran. Offenders are convicted summarily, and punished with death, the bastinado, fines of cattle, &c. The Kirghís are said to have been converted to Islámism as late as A. D. 1600. They seem to be much less bigoted Mohammedans than their southern neighbors.

The Kara Kalpaks, to the number of 100,000, are also Mohammedans. The accounts extant of this region, and of the ruins of the cities and districts of Tashkend, Sáram, Otrar, &c., attest, that it is now fallen from a comparatively high state of civilization. Under the influence of Russian vicinity, it may, at some future day, regain its lost elevation. Russia already claims the sovereignty over the Kirghís, but they, on their part, hardly yield a nominal allegiance.

The dominions of the khan of Kokan lie chiefly in the valley of the Sir, from Uzkend on the east, to Uratippa on the west (about 200 miles), and from the Alatag on the north, to the Asferah on the south (about 100 to 150 miles), corresponding nearly with the ancient Ferghá'na. The only detailed accounts we have of Kokan date back to the reign of Bá'ber. In his time Andejan, on the Sir, was the capital, and hence the people of the country came to be called 'Andejans.' This fortress was then second in strength only to Samarkand. His description of his paternal kingdom, and its chief towns, Ush, Marghinan, Asferah, and Kojend on the south, and Aksi and Kasan on the north of the Sir, leaves untouched many of the points most interesting to modern geographers. Little or nothing is said of the geology of the country. From Abulfeda, we learn that "stones that flame and burn" were abundant, and used for fuel; a statement confirmed by later authorities. This deposite of coal, so valuable in the winters at Kokan, will, no doubt, at some future day be of the greatest importance in opening communication with the neighboring countries.

The winter climate of Kokan is known to be severe, but its summers are sufficiently warm to clothe the fields and gardens with all the fruits and flowers of temperate climates. Báber relates that it was a standing quarrel between the people of Ush and Kasan, which spot was the more healthful and beautiful. He praises the meadows and gardens, the tulips, roses, and violets, the melons, grapes, apricots, and pomegranates, the hills and running waters of his native country. In the heaths and highlands which surround it, he tells us that the pheasant, stag, white deer, and mountain goat, were abundant. The Usbek invasion has since changed the state of things, but as to the face, (or rather the capabilities,) of nature, this is still, in all probability, a faithful picture.

The population of Kokan, the modern capital and seat of government, is differently rated at 35,000 to 100,000. It is not probable, that it exceeds 50,000. We have met with no estimate of the population of the whole kingdom. Till within a few years, it included Uratippa, within its limits, but the half of this district, lying between Khojend and Samarkand, has been lately annexed to Bokhára. The people of Kokan are made up of Tá'jiks, Túrkí, &c., under Usbek masters. The Tá'jiks (if not aborigines?) are of Persian origin, and their extensive dispersion over Túrkestan probably took place before, or not long after, the age of Alexander. They form, everywhere, the fixed, industrious, agricultural, and urban population. The Túrkí and Mongol races, on the contrary, are distinguished by their love of a nomade

life, and aversion to civilized confinement. They dislike labor and prefer of all things, opportunity to plunder. The Mohammedanism has been, for some centuries, the religion of the people of Kokan. Of course their law and equity are both drawn from the Koran.

The government has been in the hands of Usbek chiefs, since their progenitors drove Ba'ber from the throne of Fergha'na. Omar, the present khan, is said to be a bigoted follower of Mohammed. He claims descent from Báber, and styles himself, "the commander of the Mussulmans." It will be seen from numbers 6, 7, and 8, of our fifth volume, that Jehangír was bred at the court of Kokan, and aided by the troops of the khan in his irruption in 1826 into Chinese Túrkestan. The khan of Kokan commands the passes of Sir, leading to Kashgar. He is said to have been, on that occasion, at the head of 50,000 horse; but so large a force could hardly have been collected for anything more than a plundering inroad, for Báber tells us, that in his time, its revenues were only sufficient for the maintainance of 3000 to 4000 troops, and the power of Kokan is said to have since declined. The result of the invasion of Jehangír will be found in the last of the numbers above cited. It appears from the Chinese account, that after the death of that invader, peace was made between the Chinese officers, and the khan of Kokan. Trade was however interdicted between the two countries, until a second irruption of the Kokanese, or Kirghís, or both, admonished the Chinese to relax their restrictions. The cause of dissatisfaction was thus removed, and an arrangement entered into, but we are told that all this has not put an end to the unfriendly feeling before existing between the rulers of Kokan and Kashgar.

It is not clear how far the passes of Sir are now open to mercantile communication. The commerce of Kokan is not important. It exchanges fruits, silk, &c., with the Russians, Bokhárans, and Chinese, for hardware, manufactures, tea, &c. The prospects of this country are gloomy. It is oppressed by Usbek tyranny, and Mohammedan bigotry. Some powerful agent must act on this insoluble compound, before the elements of the state can form new and happy combinations. Perhaps such an agent is preparing in the growing power of Russia.

The kingdom of Bokhára is now the most important of the divisions of Usbek Túrkestan. It is, too, the section which has received most attention from late travelers, and of which we have the fullest information. It lies between 35° and 45° north latitude, and 61° and 67° east longitude. Uratippa and the desert of Kwaresm, bound it on the north; on the east, the Karatag mountains; on the south, the Oxus; and on the west, the desert of Kwaresm separates it from Khíva. The district of Uratippa, as far as the river Aksi, belongs more properly to Bokhára, but has been for a long time in possession of the khan of Kokan. Within a few years, however, the western half has been reännexed to Bokhára. The Oxus is the natural boundary of Bokhára on the south, but the khan at present holds Balkh, Andkho, and Maimuna, on the south of that river. The distance from Balkh

to Bokhára, is about 260 miles, and from Eljík on the Oxus, to Dizzik (or Juzzak) about 240. These are the length and breadth of Bokhára. The subdivisions are, six districts in the vale of the Kohik, the district of Ka'rshí, the district of Balkh, and the district of the Oxus.

The plain between the Oxus and the Kohik, has an elevation of near 2000 feet; and the vale of Kohik from 1000 to 1500 feet. Patches of clay, with ridges, hillocks, and strips of sand, characterize the desert. The low stony ridges are of limestone, with oolite, gravel, &c. Bokhára has no valuable minerals, except a deposit of rock-salt, near Charjúe on the Oxus. Nearly all the water of the country is brackish. The climate is dry, but healthful. The purity of the atmosphere makes it a delightful region for the astronomer. The stars shine with unwonted lustre, in a firmament spanned by a bright milky way, and lighted up by brilliant meteors. The cloudless, serene, and brilliant skies of Bokhára, charm the traveler, and perhaps these made it, in the days of the Arabs, the celebrated sea of astronomical observation and discovery. Like all sandy countries, it is subject to extremes of cold and heat in summer and winter. The sands of the surrounding deserts are often heated to 150°, the air to 100°. The vales of Bokhára and Kárshí are cooler, evaporation lowering the temperature. In winter, snow lies three months, sometimes a foot deep, as far south as Merve beyond the Oxus. The climate of Balkh is unhealthy and oppressive.

The beauty and luxuriance of the vale of Bokhára have been celebrated ever since the Mohammedan conquest. The Arab and Persian geographers describe it as the first of the three terrestrial paradises. European travelers, however, ascribe a considerable part of these praises to the contrast of the surrounding deserts. Still they agree that all within the limit of irrigation is a sheet of gardens scarcely to be surpassed in beauty or productiveness. The crops of rice, wheat, barley, millet, maize, grain; beans, sesamum, &c. are abundant. The vegetable gardens yield, turnips, carrots, onions, radishes, greens, pumpkins, cucumbers, and the celebrted Bokhára melons. Báber, however, tells us, that when he was master of Samarkand, he caused the melons of Aksi to be compared, at an entertainment, with those of Bokhára, and that the former were pronounced incomparably better. The orchards bear peaches, plums, apricots, cherries, apples, pears, quinces, walnuts, figs, pomegranates, delicious mulberries, good grapes, &c. The wines made of these grapes are not palatable, but the raisins are excellent. Cotton is extensively cultivated. Excellent tobacco is produced at Ka'rshí. Hemp is grown for oil and bangue, but not manufactured. Madder is cultivated, and a plant which yields a better dye, the 'esbaruk.' Indigo, sugar-cane, and the potatoe, have not been introduced. In some districts, south of the Oxus, wheat becomes triennial. In the deserts near Ka'rshí and Samarkand, the 'camel thorn' exudes a kind of manna, or wild honey, called 'turunjubeen,' which is collected and used extensively as a substitute for sugar.

The wild animals of the country are, the deer, antelope, wild hogs, and asses, wolves, jackals, foxes, &c. A small tiger is sometimes seen near the Oxus. The enormous lion which Alexander killed, seems to have no modern representatives: we find them existing, however, as late as 1363, in the memoirs of Timúr. Bears are found in the mountains to the eastward. The eagle and the hawk are often seen, and waterfowls are abundant. Game is scarce, but fish abound in the lakes and rivers.

Besides the cultivation of grain and fruits, the mulberry is planted and the silk-worm reared extensively, by the Túrkomans, along the banks of the Oxus. The horned cattle of Bokhára are inferior, and there are no buffaloes. The broad-tailed sheep affords them always excellent mutton. The Cossak horse and the Bactrian camel are brought from the region north of Kokan.

Bokhára, the modern capital, is six miles south of the Kohik, at a point where it has already turned southwest towards the Dingís. It is within five or six miles of the western limit of irrigation. Meyendorff, who approached it from the north, speaks of the distant view, as beautiful and striking. From Burnes, who came from the south, it was almost hidden, until entered, by orchards and gardens. It is surrounded with a high wall, eight miles in circumference. Within, the streets are narrow and crooked, and the houses of brick, are, as to exterior, without architectural beauty. The wood used in their construction is poplar. Twenty caravanserais, alloted to differeut nations, are open to the traveler. While the water does not fail, it is freely distributed by canals, shaded by mulberry trees, to private houses, baths and fountains. An artificial hill, 240 feet high is crowned with the palace of the kings of Bokhára. The public square or 'registan,' is crowded with busy or idle men, of almost all the Asiatic nations. The population of this city was estimated by Meyendorff, and Moorcroft at 70,000. Burnes, who visited it some years after, in 1832, gives it 150,000. The latter estimate is thought excessive, but security of property, and life, and excellent police, may have drawn to it, in the interval, this additional population.

Samarkand stands 120 miles eastward, and on a level 150 feet higher, once the capital of an empire, but now reduced to a dependent town of 8,000 to 10,000 inhabitants. Its habitations and gardens, are said to have once covered an arena of 48 miles, but are now included within a sixth of that circumference. Of all its splendid edifices, there remain only some colleges. Its site is beautiful on the level near Kohik, the hills rising behind it. In its decline it is still venerated.

Katta Kurgan, 50 miles west of Samarkand, and Dizzik 60 miles northeast on the borders of Uratippa, are villages of 2,500 inhabitants. Fifty miles south of Samarkand stands Shehri Sebz, and as much farther southwest, the city of Kárshí, in the beautiful oasis of 22 miles breadth, watered by the river Kárshí. This tract, though of less extent, rivals in richness the vale of the Kohik. Kárshí, the more populous of the two towns, is meanly built, but has 10,000 inha-

bitants. The desert again commences fourteen miles west of Kárshí. The observatory of Ulug Bey is still preserved at Shehri Sebz. This city was formerly called Kesh, and is celebrated as the birth and burial place of Timúr. The route from Kárshí to Bokhára, leads by numerous ruined towns and caravanserais. The ruins of Bykand, the royal capital in the time of Afrasiab, are still seen twenty miles southwest of Bokhára.

We leave to a further page any attempt to describe the races, which have been in succession to the masters of Túrkestan. Of the modern population of Bokhára, a large proportion is said to be Tájiks. The estimate of the total population made by Meyendorff, was 2,478,000. Burnes reduces this to 1,000,000, one half nomade and agricultural, the other half collected in the cities already named and in 400 villages. The Usbek of course occupy the high places of society, by the right of conquest. The Tájiks are mechanics, traders, and laborers. The Túrkí tribes follow the nomade life, from which nothing can draw them. Four thousand from Meshed are found in Bokhára, retaining all their national peculiarity of features, and in some individual cases of remarkable beauty. Great numbers of Persian slaves have been brought from Túrkomania and Khíva, within the last 100 years, and they and their descendents now form a considerable portion of the population of Bokhára: 130 Russian slaves, still remain in confinement, though by an arrangement with Russia, none have, within the last ten years, been sold or brought into slavery. A few Chinese, too, shorn of their tails, are said to live in the same servitude.

The mass of the people, in easy circumstances, are fair, portly, and well dressed in white turbans, dark pelisses, drawers, boots, &c. The love of enormous boots, would seem to be an Usbek idiosyncrasy, even the ladies wearing them in their seclusion. The female dress differs but little from that of the men, except in being longer. Turbans and pelisses, and plaited hair, may not be unbecoming, but huge boots and blackened teeth must detract from the comfort and the charms of the fair ones of Bokhára. They are however beautiful, and though "born to blush unseen" in our time, still have right to the homage paid them in the early Persian and Túrkí poetry. Nor is this the earliest celebration of Túrkí beauty. It was here, that the lovely daughter of Oxyartes, won the heart of Alexander.

The Usbeks have been said to live on horseflesh, but it appears that this is seldom eaten. The lower classes eat beef, but mutton is the animal food preferred. They are fond of the both cheese and milk, and these, with fruits and ice, are consumed in incredible quantities, in summer. From the Kirghís country to the Hindú Kúsh, the taste for tea is universal, and the use of it also. It is presented on all occasions of business and hospitality, and the Usbek in his fondness for greasy things, often boils it with fat, salt, &c. This diet does not seem to be injurious. The health of the people suffers most from the dryness of the air, and from bad water. Guineaworm, ophthalmia, rheumatism, ricketts, leprosy, &c., are prevailing disorders.

There being no mines in Bokhára, iron and copper wares are imported from Russia. Sugar, indigo, muslins, shawls, &c., are the chief imports, via Cabúl, from India. Russia has also supplied this market with cotton and woollen cloths, chintzes, cochineal, &c., but British goods, by the route of Cabúl, now come into successful competition. Bokhára furnishes in return, raw-silk, cotton goods, wool, and the curled lamb skins, which are so much prized in Persia, Turkey and China. Two hundred thousand of these are obtained annually from the small district of Karakúl, near the Oxus, out of which, it is said, the fleece immediately degenerates. A good deal of the internal commerce of Bokhára, is transacted at fairs on market-days, which are held in all the towns, and to which the buyers resort from all sides, on horseback. We shall trace, farther on, the routes of communication through Túrkestan.

No analysis can detect in what proportions, Persian, Túrkí, and Mongol, blood is mingled in the veins of the Usbeks of Bokhá'ra, or of the population of Túrkestan generally. Some of the Usbeks are handsome; but in most, the small eyes, short, stout forms, flat noses, broad foreheads, high cheek-bones, and thin beards, are evidences of Mongol origin. Their language is a dialect of the Túrkí, the speech of Central Asia, from Turfan to Constantinople. This widely diffused language has probably come down from the ancient Scythians. When the region from Cobi to the Caspian, was allotted to Jaghatá'i, one of the sons of Genghis, the Túrkí dialects then spoken within these limits, were gradually blended, and the product, the Jaghatá'i Túrkí, became a regular language. Its original alphabet, being an imperfect one, the Arabic was adopted. The Arabian domination, and the large proportion of Tá'jiks speaking Persian, had already given a strong infusion of Arabic and Persian terms to the Túrkí. Down to the time of Timúr, it does not appear that many Túrkí writers flourished. Timúr himself seems not to have profited much by the schoolboy privileges, in which he tells us that he participated. The world is probably indebted to his secretary for the memoirs and institutes, of which interesting translations, in English, have lately been given us. The interval between Timúr and Bá'ber was the golden age of Túrkí literature, and the productions of that period are said to merit the attention and admiration of the oriental student. Even then, however, the Túrkí seems to have been the language of poetry and description, of sentiment and genius only, while graver subjects, theology, and the sciences, were given over to Persian and Arabic. Bá'ber himself, and many of the princes of his time, were poets, and their native tongue seems to have been the object of their warmest choice and affection. It is said of the compositions of that time, that two ninths of the words are of Persian or Arabic extraction. Their style is simple, unadorned, and forcible. They are as remarkable for grace, freedom, and naiveté, as most oriental writings are for pomp, metaphor, and hyperbole.

After Báber's time, the Túrkí was gradually neglected, and for a long period, nothing of importance has been written in it. The

mollahs have filled Túrkestan with their Arabic and their religion, and the spirit of Túrkí poetry is forever departed. It is mentioned, as a singular fact, that afterwards, when the Persian was the language of polite intercourse and diplomacy in the neighboring countries, the Túrkí was the court language of the Soofi masters of Persia. The same is said to have been the case in Persia, under the first sovereign of the reigning dynasty. This is one proof of the love which the princes of Túrkí extraction, from the Caucasus to the Sir, have ever borne to their native language. Though in a great degree superseded, as a written language, the Túrkí is still spoken as widely as in the days of Jaghatái. It is the speech of Kashgar, Bokhára, the Crimea, the greater part of Turkey, and half the Persian empire. The dialects of the Turkomans, Usbeks, Kirghís, Kassáks, Bashkirs, &c. &c., are radically the same.

The government of Bokhára, is that of 'church and king.' There is no 'state' within the region of the Usbek domination. Wherever the Usbeks have come, every vestige of popular rights has disappeared from before them. No public assemblies, no aristocracy, remain. While the Turkomans everywhere boast that they live 'without the shadow of a tree or a king,' the Usbeks, on the contrary, have obliterated every trace of popular or presbyterian forms, and established their unmitigated despotism. The Koran seems to be the only check on the will of the king. In this region, at least, democracy has not been able to contend against bigotry and despotism. It is singular, that when innovation is changing the political and religious systems of the central and western Mohammedan states, the same system should revive and gather strength in the most eastern. In this direction, the old and decaying trunk still shoot out vigorous branches. The Uskeks long ago adopted the whole detail of Islámism. The era of bigotry, however, began with Begí Jan, fifty years ago, and is perpetuated under his decendants.

The present king, Bahádúr khan, ascended the throne in 1825, and under him Bokhára has enjoyed comparative quiet and prosperity. Substantial justice is secured by the decisions of the mollahs on the Koran. It is not however justice in mercy. The decisions are rigid and the punishments severe. The king is an example of strict observance, and those who do not keep Friday must not expect the royal clemency. The state of society and domestic manners may be supposed to resemble those of other Mohammedan countries. It is to be expected that the Mohammedan should seek to enjoy on earth, the pleasures which give its charm to paradise. Slavery may almost be ranked among the religious institutions of Bokhára. The súnies of this country regard it as a favor done to the Persian shíah to buy him from the manstealing Turkoman, and give him all the chances of paradise, afforded by a forced conversion and a life of slavery. In other respects, we are told, these slaves are not ill treated, and the Usbeks being a simple people in pecuniary matters, they often acquire property. Comfortable treatment does not stifle the captives' yearnings after their native land, but with all their efforts, few com-

paratively can escape from servitude. The idea, that they will relapse into heterodoxy, is an insuperable barrier to their general redemption, and thus the religion of the súnies perpetuates, as well as originates, their slavery. These religious differences go on to national aversion, and the Usbek and the Persian despise and hate each other.

The revenues of Bokhára are drawn from the land tax of one fourth, a capitation tax on all foreigners, not Moslems, and a duty of 2½ per cent. on commerce. It amounts to 277,000 tillahs=$700,000. Balkh yields no revenue, the little levied there being granted to a Turkoman chief, who is charged with its defence. It is pretended, that the king is maintained by the capitation tax, and that the rest of the royal revenue is exhausted on the faith and its ministers. But Bahádúr khan knows the value of a good body of troops, and that largesses are popular with soldiers. He has an army of 20,000 horse, 4,000 foot, and 41 pieces of artillery. To this may be added, on emergency, 50,000 militia, and further levies from among the Turkomans. He is still young and ambitious, and ably supported by his vizier. A part of Uratippa, the country around Shehri Sebz and Balkh have been already acquired by him, and it is probable that his dominions will go on extending. His patronage of the mollahs and students, has brought to his support the whole of their powerful influence.

The number of the latter is set down at 12,000, and so many as there may be of them, it seems there are so many perfect drones in Bokhára. They occupy the 366 colleges of this learned city; one third of which are large institutions, and all well endowed. These endowments consist in lands, bazars, baths, &c., and out of these, the professors and students receive their allowances. The colleges are built like caravanserais; ranges of small apartments surrounding open courts or areas. Half the year they are shut, that the students may labor in the field. Returning from their field exercises, these schoolmen plunge again into the mazes of Moslem theology. Classes are open from sunrise to sunset, and here, in the presence of professors, the day is passed in speculation and dispute. The early literature of the Tájik era, the science of the Arabian rule, and the later cultivation of Báber's time have passed away, and there remains this *caput mortuum* of dogma and delusion. Bigotry apart, Bokhára is the best governed and most promising state of Túrkestan. Its rulers desire the alliance and commerce of British India; but towards its neighbors of Kokan and Kúndúz, it looks with distrust, and neither of them will be likely to let pass an opportunity of encroaching on the others. New struggles and new ravages must be considered probable, unless Russian ascendancy, or the influence of reform in Turkey, should extend to Túrkestan, and place on a new basis, its future destinies.

P. S. From a memoir on Kokan, by W. W. Wathen, esq., we gather the following additions and corrections to the above notices. Mohammed Ali the present khan, succeeded his father Omar, about 1822. His authority extends over to the vale of the Sir, from Ush to Tashkand, inclusive. He claims the country northward to the Kúk Sú, or Blue River, which has been

agreed on as the boundary line between Kokan and Russia, thus adding another partition to Russian history. Kokan is subdivided into eight districts, governed by chiefs appointed and removed at the khan's pleasure. Mohammed Ali, did not favor Jehangír, but held him in honorable restraint, till he made his escape and engaged the Kirghís to support him in his invasion of Chinese Túrkestan. Mohammed Ali, irritated by some ill-treatment of his people, made a simultaneous irruption. When peace was restored, Mohammed Ali bound himself to keep the Kirghís in check, and was, by stipulation, permitted to send a deputy to rule the Mohammedans in Kashgar, and entitled to receive a share of the transit duties.

Mr. Wathen thinks his description of the city of Kokan, its hundred colleges, five hundred mosques, and 100,000 inhabitants, rather exaggerated. (See Journal of the Asiatic Society of Bengal, No. 32, August, 1834.)

ART. VI. *Remarks on the opium trade, in reply to the communication from A Reader, published in the last number of the Repository.* By Another Reader.

MR. EDITOR,—I hoped that I had, with the aid of my authorities and supernumeraries, given my opium antagonist, good humored as he is, the *coup de grace*, in my last; when, to my no small surprise, up he jumps again, in this number, as lively as ever. I say I hoped this, as this "thrice routing one's foes" is no agreeable task, and this is now mine, if I again go over his ground. All his arguments, as he would call them, or assertions, as I would prefer, I have had the pleasure of meeting before—in his former letters; but "even though vanquished, he will argue still." *He* complains that *I* said *too much; I*, that *he* says *nothing*—so we are quits, as to this. I will not now detain him long; and that for the reason given. I do not know that he, *individually*, is on his trial; nor did I mean it. I asserted, or wished to do so, that the system of opium dealing, and its advocates, of whom he is the present chosen one, were at the bar of public opinion, for trial. And so they are; the plea is read; archdeacon Dealtry has made the opening speech. I followed with V. P. M., and brought a cloud of witnesses: he has pleaded not guilty; and lugged in Dr. Walsh, the Rájpúts, and a Chinese comprador; and, though last not least, his own opinion, as his evidence:—the public is the jury; you shall be recorder; and now, as the heralds in the old trials say, "God favor the right!"

But, Mr. Editor, I must go on in form, and cross-examine the witnesses. Call Dr. Walsh into court!

"Are you a merchant?"—"No."

"You are a traveler and a bookmaker?"—"I am."

"You are a great hand for finding mare's nests, in the shape of old stones, inscriptions, &c., and in decyphering clearly what others are puzzled to see?"—"There can be no doubt of it."

"In the matter of opium, pray what may be your opinion?"—"Why, I cannot say that it is worth much; you see, I went through that part of the country at a hand-gallop; and all the information I got was from a pudding-headed landlord of a *kebaub* shop, where I stopped for a snack."

"He, I believe, told you that a boy could eat some pounds of this in a week, without harm?"—"Something of that sort, sir, as I remember."

"And that poor laborers in Syria, under the generous and liberal sway of the Turk, can afford to use the best lands (on which the poppy grows), merely for their own use; and that all take it, rich and poor, turn and turn about, share and share alike?"—"I think, I was told something about it."

"And you believed it?"—"That was no business of mine: but you may, Mr. Counselor, if you like."

"Thank you, Dr. Walsh, for nothing—you will excuse me. But, as to what you report about its use falling off, and its only making people a little glorious or so, *kef*, I think, you call it—did you believe that too?"—"You seem to mistake the point, sir; my object was not to *inquire* as to opium, I only wanted to write a thumping book, *de omnibus rebus*, &c., so what I heard, I put down. Had it been an inscription, indeed, that no one could make head or tail of, *that* would have been a different thing. I should have compared, weighed, and sifted the evidence; quoted all the old books, that I could see or hear of; and, if I had not either convinced or sickened you, I give you my honor, I would, at least, have done my best."

"Good morning, Doctor, you may stand down."

[*Note.* In confirmation of my opinion, as to Dr. Walsh's book, expressed in your April No., as well as the above, I refer you to the Edinburgh Review, for October 1836, received in Canton since the above was in your hands. You will see that I am borne out in my opinion, all but word for word, as to his facility for roadside stories, &c., &c. Where did 'A Reader' find that Dr. Walsh is 'so respectable, so listened to, or so worthy of belief?' My opinion is not much, though I formed it from a perusal of the book; the authority of the Edinburgh Review, he will, I fancy, allow.]

"Now you, *Mohammed Cawder Bux Shah Allum Behauder Singh*, tumble up! You are, I think, by birth a Rá'jpút; and, by occupation, a sipahi, in the Company's army."—"Hei Sahib!"

"Come, never mind your Hindústa'ní, or whatever it is; but let us have truth and plain English."—"Very good, sir."

"You are an admirer of opium?"—"Yes."

"May I ask why; is it a good thing?"—"Excellent; when I can only get enough to make my soul happy, I don't care a *cowrie* for any one—naib, subahdar, captain, colonel, or general."

"So that it makes you forget yourself!"—"To be sure; what else do you think I take it for?"

"Why, is it not a nice thing!"—"Not at all, quite the contrary; you foreigners take it when you are sick; how do *you* like it? If it was not for the consequences, I would not swallow it."

"Do all the Rá'jpúts take it?"—"Do all *topi-wallahs* drink brandy pani?"

"No, and those who do, are not the most respectable of them."—"Just so with us as to opium."

"Is it allowed or forbidden by your wise men?"—Forbidden, of course, as are all sorts of intoxication."

"Are you sure?—"Yes, look in Hamilton Sahib's book about India, you will find it; and he knew, as well as I do."

"You have not that book in your waistcoat pocket, have you?"—"To be sure I have; here is the passage, (p. 100, vol. 1,) read for yourself."

["The extracts of poppy and hemp are, by native moralists, considered more innocent than spiritous liquors, yet they are much more apt, than distilled spirits, to lead to the most beastly private intoxication. A brahmin who intoxicates himself with these drugs, is considered highly blamable; but it does not involve the loss of caste. Many of the lowest tribes use them, whenever they can.]

"And if you know that it is forbiddden and a bad thing, why do you use it?"—"Because I cannot help myself; I have begun, and I must go on, though I know that it is killing me, and though I fear it may, some day or other, cost me my life, for mutiny or murder, when I have too much or too little of it."

"Very good, my friend, you may stand down!"

"Now, Mr. Reader, let us hear how you will stand a cross examination—up in the box, if you please."—"I am not in court, and I won't be cross-examined by you; pull your wig off, and we will talk the matter over."

"Oh, very good, very good, sir; just as you please."

"Mr. Chinaman, come now, let us have a look at you: you were comprador to a large house in Canton, for many years?"—"Yes."

"And you for many years, took opium daily?"—"Yes."

"Do you still continue to take it?"—"No."

"No! I thought you did; why not?"—"I gave it up more than three years ago."

"Why, if I may ask?"—"Because I was afraid of it; I saw the fatal consequences in many of my countrymen; and I was afraid of them on myself."

"And so you gave it up?"—"Yes; but after a dreadful struggle; I fell off to a skeleton, and became very weak, and could eat hardly anything; but I went on; my family wept, and begged of me to take to it again; but I saw the hold that it had of me, and so I persevered."

"You must be a strong-minded and a clever man; pray what is your opinion, and that of your intelligent countrymen, as to this—is it a deadly poison, or merely a social and harmless article of luxury?"—"What is the use of asking me such a question; worse than you think of brandy, we think of opium."

"But, then, *a little* is no such a dreadful thing as is said to be by some people?"—"I'll trouble you! whoever *continued to take but a little of it?*"

"You think that, then, impossible?"—"To be sure I do."

"Pray are you better, since you gave up the practice?"—"Ama-

zingly; I eat four bowls of rice, a catty and a half of pork, not to mention more small matters, per day; and, what is better still, I now enjoy what I eat. Before opium was meat and drink, board, clothing, washing, and mending: it was all I cared about."

"I thank you, sir, Mr. Chinaman, you have given excellent evidence."

But you, Mr. Recorder, will ask if this is the same man whom 'A Reader' speaks of. It is, and I think our friend ought to have told the whole story. This man was an extraordinary person for a Chinese; and the substance of what is above given, is what he assigned to European friends for his renunciation of the 'elegant' habit; and a bitter time the poor man had of it; and well must he have known the depth of the abyss into which he was rushing, before he could have found resolution to continue the struggle, and *triumph*, as, highly to his credit, he did. Would he, think you, have so *writhed* to give up a harmless and agreeable enjoyment?

I send you, Mr. Editor, the name of the party, as 'A Reader' does, that you may see if I am right. As I have not seen him for a great length of time, I cannot insist on his continuance in his determination. I speak of the early part of 1834 (I think); and, for the facts, as told, I vouch. Should he have again taken to opium, it will be to me the strongest possible proof of the impossibility of any one continuing long to refrain when once he has begun; but, for his sake, as an intelligent and amiable man, I hope he has persevered.

As to *my* evidence, a dozen witnesses are in court; and I have subpœnaed two dozen more — let 'A Reader' examine them, before he goes on. But to leave banter, Mr. Editor, 'the reäction' that he talks of, in his last, has, he truly says, commenced; and time it was it had; but not as he avers; it is 'a reäction' *against vice*, from which the gilding is being torn; and not in its favor. It is 'a reäction' to redeem the odium on the foreign name, that has accrued from the inpouring, for many years, of an unneccessary and destructive nastiness into China, corrupting the public health, undermining morals, producing vice, disease, and misery, and recoiling on ourselves, by forming the grand argument, the insurmountable one (save as a consequence of the use of successful force) against the introduction of our religions, morals, sciences, and commerce, into this prodigious and favored land. May 'the reäction' be a speedy one!

I believe that 'A Reader' is right in saying, that some women use opium in China; but I think, as I hope, that they are but few; and that *they* are all to be looked for in a degraded class. Were it not so, the obvious evils would be yet greater than I have asserted. As to the constant use of five mace per day not killing, I recollect a story of an old major, at Barbadoes, who condemned sobriety, and despised temperance; as to abstinence, I doubt if he ever thought of that — and this on the ground that he had been on the island five years; had seen sets after sets swept off, while he, the surviver, drank three bottles of Madeira and one of brandy per day; and had never once gone to bed sober: yet this would scarce excuse spirit-drinking.

The picture of the opium smuggler, on his high trotting horse, armed to the teeth, ready for all comers, and jogging along with two chests of opium slung, as the sailors say, fore and aft, has, as he says, given way to that of a merchant, at his desk, his pen behind his ear, folding up opium orders, which is, certainly, as I before said, 'genteel,' at least; and this is something.

As to the tael per day, I will not reassert what I said about a mace; but do you, or any of your readers, ask any of your Chinese friends—better that he should not be an opium broker, or a smoker if possible,—and you will see or hear, who of us is right, as to the quantity, and, consequently, the number of *victimised*, as A Reader will call them, ("I thank thee friend, for teaching me that word!") the number of VICTIMISED smokers of opium in China.

I am your's, Mr. Editor,

Canton, June 2d, 1837. ANOTHER READER.

ART. VII. *Education: defects of the institutions for educating the Chinese; Anglochinese College; Singapore Institution; Morrison Education Society; the desirableness of uniting them and founding a College.* From a Correspondent.

[Our Correspondent has here touched on a subject which ought to be thoroughly canvassed. In the great business of education it is time for the 'day of small things' to pass away; though, in fact, many of the first principles are yet to be established, primary measures adoped, and the deep and broad foundations laid. The college at Malacca ought to be reënforced, and rise at once to the dignity of similar institutions in other countries, otherwise its name should be changed. The trustees of the Singapore Institution have so modified its original design, or at least, so suspended its execution, that it seems now to stand nearly on a level with common schools: however, the day for it to rise may yet come, we hope soon. The members of the Morrison Education Society have not, we suspect, embarked in their enterprise without having considered the difficulties to which our Correspondent alludes, nor are unprepared to encounter them. His friendly counsels, and those of others who may feel the same interest, the Society will, no doubt, duly appreciate.]

THE Evangelization of China is a topic of momentous importance. It might be shown that the human family does not present one of equal interest, certainly not one of equal magnitude to the philanthropy of a Christian. The first inquiry is—Is it to be accomplished? And the next is; How should it be undertaken? What are the means that should be used? What plan or plans should be adopted? In answering these questions, some difference of opinion, as to the mode, would appear in the plans of those, even, who believe that erelong China will become a kingdom of Christ. Education, all will agree, is of great, if not of essential, importance, for the purpose of diffusing light

and truth among the dense population of that vast empire. The object of this communication is to make some remarks, and to throw out some few suggestions, respecting the efforts that have been made or are making to establish colleges, schools, &c., for the superior instruction of the sons of Han. While the writer does rejoice sincerely that so many efforts are making to benefit the numerous subjects of the 'son of heaven' and the surrounding nations, still he cannot but regret that those efforts have not a convergent direction given to them, so as to produce a decided effect, instead of the present divergent direction, which divides the energies that are now exerted, and their influence to be, consequently, to a deplorable extent, unfelt and unknown. The common and ordinary schools do not come within the scope of this communication, they are, therefore, passed by unnoticed. At some future time an opportunity may be afforded to offer some hints respecting them also. In referring to those of higher pretension, we shall begin with the

Anglochinese College. We do so because it is the first that has been permanently founded, on an extended scale and an enlightened plan. Nothing more need be said here than, that it was the intention of its founders that this institution should be a *college*, in the common acceptation of that term, and we believe the people of Christendom think the work of a college is now done within its walls. But that such is not the case will appear from its Report for the year 1835, published in 1836. 'The senior class,' it is reported, 'continues to improve in Scriptural knowledge; also in geography, writing, arithmetic, practical geometry, translating Chinese into English, and vice versa, general reading,' &c. This is the account given of the senior class, nothing therefore need be said of the junior classes. When also it appears by the same report, that there is only one individual, with the exception of two native assistants, to conduct all its departments, it is self-evident it can be a college only in name. In reality, then, it is only a school. It is plain also that it has failed so far in answering the original intention, for it does not afford, neither can it, indeed, as at present conducted, that kind of instruction which is compatible with the idea of a college. It is not intended here to attach blame to any individual, but to point out the obvious fact, that its plan is defective, and consequently that its operation is inefficient, and the studies are not of that advanced kind which they should be. There is then need for something more and better.

The next establishment that claims attention is the *Singapore Institution.* All your readers know the failure of that effort. We shall not attempt to detail here the circumstances that led to that result, but express an ardent hope that there is life yet in it, and that it will rise like another phœnix to triumph in its strength and vigor. But there is perhaps a well founded reason to fear, that it will be, like the Anglochinese college, a failure in every thing beyond and better than a school: if it be a mere school, let it be a good one. It does appear to me, after mature and repeated reflection, that such will be the fact—and I state this conviction from knowing pretty well what

the prospects of its trustees are. It is true that this institution does not contemplate the state of the Chinese, particularly, because of the existence of the college at Malacca; but still it hopes to do something towards the instruction of those who are descended from the inhabitants of the 'middle kingdom.' There are here two sets of trustees, whose object it is to benefit the surrounding nations, and thereby erect a monument to the memory of sir T. S. Raffles. Many of their friends fear that that memento will be only a school!

The last Institution to which reference will be made now is, the *Morrison Education Society*, a pretty full account of which is found in the Chinese Repository for December, 1836. This institution has commenced well—subscriptions are liberal, if its supporters are not yet numerous. Now when the Anglochinese college was established, subscriptions were liberal also—and donations of books and money were poured into the hands of the trustees in considerable abundance, and they have not wanted, as far as their present plan entails expense, all that they required to carry on the labors of the institution; but if they carried it on upon the plan of a college, appeals to the public would be essentially necessary still. And ought not the 'Morrison Education Society' to fear that disappointment may be in reserve for it also? Malacca and Singapore speak somewhat powerfully in this way; the former being confined to a contracted plan, and the latter, for years past, to non-existence!

Now, this anticipated failure is founded on past experience, for which there must have been a cause. And that cause will operate also in future time, unless it be obviated by making such provisions and arrangements as will overrule its influence. But it is apprehended, that so far from such arrangements being made as will keep the above institutions in vigorous existence, they will, in consequence of the division of energy which they will inevitably occasion, linger in an infantile and inactive existence. One prime cause of this will be the want of funds, and that because the same friends must supply them all with the 'essential;' and it cannot be expected of them to make princely annual subscriptions, although they may make such donations: but such donations are like angels' visits, 'few and far between.' The expenditure at Malacca for the year 1836 was $1639.45. There is not the least doubt but that they have been as economical there as it was possible to be; but it is evident that, if that institution had been conducted on an extended scale, the annual expense would have been four and perhaps five or six times as much. Hence the apprehension, that the above institution will, to a great extent, fail to accomplish what is incalculably desirable—a college! Some, no doubt, will say, oh, remember the disasters of Singapore! All this is well remembered, and still the attempt to establish a college in extragangetic India is most urgently pressed on all who are interested in the spread of science and religion, among the nations of the east. How can this be accomplished?

Let the subject be fairly discussed in the Chinese Repository, as well as in all the other publications in this part of the world that will

admit any contributions on the subject. Further, let the trustees of the above institutions open friendly correspondence with one another, with a view to unite — to act — and to accomplish. The *animus* of this communication is this; *let the above institutions become one.* Then, and not till then, will there be erected a monument worthy of the names of sir T. S. Raffles and Dr. Morrison! The object is well worth the attention of Christian philanthropists, and it will reflect honor on Britain and America, and all the enlightened kingdoms of the west, that engage in it.

ART. VIII. *Religious and literary intelligence. Mission to the Dayaks; the fourth annual report of the Parapattan Orphan Asylum; second report of the Temperance Society at Penang; report of the Schools at Singapore.*

THE Dayaks, within a few years, have excited unusual interest among the friends of humanity; and the consequence is, direct effort to carry to that people the blessings of the gospel of peace. The following paragraphs are extracted from a letter dated at Sambas, December 30th, 1836, written by the Rev. William Arms.

"I took my passage in a native práhu, embarked on the 26th of May, 1836, from Singapore, and reached Pontiana on the 26th of June, happy in arriving in the land of the Dayaks, and I trust thankful in having escaped the dangers of the sea, and specially in being rescued from the pirates, by whom we were attacked, and from whom we were delivered by a kind Providence, without having the means of defending ourselves. During my stay at Pontiana, I accomplished but little. At Sambas I was kindly received both by the resident and sultan, by whom I was allowed to visit the Dayaks with a Malay guide. The manner of my reception you will learn from the following extract from my journal.

"'Thursday, October 6th. Having made the necessary arrangements with the sultan, I proceeded this morning to ascend the river, for the purpose of visiting the Dayaks at a place called the Brow. Our boat was rowed by four men; and a son of one of the pangerans accompanied me for a guide. The river, at first, was about twenty yards wide, but soon grew narrower, and the marks of the tide were left behind in a short time; and the banks, which, at first, were low, and sometimes marshy, continued to rise till they were at least ten feet above the water. Our course was extremely crooked, and very much interrupted by trees lying across the stream, many of which were of the kind called "iron-wood," and from their appearance they had been there for ages. In consequence of this it was necessary for us very often to lie flat, in the boat to allow it to pass under the logs, or to climb over them, ourselves, while the boat was pulled under, and sometimes over, them. We arrived at the Dayak village about dusk.

Its appearance, as one approaches it, is not unlike that of a Chinese bazar, being one continuous building, but differing in being elevated some six feet from the ground, having a platform about fifteen feet wide in front, and the whole surrounded with a fence made by driving strong stakes into the ground. On inspection, the houses were found to be built of poles, covered with a thatch made of grass and bark. Poles were also used for the floors. On ascending the platform I was led by my guide to the door of the headman, where I was met with a bamboo dish of water to wash my feet; thence I was invited to enter his apartment, where a fine bamboo mat was spread for me to sit upon. It was unnecessary to invite the people to assemble. We were in the front hall, which extended the whole length of the village, and as I was conducted by one whom they knew, there seemed nothing to prevent them from indulging their eager curiosity to see a white man, none having visited the place before; and I was soon surrounded with about 200 people, old and young, all ready to catch the words as they dropped from my lips. The grown up wore a piece of cloth around the loins; the children had nothing but a string of teeth around the neck. Their dusky forms, piercing eyes, bushy heads which seemed to contain a sleeping intellect within, the anxious gaze of the countenance, the wretched hovel with which they are surrounded as their home, and the sight of a quantity of blackened sculls hanging over our heads, all combined, made an impression on my mind which will not soon be erased. Such was my first audience among the Dayaks. Never shall I forget the expression of their countenances, when, in explaining the object of my visit, I brought to view some of the leading doctrines of the Christian religion, and preached to them Jesus Christ as the sinner's friend and only hope. In the conclusion of the conversation, they said they should be glad to have me come and live with and instruct them. They also said, in answer to my query, if I would come and live with them they would *cease cutting off heads*, and gave me some of their weapons as pledges of their sincerity and friendship. At length, I lay down where I had been sitting and slept sweetly, with about thirty heads hanging over me, all the property of one man; several Malays with their krises being on one side, and about twenty stout Dayaks on the other.

"'Friday, the 7th. On leaving this morning, several brought rice, eggs, fowls, &c., as presents, and we parted with every token of mutual regard, and the visit will be long remembered. In passing on, I stopped to see their pantak or idol. It stands by the side of the stream, at some distance from the village. It is a piece of wood, roughly carved into somewhat the shape of a man, with shells nicely fitted in for eyes, mouth, &c. At this place there were eight, which seemed to be the representatives of as many generations. It is said that when a head is taken, they make a feast, in which their pantak takes a part. At such times he is clothed and receives from them a precious bit—a part of the flesh of the face, the remainder being eaten; and when their *tuéh* dies his body is burned, and the ashes are given to this idol, either by scattering them in the winds, or by putting them

into a hole in his body. Other than this, I was not able to learn that they bestowed upon it any worship, or that they worship anything else. They evidently believe in transmigration, supposing that the Dayaks become deer, and the Malays swine, and consequently they eat the flesh of the latter, but not of the former. To nearly all my questions, in regard to their opinions on the subject of religion, the only answer that I could obtain was, 'I do not know.'"

2. *The fourth annual Report of the Committee of the Parapattan Orphan Asylum*, read before the members and friends of that institution on the 31st of last March, has just reached us. The number of children now on the list of the Asylum is thirty-seven, nineteen boys and eighteen girls: two of the latter are living in a private family. The total receipts during the year have been *f* 12,476 02; the disbursements, *f* 14,665 93; which reduces the balance, *f* 6,245 80, left in the treasury at the close of last year, to *f* 4,055 89. The Report exhibits a good account of the institution, which is conducted, so far as we are able to judge, with wisdom, energy, and economy. Its object and direction are specified in the 2d and 5th articles of its constitution:

"*Art.* 2. The object of the institution is, to lodge, feed, clothe, and educate such orphans and other children, descendants of Christians, as may be left, in this part of India, *destitute*, or with means insufficient to procure suitable care and instruction to render them useful members of Christian society.

"*Art.* 5. *(a)* The business of the Society shall be managed by a Board of Directors, who shall be chosen at a general meeting of the members, to be held annually on the second Tuesday of March, with the exceptions hereafter to be mentioned. *(b)* This Board shall, for the present, consist of a president, a treasurer, a secretary, and twelve members, one of whom shall be named by the Board, to act as vice-president. *(c)* The president, treasurer, and secretary, when once elected, shall be considered permanent, until relieved from their duties by unavoidable circumstances, such as change of residence, and continued infirmity of body or mind, the vote of the members at the annual general meeting, or in extreme cases, that of the Board of Directors. None but members of the institution may be elected Directors. *(d)* All the members of the Board may be reëlected and eight must be, i. e. not more than four shall retire annually. *(e)* The Board shall meet for the transaction of business on the first Friday of every month, and oftener, if necessary, at the discretion of the president, or the desire of two of the other members of the Board. These extra meetings shall be convoked by written notice from the secretary on the order of the president. *(f)* Six members and an officer of the Board of Directors shall form a quorum."

3. *The Temperance Society at Penang*, the second report of which is before us, was established April 13th, 1835, and is auxiliary to the British and Foreign Temperance Society. The Society requires those who wish to become members of it, to sign the following pledge:

"I, A. B. do hereby agree to abstain from the use of every kind of ardent spirits (except when medically prescribed); and that I will not myself sell, or cause any to be sold, but that I will discourage the use of them to the utmost of my power; and I furthermore bind myself to be temperate in the use of wine, beer, and every other intoxicating liquor not prohibited by the regulations of the Society."

The report shows that the Society has had to encounter opposition and ridicule, while it has already accomplished much good, and is prepared to effect much more. The following extract is from a letter, written by the patron of the Society, the honorable sir William Norris; it is dated December, 26th, 1836.

"My best wishes are with the society; nor is my opinion of its utility at all shaken by the ridicule with which I have heard it assailed. Fortunately for us, this is the extent of the opposition on which we have to reckon; and such opposition is perhaps matter for congratulation, as implying a lack of argument on the side of our opponents. Had we lived and proclaimed our opinions in a less enlightened age, I verily believe that many amongst us would have had a good chance of martyrdom. Let it never be forgotten, that when Christianity itself was reviled by Tacitus and Pliny, as 'an execrable superstition,' and when tortures and death awaited its professors, the worst that could be urged against them was, 'that they were accustomed to meet together and bind themselves by an *oath* to abstain from all wickedness!' I do hope, however, that our worthy chairman can assure us of our personal safety—guilty as we certainly are of pledging ourselves to abstain from ardent spirits!!"

4. *The Report of the Singapore Schools* for 1836–37, appears in the Chronicle of the 10th instant. We have no room for remarks or comments, but only for a single extract, which in few words exhibits the present state of the schools.

"In the report published last year it was stated that the number of boys in the English school was 45. This has since gradually increased to 66, the present number—with a promise of an addition within a few days. The school is divided into ten classes, each being made small so as to be rendered more manageable in the confined room in which the school is held at present. Those of the first class are daily engaged in the study of ancient history, of geography, in which they are now tolerably proficient—and have lately commenced learning the outlines of astronomy. They are frequently exercised in English parsing, and it is intended to set them soon to composition, not the least important branch of education. The highest stage in arithmetic, that any of them have attained, is the rule of three. The acquisition of the English language being considered of the first importance, to advance the scholars at present to a higher rule has been considered unnecessary, as this can be attended to with more facility hereafter. The second class are examined daily in grammar, geography, reading and repeating a portion of Walker's pronouncing dictionary. The lads of the first and this class constitute the daily monitors of order and are teachers of junior classes, when not engaged in repeating their lessons. All of them write tolerably good hands. The third class repeat daily a portion of Carpenter's spelling—recite a verse or two of poetry, as an exercise of memory—and read, spell, and write. The fourth class rehearse a portion of easy English phrases, the meaning of which they are obliged to give in the Malayan, the language most familiar to them, as it is indeed to almost all the boys. They likewise read, spell, and write on paper. The junior classes are variously engaged, according to their standing, in reading, spelling, repeating easy verses and phrases, and in writing on slates, the tenth or lowest being composed of little urchins who are acquiring the alphabet, and who, during writing time, endeavor to print the characters on slates, from a large copy-board placed before them. But amidst these

multifarious exercises, religious duties are not omitted; the school opens and closes every day with repeating the Lord's prayer, and the collect of the week: a portion of every Wednesday and Saturday is devoted to the reading of the Holy Scriptures in regular course, the first and second classes reading from the Bible, and the third and fourth classes from the New Testament. This exercise, however, is not made imperative on any boy, should objections be made to it by his parents; and it is pleasing to add, that none has ever been made. Those boys who are of the Protestant persuasion are questioned on Saturdays, from Watts's Catechisms."

ART. IX. *Journal of Occurrences. Arrival of his B. M. ship Raleigh; the hoppo's appointment continued; a new hong merchant; stoppage of the European passage-boats.*

His Britannic majesty's ship Raleigh, M. Quin, esq., commander, arrived off Macao about the middle of this month; and was forthwith dispatched "on a cruise." The admiral, on the Indian station, has received orders, it is said, to keep one ship, at least, continually in these eastern waters.

The hoppo Wăn (commissioner of maritime custom) has received orders to remain another year in Canton. A new hong merchant has just been admitted into the cohong: the name of the hong is *Paouko*.

An edict from Tăng, president of the Board of War and governor of Kwangtung and Kwangse, to the senior hong merchants.

On the 15th instant (June 19th), I received a communication from Wăn, the commissioner of maritime customs. It contained the following statement.

"Wang Shing, one of the officers connected with the custom-house, has presented a report, made in obedience to commands to inquire whether the large passage-boats are engaged in smuggling, that thereby evidence might be procured for an investigation of the subject; it is as follows:

'Having received your excellency's commands, I went at midnight, on the 14th instant, in a boat, to make secret inquiry on the river near the thirteen factories. I saw there three large boats, having decks and two masts, and three small ones, with decks and one mast, anchored in the middle of the stream; but saw no goods taken from or put into them. I continued the watch until 4 o'clock the next morning. On returning home, passing near the west side of the Dutch Folly, I saw another large boat, with two masts and a deck, anchored close by the rocks. I then returned to the rear (i. e. front) of the factories, and sent for the linguist Atom, and asked him, whence and wherefore those seven boats had come to the city, and to which of the devil-factories they belonged, making all the inquiries requisite for thorough investigation. It is my opinion, that hitherto, according to the established regulations, the large boats, with two masts and decks, have been interdicted; and that only the small ones, with but a single mast and no decks, have been permitted to go up and down the river. Moreover, repeated orders have been given to the hong merchants and linguists, not to permit those large boats to come to the city: and they ought to require obedience. As the language of these barbarians is different from ours, I was afraid that if I went on board the boats to examine them some disturbance might ensue; I have, therefore, to request your excellency to call together all the hong merchants and linguists, and instruct them in what they ought to do. Though I cannot presume to act according to my pleasure, yet it is my duty, having found out these circumstances, as I was directed, to lay the same, fully attested, before your excellency for a thorough investigation. Postscript. The following are the boats in the river: one with two masts and a deck belongs to the barbarian Edwards, residing in the Imperial devil-factory; a second, of the same kind, belongs to the barbarian Marks, residing in the English devil-factory; another belongs to the barbarian Jardine, residing in the Creek devil-factory; a fourth belongs to the barbarian Just, residing in the French devil-factory; two others, having decks and a single

mast, belong to the same person; another with a single mast and a deck belongs to the barbarian Charles [Markwick], residing in the imperial devil-factory.'

"This coming before me, I find on examination, that the large boats, with decks, have long been forbidden; that repeated orders have been issued from the custom-house requiring examination and seizure; and that prohibitory edicts have been proclaimed: moreover, that instructions have been given to the said merchants and linguists, to maintain a strict watch and expell the boats, and likewise to transmit instructions to the barbarian merchants requiring their obedience to the existing laws. These particulars are all on record. They are attested by the statement of Wang Shing. Besides again giving orders to the said hong merchants and linguists, to be transmited immediately to all the barbarian merchants, requiring them to obey, and without the smallest degree of evasion to drive away all the boats if they attempt to anchor in the river; I likewise submit this document for your excellency's inspection, to take such measures thereon as are right."

Having received the above, I find, that, of all the foreigners trading at Canton, only those of the English Company have been allowed to send boats, with flags hoisted, up and down the river; on the dissolution of the Company it was right to discontinue those boats. The other foreigners who come in ships to Whampoa, when at Canton or Macao, and wishing to send letters back and forth, are only allowed to use small open boats; which when passing the custom-house stations are required to stop and be examined; and if they have on board any contraband goods or weapons, they must be immediately expelled. The late governor Loo, having sent up a memorial to the emperor, received his majesty's pleasure, for establishing these regulations, and requiring obedience thereto. This is on record. But now, Edwards and others have dared to employ boats having decks, some with two masts and others with one. As the said hong merchants and linguists have not driven them away, and have failed to report concerning them, it is impossible to warrant that they have not been concerned in clandestine transactions. It is most absolutely necessary clearly to investigate the statements received, as given above; it is my duty also to send this edict to Howqua, Mowqua, and Pwankequa. On its receipt, let the boats be immediately expelled. And let inquiry be made as to the reason why these boats have come to the city, and whether any clandestine transactions have been carried on between the owners and the hong merchants. Let a report be immediately made, that the subject may be investigated. Let there be no opposition, which will subject the parties to trial. If proper exertion be not made, and the boats be not driven away, assuredly both those who have the management of affairs in the said hongs and the linguists shall be brought in chains to my office, and subjected to trial. There shall be no lenity. Hasten, hasten obedience. (June 19th, 1837.)

Edict from Tăng president of the Board of War and governor of Kwangtung and Kwangse, in reply [to a report of Howqua, Mowqua, and Pwankequa].

Respecting the passage-boats of foreigners running up and down the river, I find there are regulations, sanctioned by the emperor, forbidding the use of such as have decks. How then can the foreigners be allowed to act disorderly as they please? Recently they have dared to act in opposition to the regulations, because the said hong merchants have hitherto allowed them in everything to do as they like, and have not faithfully examined, and reported to me, respecting their proceedings. And now, after they have received instructions to investigate the subject, they wish to give it a false coloring. They report that the boats have decks, which have been constructed to guard against injury from winds and rains; but I would ask, when formerly the said foreigners, in conformity to the regulations, used boats without decks, whether there were no rains and winds?

Again I command the said hong merchants with severity to enjoin the orders on all the foreigners, and require their obedience. Hereafter they must conform to the regulations that have been sanctioned by the emperor. In passing to and from Canton and Macao they must always use boats without decks. The large ones with decks are forever interdicted. If again they act in opposition as before, I will hold the said hong merchants responsible, and I fear they will then be able to give no false coloring to the conduct of the said foreigners. Tremble! Be careful! Make not work for repentance! These are the orders. Taoukwang, 17th year, 5th month, 20th day (June 22d, 1837).

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ART. I. *Remarks on the Japanese language: the subject but little understood; character of the oral language; its different forms, and grammatical structure.* From a Correspondent.

THE works written upon this country are very numerous, and partake of all the errors of Kæmpfer, their common source. Whatever he wrote, about a hundred and fifty years ago, is reiterated, with some additions, by almost every subsequent author. Like Du Halde's, his folios contain a mass of valuable information, the most authentic that can be obtained, but at the same time sadly disfigured by prejudice. Hence the opinion of the tranquil state of that empire, whilst grinding oppression and the feudal system are fraught with evils subversive of all good order. The rebellions, as we are informed by natives, are bloody, and the acts of government cruel. A dense population and the barrenness of several districts make famine a frequent occurrence. Then the number of desperadoes increases, order ceases to exist, and all the horrors of the most sanguinary revolution take place, with unbridled fury. Hitherto, however, the supreme government has always been enabled to quell these disturbances; while the leaders have been obliged to betake themselves to the mountains. It would have been impossible to retain in allegiance the many feudal princes, amongst whom the territory is divided, if resort had not been had to most arbitrary measures. These princes are either themselves prisoners at Yedo, or else, during their absence from the palace, send their wives and children as hostages. The same precautionary measures, for ensuring the fidelity of influential persons, are adopted in all branches of government; an officer fills with trembling his station. Yet even the laws of a Draco, written with blood, cannot fully establish absolute dispotism. The rigid system of responsibility is there accompanied with the same results as in China, all-providing corruption and bribery. In speaking thus, we do not give our opinion, but

merely record the sentiments of natives who are enthusiastically fond of their country, and always ready to represent their nation in the most favorable light. It is time, however, for foreigners to consider the welfare of a nation so long neglected.

The grand features of the Japanese, do not differ much from those of the sons of Han. That government is in the main, the same as the Chinese. Their philosophy, religion, literature, &c., were derived from China, but have received additional polish from the natives. Persevering industry is the most redeeming quality in the character of the people; they are moderate in their diet, living almost entirely upon vegetables and fish; but they indulge in spiritous liquors, and in every kind of licentiousness, to far greater excess than the Chinese. They are not, in the same degree, slaves to antiquated customs, and are shrewd observers and imitators of whatsoever they consider excellent amongst foreigners. When they were permitted to leave their country, they served with great credit in the armies of the Dutch and the king of Siam, and were even more useful than the Chinese as colonists. In their struggle, however, against the Roman Catholics, they had to invoke foreign aid, and it was only thus that victory was decided in favor of the pagans. The story related by Kæmpfer, about the attack upon a Spanish vessel, stands on a par with the flaming edicts of the celestials; and the account of barbarian vessels, which were loitering about in the inner seas, having been burnt and sunk by the courageous and invincible navy, are equally worthy of credit. The best comment upon the same heroic exploits, is an account we read in a late periodical, stating that an English frigate, having returned to the harbor of Nagasaki, it was resolved to burn her with straw, which a number of small boats, each rowed by three men, were to carry along side of her!

The exclusive system which the Japanese have long maintained is more owing to the willingness of foreigners quietly to submit, than to the actual strength of the government. If the power of the foreigners, which was employed to crush the Portuguese influence, had been used to maintain a liberal intercourse, Japan would have remained open to foreign commerce, according to all human probability, until this day. However, as no resistance was made, and every degradation submitted to, for the sake of visionary advantages, it was very easy to perpetuate this misanthropic absurdity. Let foreign influence be felt, and this unnatural prohibition will be annihilated. China and Japan placed in a similar situation as Turkey and Egypt, would soon have done with their vain and whimsical notions. The only safeguard of this embargo, which excludes the whole human race, results from the apathy of foreign powers; as soon as this is exchanged for a friendly interest in the real welfare of this nation, the rulers will soon be constrained to abandon their crooked policy. Only those in power uphold it; the struggle, therefore, when popular influence is once felt, can neither be long nor arduous.

Allowing that the substance of the statement respecting the anti-national conduct of the Japanese government be true, yet we ought,

in fairness, to adduce the instances which show that it has often been relaxed. The attempts made by sir Stamford Raffles to open a trade with that country, are by no means so very disheartening as to preclude all further hopes of success. A small British schooner, which subsequently went to a place near Yedo, was well treated and had intercourse with the natives. A whaler, a few years ago, went into one of the harbors and was not only well received, but most amply supplied with all kinds of provisions. A captain meeting with a Japanese junk, which had suffered very much in a gale, went on board of her, supplied the vessel with a compass and water, and received in return a casket of gold bars, a present which the Japanese gave entirely on their own account. We ourselves have been on board of some of their junks, and met with unreserved kindness. To this we must add, that the present monarch, Teënpaou, is an enlightened man. A gentleman who twice went as an embassador to the court of Yedo, and who had a long and interesting conversation with him, when he was presumptive heir of the throne, has spoken in high terms of his liberal sentiments. When the choice of presents for the ensuing embassy was proposed to him, he preferred a Dutch nautical dictionary to every other thing. We know that, some years past, commercial intercourse between the prince of Satsuma and an English house was to have been commenced; and that the individual who took the lead in this speculation, having previously become acquainted with this chief, was only prevented from accomplishing his purpose by the most untoward circumstances. The supreme government went even so far as to consult with a Dutch chief upon the feasibility of dispatching young men to the mother country, that they might be instructed in ship-building. These well authenticated facts may stand as counterparts to the continual cant, that there can be nothing done for this country. This, however, is certain, that hitherto nothing has been done. We conclude our prefatory remarks with the observation of a Japanese writer, who, in the preface to his Dutch-Japanese dictionary tells his countrymen: "that Asiatics, in general, are to be compared with wood, whilst Europeans resemble iron; now as the former will remain a shapeless block, unless it is fashioned by iron, so also the Asiatics, without intercourse with the Europeans, will continue rude and uncivilized tribes."

After this long digression, we proceed now to speak of the language of the Japanese. We ought, however, to inform the reader, that our remarks will be confined to the oral medium, from which the language of books differs very considerably. In performing this task we are not the first to venture upon this ground. The Jesuits of olden time have bequeathed numerous vocabularies, dictionaries, and grammars, the only fault of which is, that they make the Japanese assume the garb of the Latin. The language, moreover, has been amply cultivated by the natives themselves, who have compiled dictionaries and grammars in European fashion, and of their own accord published Chinese and Dutch dictionaries with explanations in their own tongue. In this matter they have far excelled the celestials, whom, in the

way of reciprocal compliment, they honor with the title of *karache* or barbarians. The Dutch themselves have also written a few works, or compiled them, in conjunction with natives; but of all these we have seen very little. The Japanese may be said to be an original language, which coincides somewhat, in its grammar, with the Mantchou, bears some affinity to the Corean, has imported a great number of words from China, and is, on the whole, the most polished and perfect language spoken by any of the inhabitants of Eastern Asia. Language constitutes the best clue for tracing out the origin of nations. We were rather astonished to find so much similarity in its sounds to those of the Mantchou, and therefore concluded, that the great and original stock of the inhabitants of Japan came from Tartary. As this emigration, however, took place in remote antiquity, we shall not enter upon a disquisition for determining the exact period. Though the Chinese language is of a most uncongenial nature, and might as easily conform to the idioms of the Japanese, as the Greek mix with the Russian, yet it has in some measure been amalgamated with the Japanese. For this process it has undergone far greater changes than the Latin, in the dialects of Southern Europe, and but few words have entirely escaped the general lot. China, according to the best authenticated accounts, sent a colony to that country as early as 300 B.C. The further progress of the intercourse is hidden in the darkness of ages, long past. Yet at the time of the introduction of Chinese civilization, the natives must have been in a rude state, the majority of abstract words being all Chinese: in numbers, there are no original words for a hundred and upwards, and all the arts and sciences have received a Chinese nomenclature, though now scarcely to be recognized as such.

We will give a few instances to illustrate the above remarks: the first column is Japanese, and the second Chinese.

Japanese,	ten,	*Chinese,*	teën,	*English,*	heaven;
	che,		te,		earth;
	nin,		jin,		man;
	cheyokoo,		teyŏ,		hell;
	lonjeroo,		sin,		belief;
	dokoo,		tĭh,		virtue;
	niche,		jih,		day;
	rokosokoo,		lăchŭh,		candle;
	nekoo,		jŭh,		flesh;
	eshe,		esăng,		physician.

The higher and learned classes use Chinese words in preference to their own, as our scholars do the Latin. For many ideas there is both a native and a Chinese word, and the latter is the most current amongst the common people. Unlike the Chinese, this language has no material dialectical varieties: a native from one province easily understands those who come from other and distant parts of the empire; and the variations are very trifling, and consist in the interchange of some letters. However, to balance this advantage

the superior classes have framed for their use a language of their own, at once stiff and fulsome, and even wanting in the mellifluous harmony of the vulgar tongue. This is difficult to be understood, and requires intense study. It partakes of the style of books, a diction mixed up with Chinese phrases, like our old books with Latin. This pedantry is carried to such an extent, that there exists scarcely a single native work of which a very great part is not in the Chinese jargon; yet to write thus is the prevailing taste, as it was once in Germany to write German-Latin.

No nation has adopted such various modes to express thoughts in writing, as the Japanese. First of all is the complicated Chinese characters, to which the Japanese have added a number of their own invention, not even to be found in Kanghe, whilst they likewise have taken the liberty of discarding some altogether. It has been confidentially affirmed, that these symbols are generally known, yet it does not appear that they are understood to a greater extent than the Latin in Italy. The majority of the people, however, possess only a very slight knowledge, and this, principally, for two reasons; first, the Chinese books are generally published with an explanation in Japanese, and thus it is not absolutely necessary to learn the characters in order to understand them; and secondly, to acquire a thorough knowledge is a most laborious task. The Japan-Chinese style, moreover, differs considerably from the pure Chinese, the genius of the native tongue being so entirely at variance with this foreign idiom. Yet, notwithstanding all this, the Chinese character is held sacred, and no body can call himself a gentleman, who is not in some measure acquainted with Chinese literature. This prejudice we consider rather a bar to the country, for when years are required merely to learn to read, but little time can then be bestowed upon the study of useful knowledge. From the moment the Chinese character is discarded from the schools, and left to the research of professed scholars only, we may hope much for the renovation of this nation. So long as Chinese ideas and principles are circulated, the nation must bear the shackles forged by its own hand.

The sounds with which the Chinese characters are read, are very different from any dialect spoken in this country. We will give some specimens.

Chinese,	wang,	*Japanese*,	bau,	*English*,	to perish;
	ting,		tei,		a portico;
	heäng,		keyaou,		to enjoy;
	hoo,		koöu,		mutual;
	tow,		toöu,		to steal;
	peën,		hen,		partial;
	hwuy,		heï,		kindness;
	woo,		baöu,		to wake.

In some instances the sound is the same. Though the native language has not the intonations, it being polysyllabic, these are carefully marked in the dictionaries. The explanation given to many of

the characters, often differs materially from the original Chinese. The Japanese have improved upon their masters, and not only possess all the standard works, but have a valuable Chinese literature of their own manufacture.

At a very early period, the Japanese discovered, that the Chinese characters were not well adapted for writing their own language, and therefore they selected from them a syllabary of their own, in which all the sounds of the spoken medium could be expressed and every word written with ease. It is the most perfect written medium which has come to our notice, at once both simple and comprehensive. Unfortunately, however, they multiplied the syllabaries, thereby rendering writing, as well as reading, very complicated. Those now in use are three, the first is the *katakana;* this, consisting of the simplest Chinese characters, is very distinct, easily to be acquired, and legible. Each sound has one or at the highest two representatives, which never change their form by the context. This species of writing is principally used for the explanation of Chinese characters, or in religious books; no whole works, we are told, are extant in it, but it is intermingled with the Chinese sentences. The second is the *hirakana;* this is a syllabary, framed from more complex Chinese characters, in the short hand writing: some sounds have three, four, five, and even six, representatives, which are moreover so much drawn together, that one ought first to understand the language, before he is able to read. On paper, it looks like scrawls, drawn at random; yet the nation uses this mode of writing in every business of life; it is also employed in books. A foreigner must possess a great deal of patience in order to become fully acquainted with these characters, and, unless he be previously familiar with the sense of the writing, he will be liable to very great mistakes in reading it. The third is the *imatokana,* still more complex than the former.

The Japanese composes syllables in order to form words with due regard to euphony, and partakes, in this respect, as well as in many others, far more of the genius of our western languages, than of the Indo-Chinese. It has words as long as *novinokirimono,* 'embroidered clothes;' *takamagahará,* 'paradise;' *kanewoatskarusto,* 'a cash-keeper.' Of these there are not a few. To this, it would be difficult to find in all the languages of Eastern Asia a parallel. The compounding and framing of words is carried on to such an extent, that we have often been strongly reminded of the Greek and German, which equally excel in this perfectibility. We will give one single instance, and this by no means one of the most prolix; *yama,* 'a mountain;' *yamabato,* 'a wild pigeon;' *yamatori,* 'a jungle-fowl;' *yamaori,* 'a sphynx;' *yamagara,* 'a kind of sparrow;' *yamakame,* 'a tortoise;' *yamadatche,* 'highway robber;' *yamakarasoo,* 'a raven;' *yamarashe,* 'a breeze;' *yamakakache,* 'a kind of snake.' As the language admits, according to fixed rules, ad infinitum, such compositions, we do not hesitate to affirm, that there is not a work in any language, which may not be translated into Japanese. This is more than we can say of the Indo-Chinese languages, which in this point are very

defective. Hence, we may easily conclude, that it is a very rich language. But the most extraordinary thing of all is, that there are no more than seventy or seventy-two sounds, which constitute the elements of the whole language. It is perhaps the minimum to which the articulation of a language can be reduced, and it shows how much can be made of so few materials. A syllable never ends with any other consonant except *n;* nor, with the exception of *sk*, *ts*, and *ds*, are any two consonants used together. The language is, therefore, soft and euphonic. With the exception of some few labials and finals, all the letters of our alphabet may be traced in the Japanese syllabary.

The demarcation between the various parts of speech is drawn very distinctly; and by means of grammatical changes a word may be used as a noun, a verb, an adjective, &c. This facility imparts to the language a copiousness of which only the Greek can furnish a parallel, with this difference, however, that in Japanese almost all words, including conjunctions and prepositions, have a declension, which is the same throughout all parts of speech. Of the above remarks, we will adduce some examples.

Sta, the preposition, below;
stawa, the substantive, lowness;
stano, the adjective, low;
stani or *staye*, the adverb, below;
stanisheru, to make low;
staninaru, to become low;
stawonarsoo, to lower, &c.

All words undergo this process according to established rules; the advantages are incalculable and self-evident.

The noun adopts, with all other words, the affixed article *wa* or *ga*, but it has no general marked termination, by which it may be distinguished from adjectives, though some generic terms apply to diverse classes: thus, for instance, *hansoori*, a printer; and *hanhori* a block-cutter, &c.; where *soori*, a maker, expresses the nature of the substantive. The gender is seldom expressed by words denoting male or female, which are prefixed to the noun, and this, as in Chinese, is only done when a stress is laid upon the destinction of the genus. For the plural, an additional syllable is suffixed, which, however, is omitted if the number is not expressly to be indicated. A noun has five cases, resembling very much the Latin.

Nominative, *tenwa;*
genetive, *tenno;*
dative, *tenni;*
accusative, *tenwo;*
ablative, *tenye* or *tende.*

Many nouns are formed from verbs, and vice versa, by means of slight grammatical changes. To the numerous compounds we have alluded above.

The adjective alters its termination either for euphony's sake or by position; for instance, *akae*, red; *akae hana*, a red flower; *kono hana akashe*, this flower is red; *hanawa akowo naroo*, the flower becomes

red; *aka irono hana,* a red colored flower; &. When put before a substantive it does not partake of the declension, nor has it any generic termination.

Etiquette and despotism have invented a great number of pronouns for the first and second persons, not unlike those of the Indian languages. It is surprising not to find a relative pronoun, whilst the demonstrative is so very copious. The former is always expressed by the construction, or the participle, thus, *washino miroo sto,* 'the man whom I saw;' and *washiwo miroo sto,* 'the man who saw me.' From this circumstance results great conciseness of diction, and the want of a relative is never felt.

The most perfect part of speech is the verb, and though it has no conjugation to distinguish the persons, and only three tenses, it carries the variety of moods to a great extent, while the voices are still more multifarious. A few instances of the latter will illustrate this subject.

Tatakoo, to beat;
tatakeroo, can beat;
tatakerareroo, to be beaten;
tataeteoroo, to be in the act of beating;
tataetaroo, to be able to beat;
tatakeäoo, to beat each other, or fight;
tatakasheroo, to make one beat;
tatakasashereaoo, to make each other beat, or stir up war;
tataeteyaroo, to beat out, &c;

There is, thus, not merely an active, passive, and neuter, but such a variety of verbs, that action can be expressed in every possible shape. In the above enumeration, we have not yet included the negative verb, which is a whole in itself.

Tatakanoo, not to beat;
tatakenoo, can not beat;
tataakarenu, not to be beaten, &c.

With all this, however, the positive verb substantive is wanting, though there is a negative one. The former is always understood and indicated by the construction. This formation of the verb takes place according to the most simple rules, which may easily be acquired. There are no anomalies; nor does the Hebrew, and other Shemetic languages, with the piel, hithpael, &c., in any degree equal the Japanese in this point. The most prominent part of the verb is the participle, which is more frequently used by the Japanese than by the Greeks, and renders the construction very concise. There is a conjunctive, an optative, an infinitive, and other moods, for which our grammar has no names. Such a copiousness of language we never expected to find in this corner of the earth. The advantages thus enjoyed by the natives are very great. There exists no difficulty in clothing foreign thoughts in a Japanese garb, and even the abstruse writings of the Greek philosophers might, without much trouble, be translated into this tongue. Nor is this merely the language of the

learned, the common people also speak it, and know the distinctions between the indicative, conjunctive, and optative, as well as the Chinese do their intonations.

They have two kinds of numerals, the one derived from their original language, and the other from the Chinese. These are not used promiscuously, but according to certain rules; the former, however, do not extend beyond ten; a sure proof that the natives, on the arrival of the Chinese, could not yet have made great advances in civilisation. The adverb is not materially distinguished from the adjective, and is often included with the verb. There are only a few conjunctions, the various moods, and participial constructions, rendering them superfluous. The number of prepositions is considerable, some of them being used as verbs, whilst others may be changed into adjectives. In general, we may say, that the particles are few: the interjections are almost entirely wanting. The construction is not free, but the order of words is, in nearly every case, settled by rule; first the nominative; then the object; then the attribute; and finally the verb.

A nation possessing such a language, has the means of arriving at the highest state of civilisation. If the celestial empire were blessed with this treasure, the most formidable obstacle against the introduction of science and religion would be removed. With that insatiable spirit of curiosity which marks the Japanese, and with such a perfect language, we trust, that, notwithstanding the exclusive system, better days will soon dawn upon this nation. If they were only permitted to leave their country, the emigrants on their return would certainly improve their countrymen. But the avenues of science being closed against them, they must be satisfied with studying the few Dutch works which they now possess. We have seen several specimens of the result of their labors in this department, and can only regret, that some other foreigners cannot assist them. They have shown more desire to improve themselves by the assistance of foreigners than any other Asiatics, and are, notwithstanding, entirely debarred from indulging in this laudable propensity.

ART. II. *Lewkew kwŏ che leŏ: a brief history of Lewchew, containing an account of the situation and extent of that country, its inhabitants, their manners, customs, institutions, &c.*

THE efforts now being made to visit our neighbors on the north, at Lewchew, Japan, &c., induce us to lay before our readers whatever information we can collect respecting those countries. In our third volume, were published two long articles, giving a succinct account of Japan and its inhabitants. That information was derived from the works of Kæmpfer, Golownin, Klaproth, Siebold, Don Rodrigo, Van

Fisscher, the Jesuits, and one or two Chinese authors. About a year and a half ago, three Japanese, who had been driven in a gale across the Pacific to the American coast, and from thence carried to London, reached Macao. Recently four more arrived from Manila, and joined their countrymen — all anxious to return to their native land. These seven men, so long absent from their homes, embarked in the ship Morrison, captain Ingersoll, early this month. On a voyage, liable to so many contingencies, and yet one of so much interest, we forbear to remark, preferring to wait until its results are known. We may state here, however, that much of the information, contained in the preceding article, was obtained from those three Japanese who first arrived in Macao.

The work, the title of which stands at the head of this article, was written by Chow Hwang after his return from Lewchew, whither he was sent as an envoy in the 21st year of Keënlung, A. D. 1757. It is in twelve octavo volumes, of about forty leaves each; and is divided into sixteen chapters, preceded by an introduction. Chow Hwang was a member of the national academy, Hanlin; and besides the advantages derived from a visit, drew largely from the works of others, who, before his time, had written respecting the same country. He gives a long list of the authorities which he consulted, among which are the Ta Tsing Yihtung Che, and the Ta Tsing Hwuy Teën. The work is 'embellished' with a series of maps and plates; the former are of no value; and the latter, also, are sadly executed. The first map was designed to show the situation of the country, and contains its name, that of Japan, and several other places, as Ningpo, Fuhchow, &c., on the coast of China, with the names of two stars,—the whole being so arranged as to exhibit their respective positions: the map has no lines of latitude or longitude. The second is 'a complete map of Lewchew;' but affords no idea of either its extent or form. One of the plates gives a view of the temple built for the service of the ancient kings of the country; another, exhibits a portrait of Chungshan, a king who lived during the reign of Keënlung; another presents a representation of the *teën tsze kwan*, 'residence of the celestial messengers,' i. e. the Chinese envoys. There is also, on another plate, the representation of a ship, which was drawn by order of one of the Chinese emperors, as a pattern for his faithful vassals, the people of Lewchew.—A brief notice of each of the several chapters, in some instances giving a summary of their contents, is all that we can give our readers in this article.

The first chapter of the history contains a description of what is deliniated on the first map. It commences, however, with remarks on Chinese cosmogony, and with praises of those rulers of China who have extended their fame, from the regions of Ele on the west, far to the east, bringing even dragons and tigers into quiet submission to their auspicious sway. The chapter occupies only four pages, and is of little value.

The second chapter gives us a general history of the nation. During all the generations of man, there have never been, our author

avers, two emperors in authority at the same time, although no country has been so remote and obscure as to be without its rulers. The histories of foreign countries, he says, are incomplete, owing to differences in language, and other similar causes. Next after Corea, the history of Lewchew is the best known to the Chinese, and its people have long been within the renovating and ennobling influence of 'our country.' No sooner was the first monarch of the great pure dynasty firmly established on his throne, than Lewchew returned to allegiance; and the king, not daring to rule in his own name, solicited an investiture from his imperial majesty. This, of course in condescension, was granted; and tribute has ever since been duly brought to the emperor of China. After a few general remarks, like those we have here given, Chow Hwang turns back to the origin of the nation, and in order proceeds with its history.

The original progenitors of Lewchew were two—a man and a woman. They had five children; the oldest was a son, named Teënsun (offspring of heaven), who was the first master or ruler of the nation; the second son, acted the part of his ministers; and the third, constituted the people. The eldest daughter, for the protection of the country, took the place of the gods of heaven; and the younger, personified the gods of the sea. The first authentic record dates in the reign of Shunhe of the Sung dynasty, near the close of the twelfth century of our era. Teënsun and his descendants, having maintained the government for 17802 years, were at length succeeded by Shunteën, a branch of the then ruling family of Japan. This occurred about A. D. 1200. When the Ming dynasty arose in China, three kings ruled in Lewchew; one was styled king of the central hills; the second, king of the southern hills; and the third, king of the northern hills. All were tributary, and reigned by permission of the son of heaven. At length, the first became master of the whole country, which has ever since remained under one king, always acknowledging himself a tributary of the Chinese empire.

The third chapter, filling the third and fourth volumes, is occupied with accounts of embassies, tribute, presents, &c. It contains numerous edicts, and long details of the number and kinds of articles carried to the court as tribute, and of the presents given in return.

The fourth chapter is divided into two parts, the first giving an account of the divisions of the country, and the second containing notices of its inhabitants. The three divisions of the country, which existed in the time of the three kings, are still retained; and are called the central, southern, and northern, provinces. The first, our author says, is divided into fourteen departments; the second, into twelve; and the third, into nine: these thirty-five departments are subdivided into districts. Exclusive of numerous islands, Lewchew (which is itself but an island) is narrow, measuring from east to west only a few tens of *le;* while its greatest length, from north to south, is about four hundred and forty *le.* Other writers have allowed it a much greater extent. Chungshan, the central province, has within its boundaries four departments besides those noticed above; these

are named Showle, Pŏ, Kewmei, and Napa, and are also divided into districts. These geographical divisions, namely, provinces, departments, and districts, correspond to those of the same name described in the topographical works of the Chinese. The royal city is situated on the summit of a high hill in the department Showle, and is surrounded by a high wall, which is built of stone. The city is 'four or five *le* broad,' and has four gates. Napa lies ten *le* westward from Showle; it is situated on the coast, and its harbor, which is called *Napa keäng*, or *Napa keängkow*, 'harbor of Napa,' has been repeatedly visited by Europeans; Beechy has given a long account of it.

The notices of the people of Lewchew, contained in the second part of the fourth chapter, are divided into seven sections; in the first, their form and features are described; in the second, the influences of the climate and seasons of the year are particularized; in the third, the customs and amusements of the people are noticed; their manners are the subject of the fourth section; their festivals, that of the fifth; their dress, that of the sixth; and their dwellings, that of the seventh and last. Some of these sections, if translated, would be read with interest. From a hasty perusal of the whole, we think it not at all improbable, that the people are descendants of the Japanese; many Chinese, however, have colonized among them; and the present race seems to partake, in some measure, of the characteristics of both those nations. The people had no written language until the Japanese was introduced among them, unless they brought it along with them, when they first emigrated from that country. Chow Hwang gives an account of the alphabetic and syllabic system of the Japanese; and introduces the forty-eight characters, called the *katakana*, with the sounds expressed in Chinese. But although the Japanese language was first used, the Chinese has, we suspect, nearly superseded it, the latter being now held in high estimation among all classes of the inhabitants, both rulers and people. Our author does not give a very favorable account of the manners and customs of his neighbors; and he had cause, he says, to regret the low state of civilisation to which many of them had sunk. For the purpose of self-destruction, the Lewchewans imitate the savage custom of the Japanese, in the use of the knife.

The hills and rivers—shan chuen—are described in the fifth chapter. The hills on the main-land are first enumerated, and then those on the islands. Next, the author gives an account of the surrounding seas, the tides, the winds, with the courses ships ought to take in going to and from Lewchew and the neighboring countries. He likewise specifies several fountains or springs of water, and describes a number of the principal bridges.

The public buildings and literary institutions are noticed in the sixth chapter. The situation and extent of the king's palaces, and other buildings belonging to the royal family, are first described; and next the residence of the celestial envoys, and the public literary institutions. The latter are few in number, and poorly endowed; and the former possess little that is worthy of special notice. Kanghe once

sent literary men to instruct the people; but more recently, young men have been sent from Lewchew to Peking, there to be educated, and on their return to serve as the instructors of their countrymen.

An account of the temples, and the services performed in them, fills the seventh chapter. All the religions of the Chinese prevail throughout the whole country. Altars and temples are numerous, and have been dedicated to men, to gods celestial, terrestial, and infernal; to the gods of the sea, and to the queen of heaven; and to other beings, imaginary or real, almost innumerable. Budhism, Taouism, and the Confucian system, seem all alike to have had more or less influence in forming the religious character of the people. It appears from a note in the fifth volume, that the Sacred Edict, a translation of which was made into the English language some years ago by Dr. Milne, has also been published in Lewchew.

Remarkable buildings, places, and objects, are enumerated in the eighth chapter. In the ninth, the titles of the rulers and officers, from the king down to the inferior magistrates, are given, and the rank of the various functionaries pointed out. Taxes and tax-gatherers are noticed in the tenth chapter. Our author tells his readers, that Lewchew is one of the poorest of all the surrounding countries; its finances, consequently, are of little importance. The eleventh chapter contains the ritual of state, in which the important subject of ceremonies is discussed at considerable length.

Next, in the twelfth chapter, the military weapons, and the various modes of punishment, prevalent in the country, are described. The implements of war are the same as in China. The penal code is brief. Three modes of capital punishment, and five of less severity, are in vogue. Of the three, the first is the *ling che*, or 'slow and ignominious process,' so celebrated in Chinese annals; the second is *tsan*, the 'chariot-cut' or decapitation, which is still more common in this country; the third is crucifixion: a wooden cross is made, and the criminal, being stretched upon it, is cut to the heart with a long spear. Banishment is the first of the five lesser punishments; the next, if we understand the phrase *pŏ jih*, is exposure to the heat of the sun; the third is cramping the hands and feet, &c., by means of wooden blocks or plates; the fourth is exposure in the cangue or collar; and the fifth is beating with the bamboo. The weight of the collar, and the dimensions of the bamboo, vary according to the degree of guilt and magnitude of the crime.

The thirteenth chapter gives us an account of the Lewchewans in their civil and social relations: the title of the chapter is *jin wŭh*, literally, 'men and things,' but the phrase is used here in a restricted sense, and denotes the several relations of man, considered as a member of society. Chow Hwang informs us, that even bees and ants have their princes and ministers, and the fowls of heaven, husbands and wives; of course, it is right to expect that a people, long within the influence of the celestial empire, must exhibit some traces of the common relations of life. He divides the chapter into seven sections: the first treats of illustrious kings; the second and third, of eminent

servants of the state, &c.; the fourth, of persons, who have been distinguished for their duty to their parents; the fifth contains brief sketches of illustrious women; in the sixth, some of those men who have distinguished themselves by their writings, are named; in the seventh the author cites a few examples of notorious vagrants. We doubt the authenticity of some of these narratives; many, however, are no doubt true, and afford us curious specimens of character.

In the fourteenth chapter we have a catalogue of the productions of Lewchew. Rice, wheat, barley, and most of the other kinds of grain which grow in China, are enumerated. Among the articles of merchandise are, silk, cotton, mats, salt, tea, spirits, paper, pencils, oil, wax, tallow, sugar, tobacco, fans, metals, pearls, stones, lacquered wares, brimstone, &c. The vegetables, fruits, and various kinds of trees, are such, for the most part, as are common in this country: some are named, with which we are not acquainted. The same is true, also, of the birds, quadrupeds, fishes, and reptiles. The natural productions of the country, if we may judge from Chow Hwang's brief account, are abundant.

The fifteenth chapter, occupying two volumes, consists of a long series of miscellaneous papers, in prose and poetry, added, perhaps, to swell the size of the book. These papers have been written by different persons, at different periods, and relate to a great variety of subjects. Some are descriptive, others laudatory, and others historical. The work closes with the sixteenth chapter, composed of fragments—*che yu*—for which our author was unable to find a place in any other part of his history.

ART. III. *Central Asia: description of the valley of the Oxus; khanate of Kíva; and the deserts between Bokhára, the Aral and Caspian, south to Khorásan; with notices of their inhabitants.*

THE basin of the Oxus, from the Kara tag to Hindú Kúsh, and from Pamer to Balkh, has not, though it deserves it, any common apellation. It is chiefly under the government of the amír of Kúndúz, but includes several petty states independent of him. A brief sketch of this region is all that we can give, with our imperfect information. The Oxus is the distinguishing feature of this geographical division of Túrkestan. The cultivable lands, and towns, and population, must be sought along the banks of this river and its branches. Between these water-courses, the highlands rise in many places into lofty and precipitous ridges. The deep dells, and broader vallies which alternate with these ridges, are picturesque, fertile, and lovely. Badak-

shan, the eastern portion of this region, has been celebrated for its romantic and varied scenery. On the east side, the passes of the Oxus conduct to Chinese Túrkestan. Farther to the southeast, on the upper branches of the Indus, lie the independent districts of Chitral, Gúljit, and Iscárdo. The Talighan and Gorí, southern branches of the Oxus, rise in the declivities of the Hindú Kúsh, the country of the Siahposh Kaffirs. This singular tribe is supposed to be a remnant of the population, driven from the plains by the Arabian, or rather by the prior Tájik, invasion. A German has supposed, that their light complexions and blue eyes prove that they are of the same stock as his own nation. As well might it be inferred from their using the bow and arrow, and scalping their enemies, that they are North American Indians. They are addicted to wine, and not being Mohammedans, all their neighbors persecute and enslave them. Their hardy valor, when attacked in their fastnesses, has baffled the amír of Kúndúz, but those inhabiting the lowlands, almost up to the pass of Bamían, have submitted.

The chief towns of this southern portion, are Gorí, Inderab, Heibuk, and Syghan. The rivers on which these towns are built, run in deep dells or ravines, with overhanging precipices, and a narrow line of rich and beautiful cultivation. West of the Siahposh, the Huzaras occupy the declivities of the Hindú Kúsh, towards the Paropamisus. They are a simple people, not civilized to delight in plunder. They are of Mongol descent, and spoke that tongue in the time of Báber. The passes of Bamían, leading to Cabúl, are 13,000 feet high, and over the pathway, the peaks of Koh i Baba tower 5000 feet higher. Khúlúm, seventy miles west of Kúndúz, is the western frontier of the amír's dominions. It is a pleasant town of 10,000 inhabitants, abounding with orchards of excellent fruits, and beautiful gardens.

Balkh, 'the mother of cities,' is but forty miles farther westward. An area of 20 miles, strewn with ruins, attests its ancient extent and population. But 2000 inhabitants remain, many having been carried off, within a few years, by a descent of the amír of Kúndúz. This ancient city, now a mere mine of bricks for the surrounding country, stands six miles from the hills, on a plain 1800 feet above the sea, and sloping thirty miles toward the Oxus. Its gardens are overgrown, but some luscious fruits are still produced, particularly apricots. Its aqueducts are broken down, and the waters of its river run to waste in the sandy plain which lies between, and prevents its reaching the Oxus. Balkh, sultry, unhealthy, and in ruins, is still an object of interest to the traveler. It belongs actually to Bokhára, but physically to the country of the Oxus.

Kúndúz, the former capital of the amír, lies in a low, unhealthy, marshy valley, opening northward, and extending forty miles to the Oxus. It yields rice, wheat, barley, &c. The summer heats are intolerable, though the snow lies three months in winter. Its fatal climate has reduced the population to 1500, and driven Múrad Beg, and his court, to the hills, fifteen miles eastward. This successful chief has extended his control over the whole of Badakshan. He is

described, as a tall, and harsh-featured Usbek of fifty. His affairs are managed by a Hindú premier. Chitral, on the Indus, is also tributary to him. The chief of Yáljit, strong in his mountain fastnesses, preserves his independence. Iscárdo, still farther east, bordering on Ladák, is an irregular fortress, the centre of an independent district. Its chief has lately carried on a friendly correspondence with a British political agent.

The Tájik chiefs of these districts, are shíah Mohammedans, and were the Chinese frontier on this side not strong enough in its mountain barriers, it would have additional security in the impossibility that the shíahs and the súnís can coöperate. However well disposed to coöperate these chiefs might be, it is not probable that the Usbek amír of Kúndúz will ever march on Yárkand. He has, however, commanded the passes of the Oxus ever since he deposed the late ruler of Badakshan. This region, of hill and dale, mountain and river, with all its picturesque and diversified scenery, is now entirely subject to him. Durwaz, on the Bolor, stills holds out independent. Its chief is also a Tájik. It has already been remarked that the richest 'lavaderos' of gold on the Oxus are near Durwaz. The amír of Kúndúz has been more successful in his designs on the districts of Kúlab, Wakhan, west of Durwaz.

Hissar, next west, though under Usbek control, is not dependent on Kúndúz. It is a well watered district, traversed by three considerable rivers. These streams pass by the three chief towns, Hissar, Dehinou, and Saidabad, the two former falling into the Oxus, and the latter losing itself a little north of Tirmez. Branches of the Kara tag, in some places 4000 feet high, run down between them, toward the Oxus. A deposit of rock-salt is found in one of these ranges. On the northwest, the road from Hissar and Dehinou to Shehir Sebz, leads across the pass of Kaluga, a remarkable defile, of great importance in troublous times, and often mentioned in the memoirs of Timúr and Báber. Marco Polo first mentioned that the chief of Badakshan claimed descent from Alexander. Lately, it has been ascertained that the chiefs of all the mountainous districts, from Hissar to Iscárdo, hold the same traditionary descent, or share the same vanity. This claim to have descended from a monarch, who left no heir to his conquests, has been derided; but Burnes appears to regard it as valid, until disproved by facts, or probable contrary testimony. The Persian language of the people of this hilly region, their physiognomy and pronunciation, evince an early and close connexion with Persia, and no era can well be assigned for the assimilation later than that of Alexander. The Persian monarchy, which he overthrew, may well have extended to the Belúr. Tájik ascendency, at whatever period it obtained, seems to have been more complete and extensive, than the later Mohammedan conquest.

The above observations on the region of the Oxus, have been given in this informal manner, because the information is too scanty for regular and extended description. It is an unexplored region, in great part, and probably much time will elapse, before it will be open to

the European traveler. In point of climate, scenery, &c., it must be, on the whole, a favored country, though its water-courses are divided by mountain ranges, which are both rocky and barren, and one, at least, of the vallies is extremely unhealthy. Under its present masters, industry has no encouragement. Many of the inhabitants of Badakshan have been forcibly transferred to the unhealthy vallies around Kúndúz. One third of the produce of the soil is exacted by government. Grain and slaves are paid as tribute by the dependent districts, and these slaves, with some cattle, afford the means of buying a few luxuries in the market of Bokhára. Múrad Beg maintains an army of 20,000 horse, but has no infantry. The duties levied on articles of trade, &c., are low, and Christian governments might take a lesson on this point from the Usbek Mohammedan. The amír of Kúndúz is said to distrust his neighbor of Bokhára, but reserves his utter detestation for the rulers of British India. Moorcroft escaped with great difficulty out of his hands, and Burnes owed his release, when brought before him, to the disguise he wore, and the dullness of Usbek penetration. It is expected that a few years will extend the British control over the dominions of Runjít Singh and Kashmír, and thus bring the Indian government almost into contact with Kúndúz. Perhaps the amír will like his neighbor better on closer acquaintance. At present, Kúndúz is, of all the Usbek states, the most unfriendly to the traveler, and the most adverse to British influence, and all other foreign intercourse.

The khanate of Khíva—the Kwáresm of the middle ages—the ancient Chorasmia,—the last of the Usbek states, of which we proposed to take a survey, is found on the banks and in the delta of the Oxus, south of the Aral. A low chain of hills, the extension of the Asferah mountains, crosses the Oxus about 40° north latitude, and forms the southern boundary of Khíva. The desert, however, encloses it on this side, as well as on the east and west, down to the shores of the Aral. Khíva is a level country, owing its cultivation to the waters of the Oxus, spread by nature and art over the surrounding deserts. Its limits are made by different geographers to vary from 4600 square miles, to 700 miles from north to south, and 100 from east to west. Probably the lesser estimate would cover all the cultivated country. The Aral is never entirely frozen over, and its vicinity, under the prevailing north winds, gives comparative softness and moisture to the climate of Khíva. The winters, however, are cold, and the autumnal months rainy.

Khíva produces wheat, barley, millet, peas, beans, hemp, tobacco, cotton, silk, &c. The fruits of temperate climates, grapes included, are abundant in the gardens and orchards of this country. The horse, the camel, the sheep, and goat, are here, also, the most valuable domestic animals. The surplus productions of Khíva are wheat, cotton, silk, cattle, &c., and these are chiefly carried to the market of Orenburg. Small caravans, also, traverse the desert to Asterabad, and 150 boats on the Oxus keep up a communication with Bokhára. The nearest point of the Caspian is ten marches distant, and fifteen marches conduct the traveler to Merve.

The khan of Khíva rules over 300,000 subjects; 30,000 of whom are Usbeks, the lords of the soil; 100,000 Tájiks; 100,000 Kara Kalpaks, of doubtful origin, inhabiting the shores of the Aral; the remainder are Kirghís and Túrkomans. The denser portion of this population is found on the left bank of the Oxus, between 41° and 42° north latitude. Here stand the two chief towns, Khíva and Urgunje. The former, with a population of 6,000 to 10,000, is the residence of the khan; the latter with 12,000, is the commercial capital. Khíva is described by Moravieff as surrounded with a high wall and ditch, its towers and the minarets of its 30 mosques rising beautifully from the midst of orchards and gardens. The Usbeks of this country are said to have a harshness of feature peculiar to themselves, the predominance, probably, of Mongol ugliness over Túrkí and Persian comeliness. The social condition of the people is marred by the prevalence of slavery. Thirty thousand Persian and 2,000 or 3,000 Russian slaves purchased from the Túrkomans are here held in bondage. Russian influence has been unsuccessfully exerted in favor of the unfortunate captives from that country.

Ullakholi, the Usbek khan of Khíva, now nearly fifty years of age, maintains an armed force of 10,000 to 20,000 men. They are armed with a sword and a light lance. These arms, and a firelock, when one can be obtained, have taken the place of the bow and arrow, the ancient weapons of the Turk and the Parthian. With this force, he controls the Túrkomans, west to the Caspian, and south to Merve. His predecessor was through life the bitter enemy of Bokhára, but the approach of death subdued his hate, and his dying injunctions of forgiveness, and peace have been kept by his successor. Toward Russia no confidence is felt, and indeed Khíva is not far behind Kúndúz in jealousy of foreign influence, designs, and intercourse. An imperfect protection is granted to the caravans passing through Khíva, but this is sometimes violated. Ullakholi, like other Usbek chiefs, has no nobles around him to share his power. The múllahs fill the place of these appendages of western thrones, and are at the same time, his protégés, his council, his judges, and his strongest adherents.

Russia and Khíva have exchanged envoys since the time of Peter the Great. Of those sent by Russia, one of the first was the disastrous expedition of Bekevitch, in 1717. The last, under Moravieff in 1820, did not accomplish much. It is supposed that Russia has designs upon the states of Central Asia, and that she looks forward to the time, when, having gained the command of the Aral, the Oxus, and the Sir, the whole of Usbek Túrkestan will be at her feet. Her success might be anticipated with pleasure, could we rely on her breaking the iron yoke of bigotry and despotism, and imposing no equally galling fetters.

The distance to which we have wandered from the Chinese frontiers admonishes us to hasten to our last division, the desert of the Túrkomans. The extensive wastes which stretch from Bokhára to the Aral and the Caspian, and southwestward to the borders of Khorásan are called Túrkmania, a word of disputed etymology. The

region is intersected by the Oxus, and encloses several beautiful and rich oases. Wide plains of indurated argillaceous substratum, with hillocks or ridges of sand, characterize this dreary region. The *mirage* is here frequent, with its mockery of towns, lakes, and rivers. In some places, the sandy mounds rise to the height of sixty feet. In others, they take the horse-shoe form, with the convex side toward the prevailing north wind. Over these wastes, thorny shrubs and plants, with patches of coarse grass, are thinly scattered, affording a scanty subsistence to the camels of caravans. Along the routes, frequented by these caravans, wells have been dug in former times, which furnish, at the depth of 18 to 36 feet, a small supply of brackish water. It is supposed that water can be obtained at these depths almost throughout the desert, and energetic commanders have supplied armies by sinking wells at every encampment.

The climate of Túrkmania, is that of an unsheltered sandy desert, exposed to the full force of the sun in summer, and to the cold northerly winds of winter. The sand is sometimes heated in summer to 150° and the air to 100°. But for the steady north wind, this heat would be insupportable to the traveler. In the winter, snow falls to the depth of a foot as far south as the Múghâb, and the Oxus is frozen over. Beside the scanty shrubs and grasses of the desert, a little cultivation is found along the rivers. It has been mentioned that the mulberry is extensively cultivated on the banks of the Oxus. A little cultivation of wheat, millet, melons, &c., is also found on the Múghâb and Tejénd. Wheat is said to yield three successive crops from one sowing around Merve. On these favored spots, the Túrkomans pitch their conical tents or 'kirghas.' They are Túrks and speak Túrkí. They suppose themselves to have come from the region northeast of the Caspian, the cradle of the Usbek, the Turk, the Parthian, and Scythian. They number 140,000 families, of which 104,000 inhabit the desert; and 36,000 the borders of the Caspian. The proverb, 'the Túrkman on horseback knows neither father nor mother,' epitomizes the character of these reckless plunderers. Their forays are directed toward the frontier settlements of Persia, and in these they seldom fail to carry away some unfortunate Persians into hopeless slavery. These captives suffer extreme hardship in the retreat from the place of their seizure, but when beyond pursuit are not treated with needless severity. The avaricious Túrkoman soon parts with his human spoil for gold tillahs, and these his necessities compel him to exchange, for the merchandise of Bokhára and Khíva. Notwithstanding this resource, the Túrkoman lives on in rags and penury. His flocks afford him but a scanty subsistence. The care of these he divides with his dogs, a breed remarkable for faithfulness and sagacity. His horse he trains with great care and skill to the highest point of animal endurance and capability. This noble animal, superior to the Arab in strength and bottom, is worthy of better employment and a better master.

The Túrkomans acknowledge no government, but that of their akenkals or elders. They boast, that 'they rest neither under the shade

of a tree or a king,' a very unpicturesque degree of republicanism, the full blaze of democracy. The tribes north of Merve are partly under the influence of Khíva. The western, on the Caspian, are subject to Persia. The southern Túrkomans still baffle all the efforts of the Persians to reduce them to dependence, or to repress their kidnapping incursions. Living under no government, the Túrkoman tribes, incapable of union or discipline, cannot be regarded as at all formidable. They carry a sword and a lance, and some few possess fire-arms. Much as they excel in forays, it is said that they have no tact at thieving in a small way, so that there is some security of property among them. They have the credit of that most questionable of all virtues, rude hospitality. The Túrkmans are súní Mohammedans, but compared with their Usbek neighbors, their creed sits lightly on them. They have no mosques or múllahs, no science or literature. In external qualities, they seem to differ much from each other; in some parts, a handsome people, in others, as ugly as the Mongols. Such is the condition of Túrkmania. That much of it has ever been a waste, is clear from observation, and certain from history. But ruins of considerable extent, in various places, attest that solitude has there succeeded to population, and cultivation given place to sterility. Among these, we may mention the ruins of Bykund, near Bokhára; of Meshed i Misraim, near the Caspian; and of Merve. A depopulated circle of 30 miles around this last city, gives a clear impression of its ancient grandeur. There is but little hope that Túrkmania will soon be raised to a condition of social order and happiness. And there is as little reason to fear that its hordes will ever be the instruments of extensive injury to the neighboring nations.

This brief sketch of Túrkmania bring us to the frontiers of Persian Khorásan. Here the country rises again from the broad level of the desert, and forms a new physical and political region. Upon this we do not enter. Of our task it remains only to trace the history of the principal changes, which have passed upon Usbek Túrkestan, the political and commercial intercourse now existing between its states, and the influence, they do or may exert on the Chinese territories bordering upon them.

ART. IV. *Topography of Bankok; remarks on the monsoons and seasons; thermometrical observations; diseases of the natives; and their longevity.* From a Correspondent.

THE winds are remarkably regular at Bankok; and scarcely ever change, except at the regular periods for the breaking up of the monsoons. The southwest monsoon commences in the month of April, and continues until November, when the wind changes, and settles

into the northeast monsoon. The wind seldom blows strongly from any point of the compass; and hurricanes and tornadoes are quite unknown in Siam. In Bankok, and I believe throughout Siam generally, there are two grand divisions of the year, termed the wet and the dry seasons. The rains begin to fall with the breaking up of the northeast monsoon in April, but they do not become abundant until July or August. They fall chiefly in showers, attended with thunder and lightning. In the former part of the wet seasons these showers are of short duration, and are by no means unpleasant. The clouds quickly clear away; the air becomes cool and pure; and the earth is refreshed. In the months of July, August, and September, the showers are much more frequent and abundant, occuring, on an average, as often as every other day, and commonly in the aftermoon or at night.

The dry season commences with the breaking up of the southwest monsoon. For a little time after the northeast wind begins to blow, there are occasionally light showers; but they are not copious, until near the vernal equinox, when a severe thunder-storm may be expected. After this, there is little or no rain until the middle of April. The Siamese are accustomed to divide the dry season into two, the cold and the hot seasons. The first commences about the 1st of November, and continues until February. Then follows their hot season, and continues until the heavy rains commence. To the natives much of the cold season is nearly as uncomfortable, as an English or North American winter is to a native of those countries. In the evenings and mornings, especially, one may see them wrapped up in their blankets shivering with cold. The poorer classes, who have not good houses to shield them from the winds, suffer very much. Even the European residents, though well accustomed to cold weather, suffer not a little during this season. During much the greater part of it, however, the temperature is most agreeable and delightful. The heavens are clear both day and night. And sometimes, at night, the firmament is remarkable for its brilliancy. At the time of the full moons the nights are as light as in high latitudes, where the light of a full moon is reflected by the snow. This phenomenon is attributable in part to the fact, that the moon is nearly vertical in this latitude, and in part to the extraordinary clearness of the atmosphere.

Thermometrical observations. From observations that were made during a part of the years 1835 and 1836, it appears that in the cold season the thermometer stood at no time lower than 59 degrees of Fahrenheit, and at that point only in two instances. It stood at 95° only in one instance, and but rarely as high as 90.° During the hot season, it stood at no time lower than 75,° and only once as high as 97.° And during the wet season the mercury was rarely lower than 75,° and never higher than 95 degrees. The following table, it is believed, will present a nearly accurate account of the mean daily state of the thermometer, &c., for the period above mentioned.

THERMOMETRICAL OBSERVATIONS TAKEN AT BANKOK IN 1835 & 1836.

	6 O'clock A. M.	9 A. M.	12 M.	3 P. M.	6 P. M.	9 P. M.	Mean monthly temperature.	* Mean monthly range of temper.	Mean range of thermom. during each season.	Mean temperat. each season.	Mean annual temperature.	
COLD SEASON.												
November,	70 4/5	77 4/30	82 14/15	84 1/15	80 27/30	78 4/15	79.51	12.23				MEAN DAILY STATE OF THERMOMETER.
December,	74 5/31	80 1/31	86 4/31	89 1/31	84 26/31	80 14/31	77.83	16.16				do.
January,	68 2/31	75 5/31	86 19/31	85 8/31	80 4/31	75 10/31	77.86	17.12				do.
February,	71 27/29	80 8/29	86 26/29	88 22/29	82 3/29	78 4/29	80.77	17.31	15.707	78.99		do.
HOT SEASON.												
March,	77 11/31	82 29/31	89 14/31	91 17/31	84 28/31	82 22/31	84.38	14.06				MEAN DAILY STATE OF THERMOMETER.
April,	83 14/30	82 17/30	91 17/30	92 24/30	86 12/15	84 23/30	86.33	15.43				do.
May,	78 9/31	85 9/31	89	90 5/31	85 4/31	82 23/31	84.58	12.7	14.06	85.09		do.
WET SEASON.												
June,	79 13/30	83 3/15	87 5/6	89 5/6	86 1/10	82	84.78	10.43				MEAN DAILY STATE OF THERMOMETER.
July,	78 26/31	82 12/31	87 3/31	89 9/31	85 16/31	82 7/31	83.76	10.83				do.
August,	78 20/31	81 25/31	87 10/31	90 1/31	84 28/31	82 5/31	84.2	11.7				do.
September,	78 11/15	83 3/10	87 2/15	87 1/6	83 1/3	81 4/15	83.62	9.8				do.
October,	78 10/31	84 8/31	87 8/31	86 11/31	82 25/31	80 24/31	83.29	9.45	10.44	83.95	82.57	do.

* By the range of the thermometer is meant the distance over which the mercury passes from the coolest to the hotest period of each day.

Many persons, judging a priori, conclude that Bankok must be necessarily one of the *hot beds* of disease. A low and level country, extensive jungles, a rank vegetation, a hot climate, and a dense and indolent population, all 'squatting in the mud,' are circumstances, think they, which must generate disease in most malignant forms. That the 'marsh miasma,' that invisible and terrible scourge of the human race, should not find a favorite abode here, they imagine is impossible. The writer was formerly of this opinion. But a residence of a year and a half in the city, under the best possible advantages for acquiring correct information respecting the salubrity of the climate, has convinced him, that he was much mistaken in his preconceived opinions. Bankok is, by no means, unhealthy. Compared with most places, within the tropics, and many without them, it has a salubrious climate. The fevers, which are so fatal in Java, Sumatra, Burmah, and Bengal, seems to be very little known in Bankok, or its vicinity. Among 3450 different individuals, living in various parts of the city and kingdom, who applied to the writer for medical aid during a term of fourteen months, there were only eighteen cases of fever, and all of those were of the mildest intermittent type. Hepatitis, both acute and chronic, which takes so conspicuous a rank among the prevailing diseases of Burmah, Bengal, and Bombay, appears to be of comparatively rare occurrence. And consumption, which cuts down annually its thousands in England and America, is a stranger in Siam.

From the notes which I made during a term of eighteen months, it appears that the prevailing diseases of the natives are: 1st, small-pox; 2d, cutaneous complaints; 3d, ulcers; 4th, ophthalmia, in all its forms; 5th, rheumatism; 6th, syphilis; 7th, diarrhœa; 8th, dysentery; 9th, tumours. European and American residents at Bankok are chiefly exposed to simple diarrhœa, dysentery, ulceration of the intestines, piles, nervous lassitude, and cerebral affections. Their children are the greatest sufferers from bowel complaints. As yet experiment proves that Bankok is favorable to the health of foreigners.

In no country have I ever seen a greater proportion of aged people than in Siam. Persons aged 80 and 90 are often seen in Bankok. It is not an uncommon thing to meet with those who are a hundred years old and upwards. The females here, as in other countries, live to the most advanced age. I would remark, in conclusion, that from all the information I have been able to gain, it does not appear that there is any thing in the location of Bankok, or in the climate itself, peculiarly calculated to abridge human life. The chief diseases of the natives are evidently caused by poverty and irregularities of living: unwholesome diet, filthiness, intemperate eating, debauchery, lasciviousness, indolence, and the like, are here the master waters of human life.

[Thus far we have given the remarks of our Correspondent, now resident at the capital of Siam: his paper is dated, Bankok Jan. 11th, 1837; and the first part of it, respecting the face of the country, rivers, &c., was published in our last. We have before 'us a new historical account of the kingdom of Siam,' by M. De

la Lovbere, envoy extraordinary from the French king to the king of Siam, in the years 1687 and 1688, "illustrated with sculptures," and "done out of French" by an anonymous writer. This work is in two volumes, folio. The design of the first volume is, to describe the country, its extent, qualities of the soil, and climate, and to explain the manners and customs of the people: the second volume is composed of miscellaneous papers, designed chiefly to illustrate some of the most interesting topics which are treated of in the first—from which we subjoin a short chapter on "medicine and chimistry," as an appendix to the last part of our Correspondent's paper.]

"Medicine cannot merit the name of a science amongst the Siamese. The king of Siam's principal physicians are Chinese; and he has also some Siamese and Peguans: and within two or three years he has admitted into this quality Mr. Paumart, one of the French secular missionaries, on whom he relies more than on all his other physicians. The others are obliged to report daily unto him the state of this prince's health, and to receive from his hand the remedies which he prepares for him. Their chief ignorance is to know nothing in chirurgery, and to stand in need of the Europeans, not only for trapans, and for all the other difficult operations of chirurgery, but for simple blood-lettings. They are utterly ignorant of anatomy: and so far from having excited their curiosity to discover either the circulation of the blood, or all the new things that we know touching the structure of the body of animals, that they open not the dead bodies, till after having roasted them in their funeral solemnities under pretence of burning them; and they open them only to seek wherewith to abuse the superstitious credulity of the people. For example, they alledge that they sometimes find in the stomach of the dead, great pieces of fresh pig's flesh, or of some other animal, about eight or ten pounds in weight: and they suppose that it has been put therein by some divination, and that it is good to perform others. They trouble not themselves to have any principle of medicine, but only a number of receipts, which they have learnt from their ancestors, and in which they never alter any thing. They have no regard to the particular symptoms of diseases: and yet they fail not to cure a great many; because the natural temperance of the Siamese preserves them from a great many evils difficult to cure. But when at last it happens that the distemper is stronger than the remedies, they fail not to attribute the cause thereof to enchantment.

"The king of Siam understanding one day that I was somewhat indisposed, though it was so little that I kept not my chamber, he had the goodness to send all his physicians to me. The Chinese offered some civility to the Siamese and Peguans: and then they made me sit, and sat down themselves; and after having demanded silence, for the company was numerous, they felt my pulse one after the other a long time, to make me suspect that it was not only a grimace. I had read that in China there is no school for physicians, and that one is there admitted to exercise the profession thereof, at most by a slight examination made by a magistrate of justice, and not by doctors in physic. And I knew, moreover, that the Indians are great cheats, and the Chinese much greater: so that I had throughly resolved to get rid of these doctors without making any experience of their remedies. After having felt my pulse, they said that I was a little feverish, but discerned it not at all: they added, that my stomach was out of order, and I perceived it not, save that my voice was a little weak. The next morning the Chinese returned alone to present me a small warm potion, in a China cup covered and very neat. The smell of the remedy pleased me, and made me to drink it, and I found myself neither better nor worse.

"It is well known that there are mountebanks everywhere, and that every man who will boldly promise health, pleasures, riches, honors, and the knowledge of futurities, will always find fools. But the difference that there is

between the mountebanks of China and the quacks of Europe on the account of medicine, is that the Chinese do abuse the sick by pleasant and enticing remedies, and that the Europeans do give us drugs, which the human body seeks to get rid of by all manner of means; so that we are inclined to believe that they would not thus torment a sick person, if it was not certainly very necessary. When any person is sick in Siam, he begins with causing his whole body to be moulded by one that is skilful herein, who gets upon the body of the sick person, and tramples him under his feet. It is likewise reported that women when pregnant do thus cause themselves to be trodden under foot by a child, to procure themselves to be delivered with less pain: for in hot countries, though their deliveries seem to be more easy by the natural conformation of the women, yet they are very painful, by reason perhaps that they are preceded with less evacuation.

Anciently the Indians applied no other remedy to plenitude, than an excessive diet; and this is still the principal subtilty of the Chinese in medicine. The Chinese do now make use of blood-letting, provided they may have an European chirurgian: and sometimes instead of blood-letting they do use cupping-glasses, scarifications, and leeches. They have some purgatives which we make use of, and others which are peculiar to them; but they know not the Hellebore, so familiar to the ancient Greek physicians. Moreover, they observe not any time in purging, and know not what the crisis is: though they understand the benefit of sweats in distempers, and do highly applaud the use of sudorifics. In their remedies they do use minerals and simples, and the Europeans have made known the quinquina unto them. In general all their remedies are very hot, and they use not any inward refreshment, but they bathe themselves in fevers and in all sorts of diseases. It seems that whatever concenters or augments the natural heat, is beneficial to them. Their sick do nourish themselves only with boiled rice, which they do make extremely liquid: and the Portuguese of the Indies call it cange. Meat-broths are mortal in Siam, because they too much relax the stomach: and when their patients are in a condition to eat any thing solid, they give them pig's flesh preferable to any other.

They do not understand chemistry, although they passionately affect it; and that several amongst them do boast of possessing the most profound secrets thereof. Siam, like all the rest of the east, is full of two sorts of persons upon this account, impostors and fools. The late kings of Siam, the father of the present prince, spent two millions, a great sum for his country, in the vain research of the philosopher's stone: and the Chinese, reputed so wise, have for three or four thousand years had the folly of seeking out a universal remedy, by which they hope to exempt themselves from the necessity of dying. And as amongst us there are some foolish traditions concerning some rare persons that are reported to have made gold, or to have lived some ages; there are some very strongly established amongst the Chinese, and Siamese, and the other orientals, concerning those that know to render themselves immortal, either absolutely, or in such a manner, that they can die no otherwise than of a violent death. Whereof it is supposed, that some have withdrawn themselves from the sight of men, either to enjoy a free and peaceable immortality, or to secure themselves from all foreign force, which might deprive them of their life, which no distemper could do. They relate wonders concerning the knowledge of these pretended immortals, and it is no matter of astonishment that they think themselves capable of forcing nature in several things, since they imagine that they have had the art of freeing themselves from death.

ART. V. *Urhsheih-sze Heaou, or Twenty-four Examples of Filial Duty: Shun, Wăn, Tsăng, Min, Chung, Lae, Yen, Tung, Keäng, Hwang, Keäng, Ting, Kŏ, Yang, Tsae, Luh, Wang, Măng, Wang, Woo, Yu, Tang, Choo, and Hwang.*

THIS little collection of stories, illustrative of filial duty, belongs to the class of works styled juvenile, or toy-books. Moral maxims are illustrated in it by examples drawn from real life. The conduct here held up for admiration and imitation shows how highly filial devotion is esteemed by the Chinese. These lessons of obedience to parental commands, accord well with the fine theories of Chinese philosophy. In practice, filial respect is often maintained with a degree of correctness, worthy of all commendation—though examples of the opposite extreme are numerous. Without pausing here to notice the influence which the proper exercise of this duty has on national character and institutions, we offer our readers a translation of the little book, that they may judge of the models upon which the moral and social feelings of the Chinese youth are fashioned. There is no better way of becoming acquainted with character, either national or individual, than by examining its moulding causes; and if it be true—

'That as the twig is bent, the tree 's inclined,'

then, in order to understand the structure and bent of the Chinese mind, we must peruse the books employed to give it 'its form and features.' In these examples the child sees an exhibition of those principles which he has been taught to consider as the essence of wisdom; and if he now learns that filial devotion can move the powers of heaven and renovate the hearts of men, no wonder it becomes the basis of his moral and religious code. From the extension of this principle, the worship of ancestors, probably, had its origin. And stories like these tend wonderfully to enforce such superstition. In apology for the ludicrous conduct of some of these renowned worthies, the Chinese say, that they were *common people*, who acted sincerely and honestly according to the best knowledge they possessed; and that they lived, many of them, in very humble circumstances, and in very remote times. The account of their actions, consequently, has upon it the weight of antiquity, without which it would have, comparatively, but little influence. The second paragraph of each story is of a more recent date than the first, which is in prose, while the other is in verse: no attempt, however, has been made to versify in the translation. In the original, also, each story is illustrated with a cut.

NO. I.

The filial piety that influenced heaven.

YU SHUN, the son of Koo Sow, had an exceedingly filial disposition; his father, however, was stupid, his mother perverse, and his younger brother Seäng very conceited. His actions are related in the Shang

Shoo, in the Chung Yung, and in the works of Mencius. Those who speak of him say, that Shun cultivated the hills of Leih (in the province of Shanse), where he had elephants to plough his fields, and birds to weed the grain. So widespread was the renown of his virtue, that the emperor Yaou heard of him, and sent his nine sons to serve him, and gave to him two of his daughters in marriage; and afterwards resigned to him the imperial dignity.

Of all those whose virtue and filial duty deserves to be illustrated, Shun is preëminent; and his example, in obeying his parents, is worthy of being handed down to posterity, through myriads of ages. Once he was in great danger in a well, into which he was commanded by his father to descend, and his brother cast down stones upon him; again he was in a granary, when it was set on fire; but from these, as well as from many other dangers, he escaped unhurt. He fished, burned pottery, ploughed and sowed, with great toil on the hills of Leih. He laboriously performed all these duties, but his parents were not affected, while his brother Seäng became more insolent and overbearing. His parents alledged crimes against him, but Shun could not find that he had done wrong; he loved and revered them, though they did not requite him with affection. His feelings were grieved at these manifold troubles, and with strong crying and tears he invoked heaven. His perfect sincerity was effectual to renovate his family; his parents became pleasant, and his brother more conciliatory and virtuous. Heaven, also, considered his excellency to be great, and regarded him as truly good, thus establishing his reputation so firmly, that it was perpetuated to, and influenced, succeeding ages. Even Confucius is regarded as elevated but a little above Shun; and I would praise and extol them both to coming generations.

NO. II.

Affection showed in tasting soups and medicines.

THE emperor Wän, of the Han dynasty, the third son of his father Kootsoo, was appointed prince over the country of Tae. His own mother Pŏ was queen-dowager, and Wän was sedulous in his attendance upon her. She was ill for three years, during which time his eyelids did not close, nor was the girdle of his dress unloosed; and she took none of the soups and medicines prepared for her till he had tasted them. This benevolence and filial affection was heard of throughout the empire.

Wän received direction to go and arrange the imperial sacrifices, and requested his mother to accompany him to the royal domains. Morning and evening he visited her in her own apartments, and handed her the fragrant dishes. If the provisions had lost their flavor, he was vexed; and when tasting the medecines he commanded perfect silence. The live-long night his girdle was not loosed, nor for three years were his eyelids closed. By as much as his animal spirits were exhausted, by so much the more did his heart become fixed on the subject of its affection; and for a long time his thoughts were not distracted. Such filial love and virtue so moved upon heaven's kind regard, that it wrought upon his father to confer the throne upon him as his patrimony.

NO. III.

Gnawing her figure pained his heart.

DURING the Chow dynasty there lived a lad named Tsäng Tsan (also called Tszeyu), who served his mother very dutifully. Tsang was in the

habit of going to the hills to collect faggots; and once, while he was thus absent, many guests came to his house, towards whom his mother was at a loss how to act. She, while expecting her son who delayed his return, began to gnaw her fingers. Tsăng suddenly felt a pain in his heart, and took up his bundle of faggots in order to return home; and when he saw his mother, he kneeled and begged to know what was the cause of her anxiety. She replied; 'there have been some guests here, who came from a great distance, and I bit my finger in order to arouse you to return to me.'

The faculties of mind and body in both mother and son sprang originally from the same source, and are alike; but in common men this connexion is broken or interrupted, and they are dull and stupid. Those sages, whose nature is heavenly, differ from the rest of mankind; and virtue, as in a breath, permeates their whole souls. At a certain time, when Tsăng was absent to collect faggots, visitors came and knocked at his door in great haste; and as there was no man at home ready to receive them, his mother was much grieved. He had entered the dense fog on the hills and did not know where he was, when his mother leaned against the doorpost, and gnawed her fingers as if she would go in quest of him. Her son in the hills is suddenly seized with a pain in his heart, and quickly takes up his bundle of faggots to return; although distant, he sympathizes with his mother's grief and complaint. The hearts of mother and son are mutually affected; one influencing the other, in the same manner as the amber draws the small straws, and the loadstone attracts the slender needle. From the remotest period, sages have been able to control their dispositions, and in the deepest silence have revolved their actions as in a breath. The moving influence that such minds have on each other, the generality of men cannot understand. The devotedness with which they serve their parents, and the respect with which they cherish them—who can comprehend!

NO. IV.

Clad in a single garment he was obedient to his mother.

DURING the Chow dynasty lived Min Sun (afterwards known as Tsze Heën), who in early life lost his mother. His father subsequently married another wife, who bore him two children, but disliked Min. In winter she clothed him in garments made of rushes, while her own two children wore cotton cloths. Min was employed in driving his father's chariot, and his body was so cold that the rains dropped from his hands, for which carelessness his father chastised him; yet he did not vindicate himself [but bore the injury in silence]. When his father knew the circumstances, he determined to divorce his second wife; but Sun said, 'whilst mother remains, one son is cold; if mother departs, three sons will be destitute.' The father desisted from his purpose; and after this, the mother was led to repentance, and became a good and virtuous parent.

The filial piety of the renowed Shun influenced heaven, whilst that of the Min renovated mankind. If heaven be influenced, all below it will be transformed; if men be renovated, from them will spring a power able to cause their families to become good. In all ages, men have exhibited a great love for their wives; but dutiful children have frequently met with unkindness. Min carefully concealed all his grievances, and refused to indulge any complaint: even while suffering severely from cold and hunger he maintained

his affection unabated. During the long period which he endured this oppressive treatment, his good disposition became manifest; and by his own conduct, he was able to maintain the harmony of the family unimpaired. His father and mother were influenced by his filial devotion; and his brothers joined in extolling his virtues. All his friends and acquaintances, with united voice, celebrated his merits; and the men of his native village joyfully combined to spread the fame of his actions. The memory of his agreeable countenance and pleasing manners was perpetuated to the remotest ages; and his example was in many respects like that of Shun, whose parents were equally perverse.

NO. V.

He carried rice for his parents.

In the Chow dynasty lived Chung Yew, named also Tszeloo, who, because his family was poor, usually ate herbs and coarse pulse; and he also went more than a hundred *le* to procure rice for his parents. Afterwards, when they were dead, he went south to the country of Tsoo, where he was made commander of a hundred companies of chariots; there he became rich, storing up grain in myriads of measures, reclining upon cushions, and eating food served to him in numerous dishes; but sighing, he said, 'although I should now desire to eat coarse herbs and bring rice for my parents, it cannot be!'

'Alas!' said Tszeloo, 'although I was a scholar, yet my parents were poor; and how was I to nourish them?' Exhausted he traveled the long road, and cheerfully brought the rice for his parents. Pleasantly he endured the toil, and exerted his utmost strength without any commendation. At that time his lot in life was hard and unfortunate, and he little expected the official honors he afterwards enjoyed. But when his parents were dead, and he had become rich and honorable, enjoying all the luxuries of life, then he was unhappy and discontented; not cheerful as in the days of his poverty, nor happy as when he ministered to his parents' wants.

NO. VI.

With sports and embroidered garments he amused his parents.

In the Chow dynasty there flourished the venerable Lae, who was very obedient and reverential towards his parents, manifesting his dutifulness by exerting himself to provide them with every delicacy. Although upwards of seventy years of age, he declared that he was not yet old; and usually dressed himself in partycolored embroidered garments, and like a child would playfully stand by the side of his parents. He would also take up buckets of water, and try to carry them into the house; but feigning to slip, would fall to the ground, wailing and crying like a child: and all these things he did in order to divert his parents.

In the country of Tsoo lived Lae, who, when so old that he had lost nearly all his teeth, made every effort to rejoice and comfort his parents, constantly endeavoring to gladden their hearts. At times he imitated the playfulness of a little child; and arraying himself in gaudy and variegated clothes, amused them by his strutting and gambols. He would likewise purposely fall on the ground, kicking and wailing to the utmost of his power. His mother was delighted, and manifested her joy in her countenance. Thus did Lae forget his age in order to rejoice the hearts of his parents; and affection, harmony,

and joy, prevailed among the family. If this ardent love for his parents had been insincere and constrained, how could it be referred to as worthy of imitation?

NO. VII.

With deer's milk he supplied his parents.

IN the time of the Chow dynasty lived Yen, who possessed a very filial disposition. His father and mother were aged, and both were afflicted with sore eyes, to cure which they desired to have some deer's milk. Yen concealed himself in the skin of a deer, and went deep into the forests, among the herds of deer, to obtain some of their milk for his parents. While in the forests the hunters saw him, and were about shooting at him with their arrows, when Yen disclosed to them his true character, and related the history of his family, with the reasons for his conduct.

Do his parents desire some milk from the deer? He is not deterred by the numerous obstacles in the way of procuring it; but clothing himself in a hairy garment, he goes carefully seeking for it among the multitudes of wild beasts. He closely imitated the cry, *yew, yew*, of the fawns, watching for the tracks of the herds. By this mode he obtained the sweet secretion: he also surprised the hunters whom he met in the deep and lonely forest.

NO. VIII.

He sold himself to bury his father.

DURING the Han dynasty lived Tung Yung, whose family was so very poor, that when his father died he was obliged to sell himself in order to procure money to bury his remains. After this he went to another place to gain the means of redeeming himself; and on his way he met a lady who desired to become his wife, and go with him to his master's residence. She went with Tung, and wove three hundred pieces of silk, which being completed in two months, they returned home; and on the way, having reached the shade of the cassia tree where they before met, the lady bowed and ascended upwards from his sight.

Tung could not endure to behold his father's bones lie exposed, but to bury them, he had not the requisite means. He saw that his household goods were not sufficient, and he said, 'this little body, what is the use of it? If I sell my body, I can redeem it again; and thus can bury my father who will not be dishonored.' His filial piety moved heaven to diret a female, in a superhuman form, to come and help him in fulfilling his engagement; she wove three hundred pieces of silk, and thus procured the redemption of a man of truly filial heart.

NO. IX.

He hired himself out as a laborer to support his mother.

IN the time of the Han dynasty lived Keäng Kih, who when young, lost his father, and afterwards lived alone with his mother. Times of commotion arising, which caused them much distress, he took his mother on his back and fled. On the way, he many times met with companies of robbers, who would have compelled him to go with them and become a bandit, but Keäng intreated them with tears to spare him, saying that he had his aged mother with him; and the robbers could not bear to kill him. Altering his course, he came into the

district of Heäpei, extremely impoverished and reduced, where he hired himself out and supported his mother; and such was his diligence that he was always able to supply her with whatever she personally required.

Passing over the hills and wading through the streams, he carried his mother with much difficulty. It was during a year of famine, when all the inhabitants of the land were in confusion from the scarcity of food, and engagements were frequent between the soldiers and banditti, and signal-fires were lighted on the high hills. Keäng was fearful lest the robbers should meet him on the road, and plunder him; and they did seize him, regardless of his cries and tears, and were about to rob him; but when they knew of his filial piety and affection to his mother, they permitted him to proceed. While journeying he was too poor to procure any food beyond the bare necessaries of life; and because he could not provide comforts and delicacies for his mother, he was grieved as if it had been his fault. He went and hired himself to labor; with the greatest diligence adhered to his purpose to maintain his mother; and soon the stranger obtained an abundance of food and clothing. This success caused his mother to rejoice, and they were both delighted, she forgetting her former hardships in the joy that filled her bosom.

NO. X.

He fanned the pillow and cooled the mat.

In the Han dynasty lived Hwang Heäng, who when only nine years old, lost his mother, whom he loved so ardently and remembered so strongly, that all the villagers praised his filial duty. He was employed in the severest toil, and served his father with entire obedience. In summer, when the weather was warm, he fanned and cooled his father's pillow and bed; and in winter, when it was cold and chilly, with his body he warmed the coverlid and mat. The magistrate sent him an honorary banner, as a mark of distinction.

When the heat of summer made it difficult to sleep quietly, the lad knew what would be for the comfort of his venerated parent. Taking a fan he slowly waved it about the silken curtains, and the cool air expanding enveloped and filled the pillows and bed. In winter, when the snow threatened to crush in the roof, and the fierce wind shook the fences, and the cold penetrated to the bones making it hazardous to unloose the girdle, then Heäng warmed his father's bed that he might not fear, because of the cold, to enter the "place of dreams."

NO. XI.

The gushing fountain, and the frisking carp.

In the Han dynasty lived Keäng She, who served his mother with perfect obedience; and his wife Pang also fulfilled her mother-in-law's commands without the least reluctance. The old lady loved to drink of the water, from the river distant from the cottage six or seven *le*, and Pang was in the habit of going stealthily after it, and handing it to her. She was also fond of carp, and when it was obtained, deeming herself not able to consume alone what her children with great toil and trouble continually prepared for her, usually invited some of the neighbors to feast with her. By the side of the cottage there suddenly gushed out a fountain, the taste of whose waters was like that of the river; and which daily produced two living fishes. These were taken out by Keäng She and prepared for his mother.

The fish from the river were fresh and delicious, and the water was sweet; the mother of Keäng She wished to taste of both daily. Her son went to purchase the fish, and her daughter-in-law to bring the water, as constantly as the revolution of morning and evening did they exert themselves in this arduous labor. Having obtained the fish and water, her countenance brightened up; and laughing, she invited in one of her neighbors to rejoice and partake of them with her. Sitting opposite at the table, together they ate them, she foolishly not even regarding, but totally forgetting, her son and daughter, who with so much trouble had prepared them for her. Heaven compassionated these two filial children, and employed its divine power to assist them; sending a spirit to strike the earth with and ax, and caused a perennial spring to bubble forth. The taste of the water from the fountain was like that from the river, and a pair of fish continually frisked about in it, which henceforth Keäng She took out for their sustenance; nor was there any fear of the supply failing. To procure the fish, now no money was requisite: to obtain the water, no long and weary walk was to be taken. It was as if the productions of this river and of the water were transferred into the midst of the cottage; and Keäng She could support his family with ease for many years.

NO. XII.

He carved wood and served his parents.

DURING the Han dynasty lived Ting Lan, whose parents both died when he was young, before he could obey and support them; and he reflected that for all the trouble and anxiety he had caused them, no recompense had yet been given. He then carved wooden images of his parents, and served them as if they had been alive. For a long time his wife would not reverence them; but one day, taking a bodkin, she in derision pricked their fingers. Blood immediately flowed from the wound; and seeing Ting coming, the images wept. He examined into the circumstances, and forthwith divorced his wife.

He remembers his parents, but cannot see them; he carved wood to represent their persons. He believes that their spirits are now the same as when they were alive, and his quietless heart trusts that their manes have entered the carved images. He cannot rest until he has made their statues, so strong is his desire to nourish and reverence them. He now reveres them although dead, as if they were alive; and hopes that they will condescend to inhabit his ancestral hall.

NO. XIII.

For his mother's sake he buried his child.

IN the days of the Han dynasty lived Kŏ Keu, who was very poor. He had one child three years old; and such was his poverty that his mother usually divided her portion of food with this little one. Kŏ says to his wife, "we are so poor that our mother cannot be supported, for the child divides with her the portion of food that belongs to her. Why not bury this child? Another child may be born to us, but a mother once gone will never return." His wife did not venture to object to the proposal; and Kŏ immediately digs a hole of about three cubits deep, when suddenly he lights upon a pot of gold, and on the metal reads the following inscription: "heaven bestows this treasure upon Kŏ Keu, the dutiful son; the magistrate may not seize it, nor shall the neighbors take it from him."

What a foolish action, that the sage Kŏ should be willing to bury his own child! Fearing that his mother should not have enough to eat, he is willing to resign his child to death; but when it is dead, what relief will there be for the grief of its affectionate grandmother? When a multiplicity of cares come at some future time, who then will there be to manage them, if the child is dead? But at this time, the reflection that his mother would be in want filled his breast with grief; and he had no time to think of the future when he would be childless. Heaven having given him a dutiful mind, caused him to take a light hoe to dig the earth. Together Kŏ and his wife went, sorrowing and distressed by the way, until they came to a very hilly place, where they stopped. Having dug into the ground, suddenly a gleam of light shot forth, and the pot of yellow gold, which heaven had deposited there was seen. Taking it up, with ecstacy they clasped their child in their arms, and returned home; for now they had sufficient to support their whole family in plenty.

NO. XIV.

He seized the tiger and saved his father.

In the Han dynasty lived Yang Heäng, a lad of fourteen years, who was in the habit of following his father to the fields to cut grain. Once a tiger seized his father, and was slowly carrying him off, when Yang, although he had no iron weapon in his hand, anxious for his father and forgetting himself, quickly ran forward and seized the tiger by the neck. The beast let the prey fall from his teeth and fled, and Yang's father was thus saved from injury and death.

A tiger suddenly appears in the borders of the field, and seizes the man as lightly as he catches a sheep, and drags him off. Yang Heäng, seeing the sudden jeopardy of his father, was vexed that he had no weapon with an iron head; but being strongly excited, and his feelings roused, he ran forward in the path, crying with a loud voice, and grasped the tiger by the neck. The frightened animal fled, nor stopped in its rapid course till it reached the high hills. Yang then, in a gentle manner, raised his father up, and led him home, endeavoring to sooth his mind and dispel his fears; and also presented him the golden wine-cup. Among the great number of sages whose reputations are famous, how few of them have been devoted and filial at the hazard of their lives! But this lad, quite young and fair, as soon as he saw his father's danger, risked his own life: surely his fame will spread throughout the country. We have heard of the lady Te Ying, who saved her father from banishment; and of young Tsoo Go, who lost her life in endeavoring to rescue her father from drowning; and I think that Yang Heäng will form a trio with them, and the three be celebrated in the same ode.

NO. XV.

He collected mulberries to suport his mother.

During the Han dynasty lived Tsae Shun, whose father died when he was young, and who served his mother very dutifully. It happened that, during the troubles of the times, when Wangmang was plotting to usurp the throne, there were years of scarcity, in which he could not procure food, and Tsae was compelled to gather mulberries, which he assorted, putting them into two vessels. The red-eyebrowed robber saw him and inquired why he did thus. Tsae replied, 'the black and ripe berries I give to my mother, while the yellow and unripe ones I eat myself.' The bandit admired his filial affec-

tion, and rewarded him with three measures of white rice, with a leg of an ox.

Anxious and fearful he seeks for food; unremitting in his exertions, he takes up his baskets, and wends his way to the distant forest, and penetrated into the thickets, where he finds many mulberry trees. His hunger now has something to satisfy its cravings; he also remembers his mother, and that he must carry some to her. The ripe and unripe berries he does not put together, but divides them, so that mother and son can each have their proper portion. The chieftain heard of his conduct, and highly praised him; conferring a gift upon him, and speaking of his filial piety to all around. Taking up his rice and flesh, Tsae returned home to his mother with the provision; and in joy they even forgot that the year was one of dearth.

NO. XVI.

He laid up the oranges for his mother.

LUH TSEIH, a lad six years old, who lived in the time of Han, and in the district of Kewkeäng, once met the celebrated general Yuen Shuh, who gave him a few oranges. Two of them the lad put in his bosom, and when turning to thank the giver, they fell out on the ground; which the general seeing, says, 'why does my young friend, who is now a guest, put the fruit away in his bosom?' The youth bowing replies, 'my mother is very fond of oranges, and I wished, when I returned home, to present them to her.' At this answer, Yuen was much astonished.

On account of his love for his parent, he would not first taste the present of fruit, but put into his sleeve to carry home what was so fragrant and luscious. I think that when he saw his mother, her pleasant countenance must have gladdened, for the fruit filled his bosom, and regaled all who came near him. Luh, although so young, had the true heavenly disposition; even in the small matter of an orange he did not forget his parent's wishes. Many children are perhaps like this lad, and those who requite their parents for the care bestowed on them, we hope, are not few.

NO. XVII.

On hearing the thunder he wept at the tomb.

IN the country of Wei, lived Wang Low, a very dutiful child; whose mother, when alive, was much afraid of thunder. After her death, her grave was dug in the hilly forest; and whenever it blew and rained furiously, and Wang heard the sound of the chariot of the goddess Hoheäng rolling and thundering along, immediately he hastened to the grave, and reverently kneeling, with tears besought her, saying, 'Low is here, dear mother, do not be alarmed.' And afterwards, whenever he read in the book of odes, this sentence; 'children should have deep and ardent affection for their parents, who have endured so much anxiety in nourishing them,' the tears flowed abundantly at the recollection of his mother.

Suddenly do the black clouds rise from the wilderness, whirled by the wind; he hears the distant mutterings of the thunder from the southern hills. Heedless of the rain, he hastily travels over the rugged path, leading to the tomb, and as he goes round the grave his tones of grief and intreaty are heard. The roaring of the dreadful thunder affrights the ears of men — one clap following another in quick succession. If his kind mother, when alive, always

dreaded the voice of heaven's majesty, how much more will she now when lying alone in the depths of the wild forest! If Low was with his mother, he knew she used to be quieted thereby; and he thinks that if in the green hills she has a companion, she will not be terrified. Afterwards, being successful, he refused to take the duties of an officer under the emperor Szema, because he wished frequently to go and visit the grave of his parent. And when he was going and returning from it, he would weep at the recollection of his mother; and ask himself, 'if I have not yet recompensed the care and trouble my mother endured for me, what more can I do?' And to this day, whenever scholars read the pages of the Luh Gŏ, they remember how tears bedewed the cheeks of Wang Low.

NO. XVIII.

He wept to the bamboos, and shoots sprung up.

MĂNG Tsung, who lived in the Tsin dynasty, when young lost his father. His mother was very sick; and one winter's day she longed to taste a soup made of bamboo sprouts, but Măng could not procure any. At last he went into the grove of bamboos, clasped the trees with his hands, and wept bitterly. His filial affection moved nature, and the ground slowly opened, sending forth several shoots, which he gathered and carried home. He made a soup with them, of which his mother ate and immediately recovered from her malady.

In winter, when the forests are unsightly and bare, and the bamboos sombre and gloomy, for plants to send forth their branches is surprising, and what would not commonly be expected. But it is impossible to erase the true filial nature from men who have it; although senseless and ignorant people, not understanding its power, ridicule them, calling them mad. The young Măng Tsung, dutifully served his mother, and morning and evening waited on her to receive her instructions. His mother was sick, and desired the delicacy of a soup made of bamboo sprouts; but in dreary winter, nature had her expected products still concealed. With anxious haste he goes to the cheerless forest, which he enters, seeking for them; but not finding the sprouts, he supplicates the bamboos with tears. One petition from his inmost heart ascended to the threshold of heaven, and the deities were delighted, laughing with pleasure. A miracle is wrought, the ordinary course of nature is reversed, and suddenly the pearly shoots appear in the forest.

NO. XIX.

He slept on the ice to procure the carp.

DURING the Tsin dynasty lived Wang Tseäng, who early lost his mother, and his stepmother Choo had no affection for him. His father, also, hearing many evil reports against him, in course of time ceased to regard him with kindness. His mother was in the habit of eating fresh fish at her meals, but winter coming, the ice bound up the rivers. Wang unloosed his clothes, and went to sleep on the ice in order to seek them; when suddenly the ice opened of itself, and a brace of carp jumped out, which he took up and carried to his mother. The villagers, hearing of the occurrence, were surprised, and admired one whose filial duty had induced such an unusual thing.

The river is firmly bound up by ice, and the fish are hidden in their deep retreats. Perturbed and anxious, Wang goes out to seek the fish, apparently forgetting that it was winter. His determination is irrevocable, and although it is at the risk of his life, he will go. He was not dismayed at the coldness of

the snow, nor terrified at the fierceness of the winds. Even the wicked spirits were intimidated from injuring him, and durst not molest him. If metals and stones can be opened, shall ice be considered too difficult to rive? The frisking fish came upon the surface of the water, obedient to the hand of him who would take them out. A thousand ages cannot efface [the remembrance of] the crack in the ice, nor obliterate the fragrant traces of so worthy an action.

NO. XX.

Woo Măng fed the musquitoes.

Woo Măng, a lad eight years of age, who lived under the Tsin dynasty, was very dutiful to his parents. They were so poor that they could not afford to furnish their beds with musquito-curtains; and every summer's night, myriads of musquitoes attacked them unrestrainedly, feasting upon their flesh and blood. Although there were so many, yet Woo would not drive them away, lest they should go to his parents, and annoy them. Such was his affection for his parents!

The buzzing of the musquitoes sounds like *ying, ying*, and their united hum is almost equal to thunder. His tired parents are reclining on their bed, their countenances already sunk in slumber. Legions of musquitoes fiercely attack them, alternately retreating and advancing. The insects disturb the dreaming sleepers, and annoyed they tumble from side to side. Woo sees them sucking his parents' blood, which causes his heart to grieve; his flesh, he thinks, can easily be pierced, but that of his parents is hard to penetrate. Lying on the bed, he threw off his clothes, and soon feeling the pain of their attacks, he says; 'I have no dread of you, nor have you any reason to fear me; although I have a fan I will not use it, nor will I strike you with my hand. I will lie very quietly, and let you gorge to the full.'

NO. XXI.

He tasted ordure, and his heart was grieved.

IN the southern Tse country lived Yu Keënlow, who was a magistrate over the district of Looling. He had not been in office ten days, when he was suddenly alarmed with a great distress of mind, accompanied with a violent perspiration, on which he immediately resigned his office, and returned home. When he arrived he found that his father had been sick two days. The physician said, that he could know whether the patient would be better or worse by his stools, which, if bitter, would indicate a favorable turn. Yu made the experiment and found them sweet, which grieved his inmost heart; and in the evening he prostrated himself before the god of the north star, imploring that he might die instead of his father.

The blood and spirits of father and son are originally alike; and consequently the filial heart of the son would be impelled to keep their mutual harmony complete. The scholar Yu had been in office about ten days, when he suddenly felt a pain in his heart as if it was lost. He immediately resigned his office, and hastily returned to his native village; and so intent was he to reach home that he traveled early and late, often forgetting to stop and refresh himself. When he had arrived, he found that his father had become sick and weak, had already retired to his bed. He called in the physicians, and intreated them to cure the malady. They replied, the disease is a very severe one, and from the pulse alone we cannot determine the result; but if

the patient's stools are tasted, we can know whether to expect life or death. Yu did not hesitate to make the experiment; for if bitter, then they would be to him like the most fragrant dishes; but if sweet, what would restrain the tears from descending in streams! Where can we find a person who has the elixir of life? He even desires that his own life may be shortened, so that his father's may be lengthened. He seeks a lonely place, and pours out his supplications to heaven.

NO. XXII.

She suckled her mother-in-law unwearedly.

DURING the Tang dynasty, the grandmother of Tsuy Shannan, lady Tang, lived with her mother-in-law, Changsun, who was so aged that all her teeth were lost. This honorable lady every day carefully made her toilet, and went into her aged relative's apartment, and suckled her; by which means, the old lady's life and strength were prolonged many years, although she could not eat so much as a grain of rice. One day she was taken sick, and calling all her descendants around her, she said, 'Hearken! I have no means of recompensing the virtue of my daughter-in-law, but I request that the wives of all my children will serve her with the same affection and respect that she has shown to me.'

It was not a very arduous labor to suckle her mother-in-law, but it was difficult to do it respectfully for so long a time, observe all decorum for so many years, and not grow remiss. Her actions may be classed with those of sages and illustrious men. Praiseworthy obedience! Her aged relative was as helpless, from being unable to eat her meals, as though she had been sick, but by suckling, her life was prolonged. Morning and evening the lady waits on her in her chamber, and her conduct is always marked with strict propriety. Each time the breast is given, Tang's respect and reverence increases, nor does she ever affect the lightness with which she nurses her own child. Till extreme old age, Changsun is thus nourished, and she is so affected by her kindness that she speaks the praises of Tang to every one she meets. And when about to die, she thus left her final commands; 'I wish all my children and grandchildren to be as exemplary as my daughter-in-law has been, and recompense her with the same fidelity and kindness that she has shown to me.'

NO. XXIII.

He resigned his office to seek his mother.

IN the Sung dynasty lived Choo Showchang, whose mother Lew, when he was seven years of age, because she was hated by his father's wife, left the family; and mother and son did not see each other for about fifty years. It was during the reign of Shintsung, that Choo resigned his official station and went into the Tsin country, and there made an engagement with his family, 'that he would not return until he had found his mother.' He then traveled into Tungchow, where he discovered his mother, who at that time was aged upwards of seventy years.

Thus Choo exclaimed: 'I have a mother, but alas! separated, we abide in different villages. It was not the freewill of my mother which led her thus to forsake her son, but the envious mistress compelled her to go. Without a mother on whom shall I rely, and to whom pour out my sorrows and

cares? Now I am grown older, and have become an officer, but as yet I have not been able to recompense the kindness of my parent. In what place, among all the countries under heaven, does she live? I am determined to resign my office, and seek her abode, not deterred at the trouble of the search. To effect it, I will part from my family, and no longer be a companion with them; I will not return till I find my mother, and they need not wait in expectation of me.' Heaven directed his way, and he came into Tungchow, where she resided. When the mother and son met each other, joy and grief together arose; for they had been separated for fifty years, mourning because they were so far apart. But now in one hour, all their long accumulated griefs were disburthened, and joy and gladness filled their hearts. Choo possesses the true heavenly disposition, and honors and riches cannot destroy his affection for his mother. He is more worthy of being praised than Wangling or Hwă iheaou.

NO. XXIV.

He washed his mother's utensils.

IN the reign of Yuenyew of the Sung dynasty, Hwang Tingkeën filled the office of prefect. He was of a very dutiful disposition, and although he was honorable and renowned, yet he received his mother's commands with the utmost deference. Every day he cleaned her utensils with his own hands; nor for one moment did he ever omit performing the duties of a filial son.

Well written poetry flows along like rills meandering among the hills and vallies! This instance of a filial heart has not yet been brought into much notice. Daily he washed his parent's furniture; and both she who dwelt in the curtained room (his mother), and he who remained in the hall (his father), strove to express the merits of their son. It would be difficult to find another child that would have done so; all would be dilatory and unwilling, and where shall we meet another who would perform such drudgery themselves with alacrity and pleasure? Although elevated to an honorable office, he does not hesitate to perform these troublesome and minute duties, for he loves his parents: how can we suppose that he will change from what he was when young and unhonored!

ART. VI. *A dictionary of the Hok-këèn dialect of the Chinese language, according to the reading and colloquial idioms, containing about* 12,000 *characters.* By W. H. Medhurst, Batavia.

THE character of this work is very faithfully described in the author's preface, which we quote: we give first, however, a dedicatory note, and an advertisement—both of which are necessary to explain the manner in which the work has been carried through the press. Our friends in Europe and America can have but an imperfect idea of the difficulties, which have here hitherto impeded the publication of philological and other works in any way connected with the Chinese. The dictionary contains 860 quarto pages, exclusive of 64, which are

occupied with prefatory and introductory remarks: among the latter are historical and statistical accounts of the province of Fuhkeën, with remarks on the dialect of its inhabitants. We have no room in our present number for any observations on these papers, but will return to them at another time. The dedicatory note, advertisement, and preface, come in the following order.

Dedicatory note.

To the Court of Directors of the honorable East India Company, and to the Select Committee for the management of their affairs in China, under whose patronage, and by whose liberality, the following work is printed, it is now most respectfully inscribed by their much obliged, and most humble servant,

Batavia, July 29th, 1831. THE AUTHOR.

Advertisement.

In the absence of the author of this dictionary, a note explanatory of the delay in its publication seems necessary. The printing of it was commenced at the press of the honorable East India Company in 1831, and continued with some interruptions until their charter expired in April, 1834, when the work stopped at the 320th page. It remained untouched until December, 1835, when Mr. Medhurst, being in China, circulated a subscription paper to procure funds to complete the printing, and obtained upwards of one hundred names. Messrs. Olyphant and Co. of Canton advanced the necessary funds on the guaranty of this subscription, and the printing was immediately resumed the Company having loaned the use of their font of Chinese types for the purpose. It is probable that the student will discover some errors in the work, but at present, a full table of errata cannot be made out. The following, however, have been noticed. * * * Some errors in marking the tones, and in distinguishing the reading sounds from the colloquial, may also be found; but when the circumstances attending the printing of the work are considered, it is hoped these imperfections will not be severely criticised.

Macao, June 1st, 1837. S. WELLS WILLIAMS.

Preface.

After the numerous and elaborate works on Chinese philology already before the public, the presentation of a new one would seem almost to need an apology, were it not that the object of the present dictionary is not so much to elucidate the Chinese language generally, as that of one of its dialects in particular. Previous efforts have been confined to the mandarin or court dialect, with the exception of a Canton vocabulary published in the 1828, and (so far as the author's information extends) nothing has yet been done to elucidate the Hok-këèn or Emoey tongue.

The mandarin tongue is partially understood throughout the whole empire, by the better informed part of the inhabitants, and, in some central districts, it is said to be the current language of the people; but, in the southern provinces, the vulgar dialects differ more or less from the court language, and in Hok-këèn, where the difference is most marked, the cultivation of the mandarin tongue is less general. The author, having never visited China, has had little opportunity of conversing with the higher ranks of the Chinese, but from a constant intercourse with the middling and lower classes who emigrate to the eastern islands, his uniform experience for the last fourteen years has

been, that not one man in five hundred knows any thing of the mandarin tongue, or can carry on a conversation of more than ten words in it. In Hok-këèn, a doctor, a fortune-teller, a stage-player, or a police officer may sometimes be met with, who having traveled into other provinces, or been employed about government offices, will perhaps be able to converse a little in the court dialect; but, in most cases, the people are totally unacquainted with it, and never think of studying it till, having succeeded at the literary examination, and got a prospect of preferment or employment, they go to a regular school for the study of the mandarin, and acquire it almost as they would a new language. Indeed, instances have been known of literary graduates of considerable standing, giving up the prospect of government situations, rather than take the trouble of studying the court dialect.

Not only does the mandarin tongue differ from the vulgar idioms, but these provincial dialects differ considerably from each other, so that an inhabitant of Hok-këèn will not be able to understand a native of Canton,—and the author has frequently had occasion to interpret for two Chinese from adjoining provinces, who could not understand each other. Even in the same province, the difference of dialect is sometimes so great, that people divided by a mountain, a river, or twenty miles of country, are by no means intelligible to each other. In the ten counties of Hok-këèn, there are certainly as many different dialects, and if the same obtains throughout every one of the eighteen provinces of China, the different dialects in the empire will be nearly two hundred.

A person who contemplates learning the Chinese language, without much prospect of verbal intercourse with the people, or who will be generally conversant with the higher classes and government officers, throughout all the provinces, would certainly do well to study the mandarin dialect; but he whose intercourse will probably be confined to one district, and who will have to do with the great mass of the people residing in it, would do better to study the vulgar dialect of that particular place.

The author, on commencing the study of Chinese, attended solely to the mandarin, but, finding that it was not understood by the mass of emigrants in the Malayan archipelago, he turned his attention, in the year 1818, to the Hok-këèn dialect. In 1820, a small vocabulary was drawn up, and a few sheets of it printed at Malacca; in 1823, this work was enlarged, and sent to Singapore, to be printed under the patronage of the Singapore Institution, the Committee of which offered to publish it at their own expense. The affairs of that institution, however, not having prospered, the manuscript lay untouched for several years, was since sent to Malacca and Penang, and, in the year 1829, came back untouched into the author's hands. Considerable advancement having in the mean time been made in the knowledge of the language, and the Select Committee for managing the affairs of the Honorable East India Company in China, having generously offered to bring the work through the press, the author under-

took to recompose it entirely, to enlarge it by the addition of several thousand characters, and to illustrate the meaning of each principal word by a quotation from some respectable Chinese author.

The present work is founded on a native dictionary of the Hok-këèn dialect, published in the year 1818, called the *sip gnoé yim*, or "fifteen sounds," which contains both the reading and colloquial idioms, with the sounds and tones very accurately defined. The inhabitants of Hok-këèn have a method of expressing themselves in common conversation, very different from the style in which their books are written; and this variation appears, not only in the substitution of more easy and familiar words for the abstruse and difficult terms used in books, but also in the inflection and alteration of even common words, giving them sometimes a nasal or contracted termination, and sometimes completely changing their sound and tone. This has given rise to the distinction between the reading and colloquial forms of speech, which, in the native dictionaries, are distinguished, by having the former printed in red, and the latter in black ink; while the same is attempted to be marked in the following work, by putting the colloquial in italics, and printing the reading idiom in Roman letters.

The Chinese have a method of spelling their words, by dividing them into initials and finals, and taking the initial of one word and the final of another, they form a third by the conjunction. In the native dictionary above alluded to, fifteen initials (hence the name) and fifty finals are employed, to express all the possible variations in sound, of which the Hok-këèn dialect is capable. These initials and finals are hereafter described, and attempted to be expressed in European letters; the system of orthography which has been adopted to elucidate these sounds may not possibly be the best, and no doubt they would be differently expressed by others; but whatever may be the faults or deficiencies of his system, the author flatters himself that it is uniform, and that any given word will be found to bear the same orthography throughout the work. Walker's and Sheridan's pronouncing dictionaries have been consulted, but it was found impossible to adopt their systems in every instance, as the Hok-këèn dialect contains sounds, which neither of those orthoëpists had ever occasion to illustrate. The nasals, in particular, can be accurately expressed by no possible system of European orthography, and if twenty people had to define them, they would no doubt write them in as many different ways; the author has therefore adopted that mode of spelling which appeared to him the best, following, in most instances the orthography of Dr. Morrison, in his dictionary of the mandarin tongue, where the sounds at all resemble each other;—and having once adopted it, he has found it necessary to adhere to the same throughout the work, in order to prevent mistakes and confusion.

In addition to the sounds formed by the junction of the fifteen initials and fifty finals, the inhabitants of Hok-këèn have a method of multiplying their few monosyllables, by the application of various tones, which, while the word retains the same form of spelling pro-

duce an alteration of the intonation, by a variation of the accent. Respecting these tones of the Chinese language, some difference of opinion has obtained; and while some have considered them of the first importance, others have paid them little or no attention. The author inclines decidedly to the former opinion; having found, from uniform experience, that without strict attention to the tones, it is impossible for a person to make himself understood in Hok-këèn. Chinese children, as soon as they begin to speak, learn the tones, as speedily as they do the sounds themselves, and the poorest people invariably observe the minutest regard to the tones; so that the author has never heard a real native of Hok-këèn make the slightest mistake in the tones, even in the hurried conversation of common life. Indeed, a Chinese is more likely to make a mistake in the orthography than in the accent of a word, and when charged with pronouncing *tëem* instead of *lëem*, will defend himself, by saying that, at any rate, the words are in the same tone, and therefore there cannot be much difference between them. A horse in Hok-këèn is *bây*, in the upper tone, with an acute accent, but the Chinese, in speaking of a horse, would as soon think of changing the orthography into *bâng*, as of altering the accent into *bây*, which is in the lower even tone, with a circumflex over it. In the native dictionary which is made the basis of the present work, the tones are most particularly defined, and the arrangement of each section is more according to the tone than the orthography; for instance, the first section contains all the words of the even tone, under a certain final, as connected with the different initials, and not a single upper tone is brought forward, till all the even tones of that final are given; the second section then contains all the words under the upper tone of the same final, and so on; so that *kwun* in the even tone will be found under one section, and *kwún*, in the upper tone under another. This arrangement, in which the accent is regarded more than the spelling, is peculiar to the Chinese, and shows what great stress they lay on a difference of tone, even more so than on a difference of orthography. In the following pages, this arrangement has been reversed, and the words are classed according to their alphabetical order, yet the author has endeavored to mark, *in every instance*, the peculiar tone to be affixed to each word, and that not only in the words placed for reference at the head of each line, but also in the examples adduced; so that, with the exception of typographical errors, each word will be found to have, not only the same mode of spelling, but also a uniform intonation, throughout the book.

It is possible that, in the meaning given to each particular word, some dissimilarity may be observed between the present work and the dictionary published by Dr. Morrison; if such should be the case, the author would not be understood as intentionally differing from his indefatigable predecessor, whose elaborate work he has seldom or ever consulted for the meaning of words; but, having followed an entirely independent authority, and having adopted the meanings assigned in native dictionaries, and illustrated in the quotations referred

to, it is not unlikely but some trifling discrepancy may arise. Fewer meaning may also be found in this, than in the Doctor's work; but it must be remembered, that the present undertaking is on a much smaller scale than the preceding one, and to have given all the meanings of each word, and proofs of their being used in every several sense, from Chinese authors, would have swelled this dictionary to too great a size, particularly as it is designed to illustrate, not so much the language, as a single dialect of it. However, the most common and approved sense of each word is generally given.

The quotations adduced are most of them from Chinese authors of the best reputation, viz., from the Five Classics, the Four Books, authentic histories, and approved odes, being generally the same which are quoted in the imperial dictionary, under the characters referred to. A few vulgar phrases may be found here and there, and some quotations from novels and unauthorized productions; but good authors, however ancient, have generally been preferred, both as being held in greater respect among the Chinese themselves, and as giving the most approved sense of the characters in question. It may be that the author has mistaken the meaning of some passages, and has awkwardly expressed the sense of others, while published translations of the works quoted from may be brought, in triumphant proof of alledged ignorance or carelessness;—but it must be remembered, that a person giving the sense of an isolated passage is very likely to express himself differently from one who translates the book in detail; and that some variation or amplification is indeed necessary in a quotation, in order to give the reader a correct idea of the sentence, which would be less requisite where the passage stood in its proper connection. If it be asked,—why not give sentences from modern authors, or examples of every-day conversation, in illustration of each character? The answer may be, that there are no modern authors of any reputation, but what are built upon, and imitators of ancient writings; and to manufacture sentences for the occasion would be liable to this very serious objection, that such sentences may or may not be good Chinese, according to the proficiency or unskilfulness of the compiler; and to adduce ungrammatical or un-idiomatical sentences in elucidation, would be to lead the mind astray, and to retard, instead of promote the progress of the student. Should the author be spared to compose the second part of this dictionary, viz., the English and Chinese, it is his intention to adduce, under each important word, a phrase from some English author and to give the sense of it in Chinese; by which means the student will be enabled to judge of the familiar way of writing and speaking Chinese, and of the method of rendering English composition into it.

For the short historical and statistical account of Hok-këèn, the author is indebted to Chinese histories and geographical works, to Malte Brun's Universal Geography, and to an account of the Dutch embassy to Hok-këèn in the seventeenth century. These productions are most of them old, yet, as China remains long stationary, the present state of the province differs perhaps little from what it was

formerly. In estimating the population of Hok-këèn, a different opinion is hazarded from what Dr. Morrison has given, in his view of China for philological purposes; it is however proposed with diffidence, and not without being substantiated by two independent authorities. Hok-këèn contains ten counties, of which only one, viz., Chëangchew, near the port of Emoey, is the identical spot where the dialect illustrated in this dictionary is spoken in its purity; in the adjoining county to the east, viz., Chwânchew, the dialect differs very little; and in the neighboring county on the opposite side, viz., Tëâouchew, in the province of Canton, the dialect differs a little more, but still the inhabitants of each district are mutually intelligible to each other. Of the dialects of the northern counties, of T'hengchew, and Yëênpêng, as well as of the northeastern counties of Hinhwà, and Hokchew, the author is unable to speak with any degree of decision.

For any typographical errors, which may creep in during the execution of the work, the author hopes for the indulgence of the public, as the work being printed at the distance of nearly two thousand miles from his place of abode, it is impossible for him to correct the sheets as they are put to press, or to mark out any errors which might have inadvertently dropped from his pen in the composition. To the Rev. Dr. Morrison and his son, who have kindly undertaken the revision of the proofs, the author would express his unfeigned obligations, and his earnest hopes that they may succeed, in the difficult task of reading and comparing the very minute distinctions, of accent as well as sound, which the author has found it necessary to employ in the work, and that they may send it forth to the public, as correct as his best wishes could desire.

To the Director of the Honorable East India Company, and to the gentlemen of the Select Committee for the management of their affairs in China, the author acknowledges himself as under great and manifold obligations, for their kind notice and patronage of the work, and for their munificent liberality, in printing it, free of expense, at their own press in China.

May the present feeble undertaking be rendered eminently serviceable in the promotion of Chinese literature, and may students of the language, whether for civil or religious purposes, derive essential benefit therefrom! and to that God who has granted health for the undertaking, and ability to bring it to a conclusion, shall be all the glory.

Batavia, July 29th, 1831. W. H. M.

ART. VII. *A narrative of the loss of a Chinese vessel, bound to Batavia with 1600 persons on board, of whom 198 were saved by the English ship Indiana, commanded by lieutenant Pearl of the royal navy.*

WITHIN a few years there have been several instances of Chinese being saved from shipwrecks by foreigners. Probably the case here noticed is well known to some of our readers, though we doubt if it has received the consideration which it merits, and will receive when more extensively known. The narrative is interesting in itself: at one point, it presents in wide contrast the respective influences of Christian philanthropy and pagan coldheartedness, as excited by human suffering: by the people of the Indiana every effort was made to save the sinking sufferers, while by the crew of a native vessel they were carelessly forsaken. Every one who reads the narrative must, we think, commend the conduct of lieutenant Pearl; and wish, if ever placed in similar circumstances, to be equally active and successful. In such a crisis, gold and silver and merchandise are freely sacrificed for the recovery of human life. The loss sustained in the present instance was considerable, amounting to something more than $40,000; and though more than fifteen years have since passed, no reparation seems to have been made. At that time lieutenant Pearl was commander and sole owner of the Indiana, a ship of 368 tons, bound from Bengal to Borneo. In a letter dated Liverpool, 18th June, 1836, addressed to a gentleman now in Canton, lieutenant Pearl, after alluding to the necessary deviation from his course, says, "I eventually lost eleven thousand pounds, on the prime cost of my cargo, besides all the expenses attendant thereon, which I never recovered in commerce, nor have I ever received any pecuniary return or consideration." In April 1835, he addressed a petition to the Chinese government on the subject; and lord Palmerston sent a communication, about the same time, to the British superintendents here, that they might bring the case to notice.—These particulars precede the narrative in a pamphlet, recently published from the office of the Canton Register. We do not suppose that the Chinese government will do any thing to requite those who have saved such of its subjects as have been so undutiful as to leave their country: something, however, ought to be expected from wealthy individuals if the case is duly presented to their consideration. We do not know what has been done; it might be well to have the whole narrative published and widely circulated in Chinese. Lieutenant Pearl's loss ought certainly to be repaired; and if the case is brought to the notice of his countrymen and other foreigners here, at the straits of Singapore, and in India, those who have the means will, no doubt, gladly share with him the loss, occasioned by his arduous and benevolent conduct on the 7th and 8th of February, 1822. The following is his narrative.

"On Thursday the 7th February, 1822, at half past seven o'clock in the morning, wind northwest, dark squally weather with rain and a heavy sea, on the east part of Gaspar island, bearing N.W. by N. 4½ miles, observed at some distance from the point, what we supposed to be rocks above water; on our approach, they proved to be pieces of wreck, consisting of planks, boxes, bundles of umbrellas, bamboos, and various other species of floating substance, separated from each other at short distances, and most of the pieces with one or two persons holding to them, and few large pieces with from four to six persons. Immediately hove the ship to, and sent all the boats with the officers and best seamen of the ship, to do their utmost to save the perishing people, but to refrain from taking anything else into the boats. Got the ship as near as possible into the middle of the floats, the boats using every exertion in getting the unfortunate men into them, and bringing them to the ship; in which great difficulty was experienced from the wind and high sea. At quarter past 9 o'clock A. M., a violent squall of wind and rain obliged us to take in all sail, found the ship and people on the floats drifting fast to leeward of the island, and towards a reef on which were heavy breakers. Anchored in 25 fathoms with the chain cable. Veered the boats on each quarter of the ship with 200 fathoms of line: officers and crews in them using every possible means to pick up the sufferers as they neared them, and likewise to get them to the ship: every person on board employed heaving ropes to the sufferers on the floats as they neared the ship: many of them from the violence of the wind and sea forced from their holds on the floats and sunk to rise no more, without any possibility of our being able to render them the least assistance; many, after getting hold of the ropes from their exhausted state, forced from their holds and were drowned; and many drifted past the ship and boats without any human possibility of our rendering them the least aid, and must soon have terminated their sufferings in the breakers. At 11, the weather moderated so as to enable the captain to send the boats to rescue a few persons that were holding to floats to the eastward and westward of the ship, each person holding to a separate piece. At noon the boats returned, having succeeded with great danger and difficulty in rescuing all that were seen, amounting to twelve. Mustered all the unfortunate people saved, which we found amounted to ninety-five Chinese, and from their signs supposed them to be from a junk or vessel wrecked on the weather side of the island. Nearly all the unfortunate men being perfectly naked—having stripped off their clothes to support themselves in the water—supplied them all with clothes and cloth from the cargo, and administered every kind of refreshment it was proper for them to receive in their weak and exhausted state.

"At one P. M. sent the boats with the officers to proceed round the island, and to endeavor to save all the sufferers that could be seen. At sunset the boats returned, after having with much labour rowed round the island. Many of the unfortunate Chinese were discovered on the rocks at the northwest part of the island; but from the heavy sea the boats could not approach to take them off. Made signs to

them that the boats would return, and to others on the shore to endeavor to get to the lee side of the island, the officers then landed at the lee point of it, and there took into the boats as many as they could with safety, amounting to forty-five, many of them perfectly naked, cut, and bruised, in a most shocking manner by the rocks, when they were washed on shore by the heavy sea. One of the unfortunate persons named *Baba Chy*, being a native of Batavia, returning to his father from China (where he had been for his education), speaking the Malayan language, enabled the officers to convey their wishes to the rest of the sufferers, who could not then be taken into the boats; by which means their fears were quieted, as they felt assured they would all be rescued from their awful situation. No fresh water having been discovered on the island, all that the boats had was distributed to those left on the island.

"The wind at dark having increased to a violent gale, with a high sea from the northwest, hoisted in the boats for the night; and the captain personally, assisted by the officers, administered every possible comfort to the unfortunate sufferers, and cleaned and dressed the bruised and wounded. The captain was now enabled to ascertain from *Baba Chy*, the person brought off from the shore, that the unfortunate Chinese were a part of the crew and passengers on board the *Teek Seeun* or *Neeun*, an Amoy junk of eight or nine hundred tons, which had left Amoy, in China, twenty-three days before, bound to Batavia, having, besides a valuable cargo, a crew and a number of passengers amounting, at the least calculation, to the vast total of one thousand six hundred persons, from the ages of seventy to six years. That the junk, having been steered a wrong course, had at sunset the evening before struck against some rocks to windward of the island (known by the name of the Belvidera shoal, lying twelve miles northwest of Gaspar island), of which the captain of the junk was not before aware. The junk, after striking, fell over on her beam-ends, when all on her decks, in the confusion, were forced over-board with every article not properly secured; every one of the sufferers consequently exerted themselves to save his own life, by laying hold of what chance presented to them. The junk, after beating heavily on the rocks about an hour, got into deep water, when she righted and sunk from the injury she had received, leaving only a part of her masts above water, to which all that could, secured themselves. A part of the men saved were among the number that were forced overboard when the junk first struck, and a part after she had sunk, all of whom, with their bodies under water for many hours, had been miraculously drifted towards us by the wind and current.

"Friday the 8th, at 4 o'clock in the morning, the weather moderating, sent the officers with the boats to the island, to bring off all the sufferers left the evening before. At day light the men in the boats discovered, at some distance to the westward, a raft made of two yards of the junk, having on it twenty-seven persons which had left the mast of the junk the evening before, having on it forty-seven; twenty of whom from their exhausted state lost their hold on the raft, it turn-

ing over during the night, and were drowned. The boats brought them immediately to the ship, all in a most dreadful state of exhaustion and wounds, having been in the water upward of thirty-six hours during the violent gale. At 7, sent the boats to the island and brought off all that could be found alive, that the boats could not bring the evening before. The wounds of the sufferers were cleansed and carefully dressed by captain Pearl and his officers, and every possible comfort and consolation given to all saved.

"At 11 A. M. captain Pearl went with the boats, manned with the most experienced men on board the ship, to rescue the unfortunate Chinese from their dreadful situation on the rocks at the northwest part of the island; this captain Pearl accomplished, though at the imminent risk of life from the high breaking sea; the sufferers being dreadfully wounded by the rocks and perfectly naked; one of the boats brought them immediately to the ship, where every proper care was given to them. After rescuing those on the rocks, captain Pearl rowed round the island and landed at different places, rescuing every person that remained on shore alive, amounting to thirteen, every one being much cut and bruised by the rocks. The beach of the island was strewed in every direction with the mutilated dead bodies of the unfortunate Chinese. After sending all the sufferers to the ship, captain Pearl, with an officer and part of a boat's crew, with much difficulty climbed to the highest part of the island, but could not with a spying glass discover the least appearance of the wreck, nor any thing floating on the surface of the water. At sunset captain Pearl returned on board with the boats; and on mustering the people saved found they amounted to one hundred and ninety eight, supplied them all with clothing and every other necessary their situation required.

"Among the persons rescued from the yards of the junk was her second captain, at that time in a speechless state. He was now enabled to inform captain Pearl, that a smaller junk, which he called a *Capella Mera*, or *Red Head*, was close to them when they struck on the rocks, but would not remain to render them the least assistance, although they were aware of the junk's deplorable condition; the second captain of the junk likewise informed captain Pearl that on leaving the mast of the wreck the previous evening every person alive was brought away by him, at which time not more than six feet of her mast was above water.

"At 9 o'clock P. M. capt. Pearl called a consultation of his officers, and principal Chinese saved, who all agreed with him that no more of the Chinese remainded to be saved; with this conviction, and having only nineteen casks of water on board for the ship's crew, consisting of sixty persons, beside the 198 Chinese, he considered it absolutely necessary to make for Pontiána, the nearest port, situated on the west side of the island of Borneo, for the purpose of soliciting the aid of the Dutch authorities at that port in behalf of the Chinese sufferers. Saturday, 9th February, at 4 P. M. the wind moderating, got under weigh, and made all sail to the eastward, for Pontiána. At day light cleared away the between decks of every article for the

express purpose of affording the Chinese sufferers every necessary comfort and accommodation. Appropriated the after part from the main hatchway to the stern posts for the bruised and disabled; at 8 o'clock, every proper arrangement was made, and the wounds and bruises of the men were carefully examined by the captain, and, with his assistance and direction, they were all carefully dressed and cleaned amidst the grateful expressions of the sufferers; also served an ample allowance of provisions and water to all the Chinese.

"From the 9th to the 22d February, experienced a tedious passage to Pontiána from calms, variable winds, and currents. The captain and officers, twice each day, examined and dressed the wounds of the Chinese sufferers, and all were fully supplied with provisions and necessaries of every description, at captain Pearl's personal expense until they were landed. On the 22d February, captain Pearl made a proper representation to the Dutch commissioner (J. H. Tobias) at Pontiána, of the Chinese sufferers' case, and transmitted the foregoing original extracts, which were promptly replied to by him, on the 23d February; and boats properly prepared were sent to the ship, at a distance of thirty miles from the town (she not being able to cross the bar at the entrance of the river); and all except ten of the unfortunate Chinese were landed under the Dutch protection; all, but four, being restored to perfect health, and those four in a fair way of having their wounds healed. The ten persons not landed were allowed to remain on board, in consequence of their earnest solicitation for captain Pearl's protection, until an opportunity occured to send them to Java, they being residents of Batavia, on their return from Amoy as passengers in the junk."

ART. VIII. *Straits of Singapore: criminal courts and trial by jury; secret associations; tenure of lands; agricultural and horticultural society.*

OUR proximity to Singapore, Malacca, and Penang, and the constant intercourse between their inhabitants and the people of this empire, cause us to view with special interest the public institutions of those settlements. Whatever transpires there may, and no doubt will, effect the destinies of the Chinese. One who was educated in the college at Malacca, has for several years been employed as interpreter at the court of Peking: he has recently visited Canton, and brought with him an order for Morrison's dictionary and other philological works. It is easy to perceive how, by such men and means, an influence may reach the Chinese. Trial by jury, and the other various institutions of free governments, first becoming familiar to a few emigrants, then being faithfully described in works of useful knowledge written in their own language, may at length attract the public notice, and finally be adopted as well-established usages of the country. Almost

all great changes in national character result from the combination of small causes. At the present time, a pretty extensive correspondence is carried on between the emigrants and their countrymen on the hills of Tang: and there are thousands of the Chinese, chiefly in the maritime provinces, who have resided for years in the European settlements. Every year, while some are returning to their country, others are emigrating. Thus a constant intercourse is maintained, partly by correspondence, and partly in person. It is in the highest degree desirable that those Chinese who are brought into contact with Europeans, should in them and in their institutions see examples worthy of admiration and imitation. If the people of Christendom are in duty bound (as every one who believes the Scriptures will admit) to send out and support Christian missions for the benefit of the inhabitants of pagan nations, how much more are they obligated to do good to such when they come and reside within their own borders? We speak here more with reference to individual, than to governmental, efforts: yet governments, as such, may do much for the promotion of knowledge and good morals; but individuals can do more, specially when associated, as in the modern benevolent societies. In some of the most favored places in Christendom, all the youth, male and female, are furnished with the means of education, and the whole population with the ordinances of the gospel. All nations are to become like those places; nay even more blessed. Such benefits, however, must be proffered and received *voluntarily*. And in a settlement like Penang, for example, why might not arrangements be made, by people on the spot and their friends in other parts of the world, so as to place the means of education and the ordinances of the gospel within the reach of every child and every adult?

The foregoing remarks were suggested by the perusal of two short addresses recently delivered, by the honorable sir William Norris, to the grand jury of Singapore: the first we quote it entire.

"The grand jurors having been sworn, the honorable the recorder said, he sincerely wished that on such an occasion as the present, his first visit to Singapore and the first time he was called upon to address the grand jury, it has been in his power to congratulate them on the state of the calendar. There was so much in the aspect of this settlement, but yesterday as it were a jungle and a nest of pirates, now a large, beautiful, and flourishing town, filled with a busy population, and its port crowded with shipping from every quarter of the globe, so much to astonish and delight a stranger and to make an Englishman specially feel proud of his country and her institutions—proud of those principles of freedom and justice which were at once the foundation of her own greatness and the source of prosperity to her numerous and thriving colonies—that his lordship was loath to look on the dark side of a picture so bright and animating. The extent of crime here, his lordship remarked, was indeed melancholy, but not greater, perhaps, all circumstances considered, than might have been expected in a convict settlement of recent formation, open to adventurers from all parts of the eastern world, and apparently unprovided, as yet, with a police establishment of sufficient strength, or sufficiently well organized, to meet such a concurrence of unfavorable circumstances. The state of the interior of the island, in particular, his honor was sorry to hear, was any thing but what it should be in point of subordination to

lawful authority; an almost necessary consequence, perhaps, of the unrestrained freedom with which those half-civilized Chinese cultivators had been permitted to locate themselves in the jungle. But the fine roads now in progress in the interior would, no doubt, materially assist the operations of the civil power in controlling these rude laborers, whose industry, to say the least, afford any thing but an unfavorable prognostic of their future worth; whilst their eagerness in settling down upon a free soil was no mean indication of their sagacity and forethought, and no trifling illustration of the value of British protection. Besides, agriculture was essentially a peaceful art, and it was not likely that a people willing to work would long continue turbulent, perceiving, as they must do, that the pursuits of industry were incompatible with disorder and insubordination. It might reasonably be expected, therefore, his lordship said, that in a community like this, where the advantage of submission to the laws must be seen and felt more and more every day, submission would gradually follow as a matter of course. Meanwhile, kindness and conciliation might do much; but legal process once issued should be resolutely carried into effect. 'Execution,' had been termed, 'the life of the law,' for the law could not subsist without it. If the civil powers, therefore, were insufficient for the purpose, the military should be called in to assist; not that his lordship would recommend such a course, but in extreme cases, as for instance, the known concealment of a murderer or other great felon. But it were better, observed his lordship, that process should not be issued at all, than that the laws and the government should be exposed to the pernicious consequences of an example of successful defiance of the constituted authorities. In one of the cases to be brought before them, his honor was sorry to say, they would find that such an example had occured; the police had actually been repulsed by an armed mob, and a man charged with murder had, in consequence, effected his escape. One of the ring-leaders, however, had been apprehended, and would, in the event of the bill being found, be brought to trial for this very serious offense. His lordship, however, felt persuaded that patience and kindness accompanied with resolution would be the readiest means of converting this rude but laborious race into some of the most valuable subjects of the settlement; and that Singapore would erelong become as remarkable for peace and good order as it was for commercial and agricultural industry, activity, and enterprize.

"His lordship then described, in general terms, the nature of the bills which would be laid before the grand jury, amounting, he regretted to say, to not less than 40, and embracing about 70 prisoners. With regard to the cases of larceny, which were the most numerous and many of which were doubtless of a petty description, he thought it right to allude to a common mistake which seemed to prevail in the Straits, that the degree of criminality in such cases was to be estimated solely by the value of the property purloined; whereas the least reflection must convince any one of the fallacy of such a test; since the most valuable property might be stolen under circumstances of great mitigation, and the most trifling article, on the other hand, carried off under circumstances clearly indicative of an intention to commit violence or even murder in case of resistance. Of the four cases of murder to be brought before them, his lordship remarked, there was one that would require great consideration — a case in which six prisoners were charged with the murder of a person whose body had not been found. The general rule laid down by that humane judge, sir Mathew Hale, that no person should be convicted of murder or manslaughter under such circumstances, had been shown by later authorities to admit of exceptions; but his lordship thought it right to bring to their notice those remarkable cases (the particulars of which he mentioned), wherein men had been convicted and executed for the supposed murder of persons who were afterwards discovered to be living. In the present instance,

it would be for the grand jury to decide whether the evidence was sufficiently strong to warrant them in finding the bill. Should the prisoners be tried and acquitted, of course, they could not again be brought to trial, whereas if the bill was thrown out it would not preclude the court from fresh proceedings at a future period, should more decisive evidence of the prisoners' guilt be discovered."

We subjoin one other short extract, taken from the second address, delivered on the discharge of the jury. On a former occasion, his lordship had expressed his predilection for the system of a public prosecutor in place of a grand jury: at the same time he was very far from being insensible to the *moral* effect which must necessarily attend the latter, of which he thus remarked:—

"The spectacle which is thus from time to time presented to the native community of the first gentlemen in the place, leaving for a while their various pursuits and business, and, with considerable personal inconvenience, assembling together and taking an active and essential part in the administration of public justice, exhibits a picture of English mind and English feeling, powerfully conducive, one would hope, to the maintenance of that moral influence which has chiefly enabled us to accomplish such wonders in the east. On occasions like the present, natives of the least reflection must be struck with the respect and veneration shown by Englishmen for the laws; the maintenance of which is seen to be a concern in which every member of the community, as represented by the grand jury, is presumed to have a personal interest and participation. They cannot but perceive and admire our regard for public as well as impartial justice, — for publicity is essential to impartiality, — our abhorrence of all dark, unfair, and inquisitorial proceedings, or in more homely phrase, our love of 'fair play,'— and the patient investigation which is bestowed on every case from the most trifling to the most important. Nor can it escape their observation, that, if stern but just severity is one characteristic, cautious humanity is a no less prominent feature of the English law; which, while it invests the court with extraordinary powers for the punishment of the guilty (powers, in the exercise of which his lordship cannot but occasionally tremble), still, in its tender solicitude for the protection of the innocent from false accusations, leaves the judge powerless, until inquiry has succeeded inquiry, and jury after jury have pronounced the charge to be true. His lordship repeated, that the moral power of Great Britain in India cannot but be strengthened and maintained by these periodical exhibitions of English justice and English humanity; not that he would be thought to regard our ascendancy in the east as a matter of such vast importance, when viewed as the only means of national agrandizement. Far from it. No reflecting person, who considers the paramount sway which a handful of men from a small island in the western ocean are permitted to wield over the millions of India, can doubt that this extraordinary power was lodged in our hands for purposes infinitely greater and more momentous than the mere increase of our national wealth and luxury; that Providence, in short, has placed us here less for our own sakes than for the sake of those whom we govern; and that the future character of our country, as connected with the east, must depend upon her improvement or abuse of the extensive means entrusted to her for the moral regeneration of this large and interesting portion of the great family of mankind. These, gentlemen, are the considerations which add so much to the responsibilities imposed upon us all as Englishmen; not merely such as are more immediately connected with the administration of justice or the maintenance of our pure religion, but all of us without exception, whether public functionaries or private individuals. India, in short, said his lordship, is a great moral field of battle, in which, "England expects every man to do his duty." That much has been accom-

plished cannot be denied; but the work done is as nothing compared with what we have to do. Turn to whatever quarter of India we will, we cannot but be struck with the melancholy truth, that her "dark places are full of the habitations of cruelty, and her people, both morally and physically, "within the region and shadow of death." Scarcely a month passes without the report of wholesale deeds of blood; and humanity shudders to think of the hundreds and thousands of deliberate murders which are annually and, as it were, beneath our eyes, perpetrated in these benighted regions, under the influence of blind superstition, ferocious family pride, or the quenchless thirst of gold. His lordship sincerely believed, that it was no exaggerated picture, nay that it was greatly within the bounds of the real truth. The widespread horrors of the phansiggar or thug system on land, and of piracy by sea, the human sacrifices in Gúmsúr, and the systematic destruction of female infants in Cutch and elsewhere, were too notorious to be denied. And if to these, said his lordship, were added the yearly thousands of murders, self inflicted by the wretched victims of opium,—those living spectres that haunt our streets and meet us at every turn, and eventually immolate themselves upon the altars of Belial,—what a boundless field is here for the efforts of British influence, British humanity, and British example! Courts of justice may do much in stemming the tide of iniquity within the immediate sphere of their operation, but unassisted by other and more powerful means they can never prove sufficient to work any considerable change in the moral character of a people. It is to the education of the natives, and to the labors of those excellent men whose lives are devoted to the propagation of the gospel of truth,—it is to these alone that we can look with any rational prospect of cutting off that dreadful entail of crime and misery, which must else continue, for unknown ages an din augmenting ratio, descending as heretofore from father to son, as surely as the sparks fly upwards." [*Sing. Chron., Ap. 8th and 15th*, 1837.]

2. *Secret associations* seem to have existed from a remote period throughout almost all Asia. At present they are known to exist in China, in British India, and in many other places. The recent disclosures of murder in India are frightful, and are, probably, without a parallel in the whole history of the world. Of that strange fraternity, the *thugs*, 1572 prisoners were committed in the short period of eleven years—from 1825 to 1835—of whom 382 suffered death, 909 were transported, 77 imprisoned for life, 21 on security, 71 for various terms, making a total of 1460 punished; while only 21 were acquitted, 11 escaped, 31 died, and 49 'turned state's evidence.' The murders committed amount to hundreds of thousands—to millions. What seems most extraordinary is the fact, that, till within a few years, the existence of this *brotherhood* was quite unknown to the most active of the British functionaries. After such disclosures of horrible murder and profound secrecy, we shall not be greatly surprised if something of the same should, in process of time, be discovered among the brotherhoods of the celestial empire. In the Singapore Free Press for June 1st, 1837, there is a long account of these *hues* (hwuy or associations), notoriously combined for pernicious purposes, as theft, robbery, &c., and for the defense of those who do such things. While these fraternities exist we may expect to hear of frequent depredations and of the inefficiency of police establishments.

3. *The tenure of land*, not only in the Straits, but throughout British India, is beginning to receive the attention it demands. More

than three years ago, by an act of the British parliament, permission was granted to Europeans to settle and to purchase estates in India, after the 1st of April, 1834. In May 1835, the draft of a regulation, embodying that enactment, was published by the Indian government for general information. (See vol. 4, p. 203.) The new law was to take effect on the 1st of August, 1835; but it had scarcely seen the light, 'before it was placed in a state of suspended animation by specific orders from home.' To England, therefore, the draft of the new law must be sent; and it was not until January of this year that the Court of Directors gave their final instructions to the governor-general in council for the enactment of the proposed regulation, and then with one very important modification, expunging the phrase — 'persons of whatever nation'— and writing in its stead '*any subject of his majesty*,' excluding 'aliens' from the benefits of the enactment. We are glad it takes effect even though thus altered, but see no necessity for the change which has been made.

On the 22d of May, 1837, an act was passed in the legislative department, at Fort William, from which we extract clauses, 2d, 6th, and 12th. The first clause repeals regulations previously enacted, and the sixteenth provides that every commissioner, appointed under the new act, shall be guided in the performance of his duties by instructions direct from the government in Bengal. The act is 'No. x. of 1837,' preceded by the following

Resolution. The governor-general in council, having had under his consideration the present state of the administration of affairs in the settlements of Prince of Wales' Island, Singapore, and Malacca, his attention has been particularly directed to the condition of the landed proprietors, and to the tenures by which lands are held in those settlements. The regulation which prescribes the mode of authenticating titles in one of the settlements has been declared by the recorder's court to be invalid. The validity of other regulations on the same subject is considered by high authority as questionable; and whether these regulations be valid or not, it is certain that many persons who have a fair claim to landed property within those settlements, would be unable to make out a legal title to that property. The governor-general in council has reason to believe that many estates in those settlements have been acquired under circumstances, which, though they might not be considered by a court of law as sufficient to create a right of property, give the holders a strong claim on the justice of the government, and he is satisfied that no advantage which could be obtained by rigidly enforcing the claims of the state against such persons, would compensate for the evils which would be the effect of such a course of policy. The governor-general in council has, therefore, determined to avoid taking any measures which can possibly shake the security of property, or diminish the confidence which is reposed in the public faith. He has determined to put an end to all disputes respecting the legality of the existing regulations which relate to this subject by repealing those regulations. He has determined to confirm by an act of unquestionable legality all the rights which those regulations bestowed on individuals. He has determined to institute an inquiry into claims to which the provisions of the existing regulations do not extend for the purpose of giving validity to all which appear to be well grounded, and at the same time of enforcing the rights of the state in cases only in which they may have been wilfully or fraudulently infringed. It is the intention of the governor-general in council that

this inquiry shall be conducted in an impartial and liberal manner. It is not the wish of government to scrutinize in a litigious spirit the claims which may be brought forward or consider itself as placed in the situation of an adverse party with regard to any person who occupies land under any pledge expressed or implied on the part of the state. The commissioner by whom the inquiry is to be conducted will be placed under the authority of the government of Bengal, and that government will be requested to give directions for making public the instructions which the commissioner may receive for his guidance in the determination of questions affecting the rights of the government, or of individuals in land.

With this view the governor-general in council passed the new act, of which the following are the three clauses named above.

II. "And it is hereby enacted, that it shall be lawful for the governor-general of India in council to appoint one or more commissioners for the purpose of inquiring into, and deciding upon, claims to hold lands within any of the settlements of Prince of Wales' Island, Singapore, and Malacca, whether the said claims be found on grants or titles registered in conformity with the provisions of any of the regulations repealed by the foregoing clause or not; provided nevertheless that every person holding land in any of the settlements aforesaid, under a grant or title registered in conformity with the provisions of the said regulations, shall be entitled to hold such land for such terms and on such conditions as are specified in such grant or title.

VI. "And it is hereby enacted, that if any person shall hold or occupy land within any of the settlements aforesaid, by a grant or title which shall not have been registered in conformity with the provisions of any of the regulations repealed by this act, and such person shall prefer a claim to hold or occupy the same, or if such claim shall rise out of any proceeding or inquiry held by the commissioner under this act, it shall be competent to the said commissioner to investigate the claim, and in every case in which the said commissioner shall be of opinion, that the claim is a fair one, the said commissioner shall make a decree assigning the land to which there may be such fair claim to the party who has such fair claim on such conditions, and for such term as may be prescribed under the rules laid down for the guidance of the said commissioner, and such decree shall constitute a good title as against the government to the land therein assigned on the conditions and for the term therein specified.

XII. "Provided always, that if any party objects to any decree or order of the said commissioner on the ground that such decree or order deprives that party of a legal right to land or to some interest in land, it shall be lawful for that party at any time within six weeks after the making of such decree or order, to move the court of judicature of Prince of Wales' Island, Singapore, and Malacca, to quash such decree or order, which court shall try the question whether such decree or order be or be not inconsistent with any legal right of the party moving, and if the said court shall decide that such decree or order is inconsistent with any such legal right, the decree or order of the commissioner shall be quashed by the said court and shall be of no effect."

4. *The Agricultural and Horticultural Society* of Singapore held its first annual meeting on the 3d ultimo. The society has held regular monthly meetings during the year. At the ninth, held in April, there was read by one of its members, an address to the Chinese and native agriculturists. We have room for only one brief extract.

"The Singapore Agricultural and Horticultural Society is composed of almost all the European gentlemen in the island; the objects of the formation of the society, are to encourage the clearing and cultivation of Singapore, and

to render every assistance in their power, to all who are engaged in agriculture. It is believe that the existence of such a society is but little known to the Chinese and other native agriculturists in Singapore; this opportunity is taken for informing them that the society is most anxious for their welfare; is ready to render them every possible assistance or advice, and will be happy to communicate with them on any subject connected with agriculture and horticulture. The secretary of the society, is Mr. Crane, to whom all communications should be addressed, either personally or by letter; if a Chinese wishes to give information to the society on any subject connected with the cultivation of the island, or to solicit their assistance and coöperation, let him send a Chinese letter to the secretary Mr. Crane, who will get it translated and replied to in the same language; or let him call at Mr. Crane's house and say what he wants. It is desirable that this island should all be cleared and cultivated, in fact become a large garden: one means of accomplishing this, is to cultivate a variety of different articles. It is believed that hitherto the Chinese have only grown pepper and gambier to any extent; and have only begun to try coffee, sugar, and nutmeg planting."

This society has our entire approbation; and we wish its members abundant success. Well-directed and persevering efforts will surely be succeeded by permanent and salutary results. Great pains should be taken to induce the 'vagrant Chinese,' and 'all the tribes of natives,' to cultivate the soil, in this way *to keep themselves* from thefts, robberies, and other depredations, and gain an honorable livelihood. There is much in the present situation and circumstances of that rising settlement to excite high hopes and enterprising action. It is pleasing to see new improvements and institutions raising up in quick succession, and commercial and agricultural activity constantly on the increase. We are glad to see also, that a consulate for the United States of America, duly recognized by the honorable the Court of Directors in London, has been established at Singapore; the honorable Joseph Balestier is the present incumbent, having been appointed on the 4th of July, 1836. There are two or three other topics to which we wished to advert, but our limits forbid.

ART. IX. *Journal of Occurrences. Affairs of Hingtae's hong; imperial envoy's return to Peking; severe gale; deaths.*

UP to this date (the 26th), there have been but few local occurrences, of the description usually noticed in this part of our Journal. The affairs of Hingtae's hong have been constantly agitated, during the month. Petitions have been presented; answers received; consultations held; investigations made; &c., &c.; but we have heard of no settlements, no payments; probably, 'when the waters are drawn off, the stones will appear!'

His majesty's envoy, who arrived here about the 1st of June, has returned to the capital: but we have seen no report of his proceedings; his investigations were conducted with closed doors, and related chiefly, it is said, to matters that had been under the notice of his predecessors. A severe gale was experienced here during the night of the 18th; but we have heard of no serious accidents.

The foreign flags, at half-mast, have recently indicated unusual mortality; the deaths of capts. Crocket and Swan at Lintin; of capt. Hornblow at Whampoa; and of Mr. John Everard, drowned on the 23d instant, returning in a sail-boat from that anchorage; and the death of Dr. Colledge's second son at Macao on the morning of the same day; have all been announced here in very quick succession.

THE

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ART. I. *Usbek Túrkestan: its early history, under Cyrus, Darius, Alexander, the Huns, and Mohammedans; the epochs of Genghís, Timúr, and the Usbeks; present communication with India, Persia, Russia, and China.*

THE region of which we have now taken a survey, is first mentioned in ancient history under the name of Bactria, a name said to be derived from the Bactrus, or 'Balkh river.' Historians who cannot be satisfied with any account that does not go back to the deluge, tell us, that Bactria was peopled by Gomer, grandson of Noah. This Bactria, with due allowance for the uncertainty of ancient geographical boundaries, was one of the countries conquered by Ninus, 2200 years before our era. It is not impossible, that the Zoroaster, who then governed Bactria, was the real author of the worship called by his name, and that the second Zoroaster of a later age, was only its restorer; but more probably, this early application of the name is a misnomer. It is believed, that this region continued to form a part of the Assyrian and Persian dominions down to the destruction of those early empires. It is certain, that the possessions of Cyrus extended to the Jaxartes; for Cyropolis, built by him, stood on the bank of this river. Bactria, or Balkh, acquired a new celebrity in the time of Darius Hystaspes, from its being chosen by Zoroaster as the seat of his worship, and the site of a magnificent temple, to which all his followers made pilgrimages. We are not informed how far this worship was an engine of state, but it appears from history, that it was strenuously supported by Darius, and that Zoroaster lost his life, in an attempt to advance, along with his own, the interests of his royal patron and master. A Scythian prince, irritated by the references to the Persian power, with which the priest enforced his spiritual appeals, slew him and burnt up his temple. Darius avenged his death and restored the worship of Zoroaster

We come next to the time of Alexander. Bessus, the betrayer of Darius was then governor of Bactria. After the overthrow and death of the Persian monarch, Alexander pursued Bessus, and having taken him prisoner, crossed the desert, reduced Maracanda (Samarkand), and ravaged the surrounding country. His rapid and successful marches, and wanton desolation of this populous and happy region, are narrated by Quintus Curtius, Arrian, &c. Alexander would have spared Cyropolis for the sake of its founder; its inhabitants, however, rejected his propositions, and it shared the fate of Maracanda. Thus far Alexander did no more than complete the reduction of the provinces of Persia. He now determined to cross the Jaxartes. The Scythian tribe, inhabiting its northern banks, sent envoys, who rode into his camp, and perhaps made the bold address recorded by Quintus Curtius. They told him, that their country extended from the Jaxartes to Thrace, and that he must take them either for the best guardians or worst invaders of his whole frontier. Their remonstances and threats were useless, and after disputing in vain the passage of the river, they acknowledged, on its northern bank, that 'every nation in the world ought to yield to the Macedonians.' Does the declaration of these envoys authorize us to believe that the northern tribes, from the Belúr to Thrace, were one and the same people? If so, we may class these eastern Scythians with the hordes which broke into Asia Minor and Media, about 635 B. C., and for whose ravages, the celebrated expedition of Darius, in 514, was a pretended but uninflicted retaliation. And if so, we may generalize those descriptions, which Strabo, Justin, and others, give of the western Scythians, and seek for a reconciliation of their opposite characteristics, simplicity, moderation, justice, fierceness, violence, and cruelty, in the extremes between which semi-barbarous men everywhere alternate.

It does not appear that Alexander penetrated far beyond the Jaxartes. On its banks, he built a city and called it Alexandria. It was built in twenty days, was sixty furlongs round, and was peopled by his disabled soldiers, captives, &c. We are not told how long Alexandria with its mushroom walls, and exhausted veterans, resisted the attacks of the Scythians. After his death, the Seleucidæ ruled Bactria, until it rose to the rank of an independent kingdom, under Theodotus, 250 B.C. The Scythians, from beyond the Jaxartes, overwhelmed this dynasty, under its seventh king, about 100 B. C., and Bactria lost its independence. Probably one or two centuries of quiet succeeded before this region felt that movement of the northern tribes, which began on the north of China, a little before our era, and, extended with its all-destroying force to the borders of France, and to the death of Attila.

Of the invasion of the Huns, and of their occupation of Túrkestan, there is, we believe, no correct history. It is stated generally, that their mingling with the Tájik population, resulted in something like civilization. Their attention to the arts of peace was not, however, an uninterrupted one. Persian history informs us, that their monarchs drove the Huns across the Oxus, again and again, in the fifth

and sixth centuries. About 650 A. D., Persia itself sank under the arms of the califs, and before the close of that century their armies approached the Oxus. A queen, whose justice is still commemorated in popular songs, then ruled in Túrkestan. Her son and successor submitted to the usual Moslem alternative, and kept, for a little while, his life and throne, but afterward lost both, by an ill-considered recantation. He is said to have built a splendid mosque in his capital near Bokhára, and to have directed prayers to be said in Persian, "because it was the language of the people." This is another proof of the long and intimate connection which had subsisted between Persia and Túrkestan.

The Mohammedan faith was soon established in Transoxiana, or, as it is called in Arabic—Moweralnehar, 'the country beyond the river.' Two centuries passed away, under this rule, when the region enjoyed comparative quiet; and it became again populous, wealthy, and beautiful—a Mohammedan paradise. The power of the califs declined in the last years of the ninth century. Kwáresm became independent. It is supposed that the Persian family of Saman ruled the greater part of Túrkestan in the tenth century. About 1000 A.D. it became a part of the dominions of Mahmúd of Ghizni. The Seljúks soon followed. Alp Arslan began, and his successor, Malik Shah, completed, the reduction of Túrkestan. The possessions of this monarch extended from China to the Mediterranean. The Seljúk dynasty terminated A. D. 1175, and Túrkestan was again divided into several independent states or kingdoms: of these, Kwáresm is said to have been the farthest advanced in the cultivation of the arts and literature, and in civilization.

We come now to a new epoch, the birth of Genghís. His ancestor, Tumena'h khan (who had a clear pedigree from Noah), was chief of a Mongol horde on the northwest of China, in the tenth century. Tumena'h divided his authority, on his death, between his twin sons, giving to the one the khanat, and appointing the other the commandant of his forces. This distinction he required to be perpetuated in their posterity. From the former of the sons, Genghís was descended. At the early age of thirteen, A. D. 1167, he was called to the khanat, and learned the art of war in the defense of his paternal authority. Successful in this defense, he became, in turn, the aggressor; and soon after the close of this century was master of Mongolia and a large portion of northern China. The ill treatment of his merchants and envoys in Kwa'resm, drew down on Túrkestan the vengeance of Genghís. He entered this country, A. D. 1218, at the head of 700,000 men, and seven successive years passed away before he had completed the work of conquest, devastation, and pillage. Maracanda, Bokhára, and the other cities of Túrkestan, were stormed and plundered. Genghís once more turned his arms towards China, but died soon after, A. D. 1227, without one reverse to break the long line of successive victories. His children succeeded to his dominions and his good fortune, and under Húlagu, and Kublai, Mongol dynasties were established over Túrkestan, Persia, and China. The

Persians threw off their allegiance to this family, by the close of the 13th century; and in 1368, the Mongols were driven from China by the founder of the Ming dynasty, only two years after the last descendant of Jaghata'i, had ceased to rule over Túrkestan.

The next epoch is that of Timúr. This worthy successor of Genghís was descended, in the eighth degree, from the 'less of the twin sons' of Tumena'h. A nearer ancestor, Keracha'r, had married a daughter of Genghís, the first of the family connected with Islam. Timúr was therefore of Mongol origin, though he seems to have regarded himself as a Turk, his family having been long established among the Turks at Kesh, and intermingled with them. The memoirs which he has left us, give an acquaintance with his heart and life, which cannot be had in the case of Genghís. He tells us, that when first carried to school at the age of seven, his delight was to assume the command over his little school-fellows, and make them fight sham battles. At twelve, he says, that "he perceived in himself all the signs of greatness and wisdom." His natural disposition seems to have been social, for he adds, "from my ninth to my seventy-first year, I have never dinned alone, or walked without a companion." He was called to take an early part in public affairs, his father seeking to retire from a world, which he had found to be 'a golden bowl, filled with serpents and scorpions.' Timúr did not dislike this, for at eighteen, 'he thought no one his superior.' The doctrines of Islam harmonized with his martial spirit, and the seids, who surrounded him, foreseeing, perhaps, his approaching elevation, interpreted his dreams and threw out predictions, so as to give the strongest impulse to his ambition.

Moments of softer mood were not, however, wanting even in the life of Timúr. This remorseless conqueror, who afterward sported with the lives of millions and trampled on their rights and happiness, at one time left off playing chess for conscience-sake, and pined at having trodden on a pismire. The spirit of the age, as well as his faith, tended to work this unhappy change in the character of Timúr. It was a maxim then, that 'whoever has 12,000 cavaliers, true and faithful, should be reckoned inglorious if he does not raise the standard of royalty.' When this envied distinction was gained, 'it was one of the rights of the prince, that his words should be the law of the land.' Timúr saw that war was the only pathway to his tempting elevation. 'He who would embrace the bride of royalty,' said he, to one of his rivals, 'must kiss her across the sharp sword.' His first exploit was, the repulse of a Persian band in 1357. After the death of the chief, who had deposed the last descendant of Jaghata'i, he submitted, for a time, to the prince of that line, who ruled north of the Sir. After serving him for some years, Timúr rebelled. Reduced, at first, to a handful of followers, he afterward led on his troops successfully, against the invading Jetes; and, at length, at the age of thirty-five, the support of the seids, and a fortunate lot, placed the sceptre in his hands. He fixed his residence at Samarkand, and ordered his court, and drew up his institutes, as Genghís had done.

We cannot follow Timúr through his subsequent career. A little before his death, he reviewed it all, and ascribed his success "to God's blessing on the strictness, with which he had weighed justice to all, had shown compassion to all mankind, had conferred benefits on all, had been faithful to his word and to his trust as the treasurer of God, and had supported the faith of Islam, and its ministers the seids." No suspicion of his right to the title of 'benefactor' seems to have crossed his mind. 'He had taken justice in one hand and equity in the other, and by these two lamps, kept the palace of royalty illuminated.' Even his religious motives appear to have been approved by himself, though he discloses their character to us in these remarkable words. 'He had heard that church and state are twins, and that every sovereignty not supported by religion loses its authority, and every person, worthy or unworthy, presumes to meddle therewith.'

We now come to the last epoch in the history of Túrkestan, the invasion of the Usbeks, who continue to rule it, at the present time. Long before Timúr's birth, Sheibá'ni khan, son of Batu, son of Túshi, son of Genghís, had settled with a large party of Túrks, Mongols, &c., on the Ural river, and founded the khanat of Túra. One of his successors, popular beyond the rest, gave his own name 'Uskek,' to the whole tribe. This tribe had become powerful, before 1500 A. D.; and a division of it, under the second Sheibáni, who had been excluded from the khanship of Túra, invaded the country south of the Aral. Meanwhile, Bá'ber, whose memoirs are the annals of this period, had succeeded to his paternal kingdom of Ferghána, at the age of twelve, 1494 A. D. Túrkestan was then cut up into minute independencies, and the princes of these districts are well characterized as 'regarding all the obligations of nature and morality dissolved, by the pursuit of a throne.' Fathers, brothers, and sons, were in arms against each other, and each alternately befriended and betrayed. The lesser chiefs and warriors were equally distinguished for the perfidy, with which they transferred themselves from master to master, and for their reckless cruelty in the causes, which they successively espoused. One redeeming circumstance must be admitted in the history of this period, the cultivation of science and of literature by the princes of the line of Timúr, and by the higher classes and múllahs of that time. The patronage of astronomy by Ulugh Beg, grandson of Timúr, his observatory, and astronomical tables, are well known. The Arabic, Persian, and Túrkí, languages were then studied by all the educated, and were further enriched by the productions of many learned men. It is an eastern saying, the serpent employed Arabic to seduce our common mother; Adam and Eve discoursed of love in Persian; and the angel spoke Túrkí, when compelled to drive our first parents from paradise: and with these languages at command, genius could never want terms, in which to clothe its conceptions, whatever may be its theme.

The incursions of the Usbeks, as well as domestic quarrels, soon called the attention of Báber and his contemporaries, away from the

pursuits of peace. This accomplished prince still continued to write poetry, in the intervals of an unavailing contest; but badly supported by his allies and dependents, he was, at last, driven to make reprisals in other kingdoms for the loss of his own. His invasion of Cabúl, and subsequent conquest of Hindústan, are detailed in his memoirs. Sheiba'ni khan, the antagonist of Báber, continued victorious in Túrkestan, until, having provoked Shah Ismael of Persia, the founder of the Suffavean dynasty, to meet them at Merve, he was defeated and slain, about A. D. 1510. Persia, for a few years, maintained her ascendency over the west of Túrkestan, but the son of Sheiba'ni, returning to the contest, and being aided by the súní aversion to the Persians, he established the domination which subsists at the present time. For Túrkestan, this was an unhappy change. Literature, science, and genius, took their flight, only the despotism of the house of Timúr remaining. How far the influence of Usbek vicinity has been injurious to Khorásan and Persia, we are not informed. The court of Herát had previously been 'far in advance of any contemporary European capital, not excepting that of Francis I., in cultivation, refinement, and the arts of life.' From this time it rapidly declined. It seems to have been in retaliation for Usbek incursions, that Túrkestan was partly conquered by Shah Abbas, and again by Nadir Shah. The lineal descendants of Sheiba'ni continued to occupy the throne of Bokhára, until the latter years of the last century, when the last pageant was deposed by Múrad Beg, an Usbek of the Mungut tribe. Buhadúr khan, the present monarch, who ascended the throne A. D. 1825, is the third of this new line.

To this brief sketch of the annals of Túrkestan, we can add few remarks, on the origin of the tribes by which it has been successively scourged. The libraries of Central Asia may contain the materials for a correct history of these races, but it seems to be only adding conjecture to conjecture, to speculate on this point, without their aid. When Timúr expressed his curiosity on this head, his father told him "the Turks were descended from Yafet Aglan, son of Yafet, son of Noah. Yafet Aglan was the first monarch of the Turks; he left his throne to his fifth son Aljeh; the all gracious God gave to Aljeh twin sons, *Tartar* and *Mongol;* their descendants divided Túrkestan and fought many a hard battle on its plains." This distinction between Tartar or Turk, and Mongol is not merely in name. Nature has marked it strongly in the different mould of the tall, well-formed, handsome Turk, and the short, ill-formed, Mongol. The ignorance of their neighbors has, however, confounded it—the Europeans calling them all Tartars; the Arabs, all Turks; and De Guignes, drawing his information from eastern sources, all Mongols or Huns.

As to the origin and proper application of the word Tartar, we will not attempt to decide. It may be as easy and quite as just, as the father of Timúr makes it, for aught we know. Our histories, geographies, and maps, show the popularity of the name. On the other hand, it appears (vide preface to the memoirs of Báber), that it is unknown to the tribes to which we apply it, and that, very probably,

it has been derived from the name of one of the lesser Mongol tribes. As a modern appellation, there can be no doubt, that it is better to denominate the two great races, which have so often met in war, and mingled in peace on the plains of Central Asia — Turks and Mongols — as they called themselves. Perhaps some light may be thrown on their national dissimilarity, by the fact that a Persian people, occupied the country south of the Turks, from the earliest time, and by the inference, that both Persian genius and comeliness have been imparted to the Turk, while the blood of the rude Mongol has been transmitted comparatively pure. Admitting the correctness of this division into Turk and Mongol, it must, however, be added, that their nomade habits and their extensive migrations in peace and war, make it impossible to apply any test to the composition of some of the existing tribes. As an instance of peaceful migration, we may refer to the Tourgouths, who returned, in 1771, from the banks of the Volga to their ancient seat east of the Belúr. In that case, 100,000 families traversed this wide extent of country, and regained their ancestral home, though harrassed, as unbelievers, by the Mohammedan tribes. Still more extensive and confounding have been the migrations of these hordes in war. The warlike part of every defeated tribe, appear to have incorporated themselves with their conquerors, and thenceforth to have plundered, in great harmony, under the same banners. The princes, to whom conquered provinces were assigned, retained with them detachments of their followers, and this perpetuated the confusion. These considerations excuse us from any attempt to assign the proportions, in which the earlier races are combined, to the present tribes of Central Asia.

The early intercourse of the inhabitants of Túrkestan with each other and the world, is, of course, involved in great uncertainty. Their origin, habits, tastes, language, and political dependence, would naturally connect them closely, if not exclusively, with Persia. The reports of the riches of India, which drew Alexander from the Jaxartes to the Hydaspes, were no doubt corroborated, if not derived, by commerce with that country. Long before the Arabian conquest, it appears that the throne or the harem of Bykund, was graced by a princess of the imperial house of China. We may infer an exchange of commodities less precious and less fragile. In the tenth century, an extensive trade was had with Russia. In the thirteenth, Genghís was provoked to enter Túrkestan, partly by the ill treatment of his merchants. At the marriage of Timúr's grandson at Kokan, embassadors were present from all the neighboring states, among which China was included.

Passing over early notices, we come to the present intercourse of the Usbeks. Referring to our description of these for a specification of their exchangeable productions, and to the travels of Burnes for minuter information, we will briefly trace, for general purposes, the routes and state of communication at the present time. Of these, Bokhára is the centre. The radii diverge to India, Persia, Russia, and Soungaria.

In the communication with India, Cabúl seems to be the great, if not the only, avenue. About 2000 camel-loads of Indian goods, indigo, sugar, muslins, &c., &c., enter Cabúl yearly by way of Attok, and the half of these, passes on, by Bamián to Túrkestan. There are thirteen marches from Cabúl to Khúlúm. At this southern mart, some indigo and other articles pass eastward to Kúndúz and even to Yárkand. The greater portion crosses the Oxus at Kilef, and arrives in twelve days at Bokhára. Horses are used in the mountains of this country, but transportation across the sands is effected on camels. This patient animal, with a load of 500lbs., moves on by marches of about 25 miles, at the rate of 2¼ miles per hour. Its power of enduring heat and thirst being less than is usually stated, the camel is driven only by night, and is watered every march, without which, it pines and dies the fourth day. At the termination of the march, the caravansera receives the merchandise in its area, and each one betakes himself to his own separate cell. The trade from Cabúl is in the hands of Afghans. This route has been safe for some years past, under the protection required by the Koran, and the quiet government of Cabúl. Regular supplies of Indian produce are furnished by it to Bokhára, and thence to Khíva, and Kokan. Some shawls, &c., are even sent to Russia. British manufactures enter by this route into successful competition with those imported from Russia, and the progressive removal of transit restrictions, and still more the use of steam on the Indian rivers, will doubtless give to the former party, increasing advantage in this trade. Cabúl has been more than once invaded from Túrkestan, but it is not probable, considering political circumstances and the intervening country, that the compliment will be returned.

The line of communication between Bokhára and Persia crosses the Oxus fifty miles from Bokhára, and passes by Merve to Meshed, distant about nine marches, or 225 miles. A few goods received from Russia are sent as far as Meshed, and some shawls, opium, &c., taken in return. A small annual caravan crosses from Khíva to Asterabad. The want of suitable exchanges, the strength of religious and national prejudice, and the dangers of the way, from the lawlessness of the Túrkomans, have never allowed this route to become important, nor is it likely that intercourse by it will increase.

Notwithstanding British competition, the most important intercourse of Bokhára, is with Russia. This is conducted by three routes to Orenburg, via Urgunje in 60 days; to Troitskoi, the eastern shore of the Aral, in 48 days; to Petropaulousk, on the Issim, in 90 days. Of these, the first is the most frequented. One thousand three hundred camels leave Orenburg for Bokhára in January, and return in June. The smaller caravans from Bakhára, Troitskoi and Petropaulousk, follow in August, passing east of the Aral, above the mouths of the Sir. Russia has not failed to foster this trade. Fairs are annually held for its benefit at on the Volga, and the principal purchases and sales for the Bokhára market are made there. Russia has also endeavored to open a more direct route by Astrachan and Mungusluk,

or the bay of Krasnoiarsk, as well as a shorter way from Troitskoi; but these have failed, through the opposition of the khan of Khíva, who, in the true spirit of conservatism, adheres to the old tax and the old roads. In supplying the markets of Túrkestan, Russia has the advantage in natural facilities; but England in enterprise, and especially in manufacturing skill. In this peaceful contest of cheapness, both powers will probably exhaust their jealousies, much as we hear of their ambitious designs. There is, however, a chance that the khan of Khíva may provoke Russia; and should she form a post on the Aral, for his restraint, the temptation may be irresistible to assert the command of the Oxus and the Sir.

The vallies of the Sir and the Oxus are the great lines of communication between Túrkestan and the Chinese empire. It is said that the caravans from Tashkend once pursued a more northern route, and entered the Kashgar country, by passes, still used by the Kirghís, across the Belúr. The best entrance is, however, by the valley of the Sir. This was the path of caravans in Báber's time, and by it Shah Rokh's embassadors to China returned. It is a 45 days' journey, merchandise being carried from Bokhára in carts, and thence on horses to Kashgar and Yárkand. During the summer months, this route is said be made impassable by the melting of the snows. The connection of the khan of Kokan with the rebellion of Jehangír in 1826, led to the closing of this route; and though afterward reöpened, it is still so much restricted, that the more southern, by the Oxus, is now preferred. This line of communication leaves the road to Cabúl, at Khúlúm. It follows the valley of the Oxus to Badakshan, crosses the plain of Pamer, and thence, by the valley of the river Yárkand, extends to the town. This journey is annually made by 500 camels from Bokhára to Khúlúm, where the lading is placed on 1000 horses, which toil up the dangerous defiles of the Belúr, the whole transit occupying sixty-five days.

The same jealousy, which characterizes Chinese dealings with foreigners on the eastern coast, is felt on this remote frontier. No Chinese is suffered to cross it, nor are the natives of Túrkestan permitted to penetrate into the celestial empire. The trade is in the hands of natives of Badakshan. Among the articles taken by them to Yárkand, is Persian opium, received via Meshed, and purchased readily by the Chinese at 5 tillá's (30 rupees) per maund of 7 pounds. Unless the quality be inferior, we should suppose, that this low price would give the Persian opium an extensive currency through the interior. The great article of export from Yárkand is green tea, of which 450 horse-loads, 200,000lbs., are annually carried to Bokhára. The other Usbek states, no doubt, consume a still larger quantity. This tea is brought from China in boxes, and at Yárkand is repacked in strong bags, in which it is carried across the mountains. After so long a transit, we are prepared to hear that this tea costs, 60 tillá's, per horse-load, in Yárkand, and 100 in Bokhára. The Usbeks are too fond of tea to forego this costly luxury. They however use it with much economy, drinking the infusion, and then chewing the leaves. Great good

faith is said to characterize the dealings of Chinese merchants at Yárkand. The trader from Bokhára has also much reason to be satisfied with his own, and the Chinese, government; the former exacting only 2½ per cent., and the latter 3 per cent., duties. On this point, the Chinese are, however, the more Chatholic; for they treat all alike, while in Bokhára, the Moslem only is favored, and the Hindú made to pay 10 per cent., and the Christian 20 per cent., duties. On the other hand, Bokhára excels in charity, all duties being remitted whenever one of the faithful swears he is a poor man, and cannot afford to pay them.

The following, are some further memoranda, of the routes from Yárkand. Distance

To Peking, 35 days for an express, 5 months for caravans;
To Ladák, 27 days for caravans;
To Aksú, 20 days for caravans;
To Semipalatnoi, 40 days;
To Kashgar is 105 miles.

The above notices are sufficient to convey a tolerable idea of the state of communication, domestic and foreign, in Túrkestan. No apology for their length will be required by any one who remembers, how closely the results of modern experience coincide with the declarations of ancient prophecy, and that human improvement is identified with human intercourse. We will mention but one route more, that of the Asiatic cholera. 'This terrible pestilence began its ravages in India; then passed to Cabúl, crossed the Hindú Kúsh, and disolated Balkh and Kúndúz. It fluctuated for a year between Herát and the Oxus, and then attacked Bokhára and Kokan. It passed on to Khíva, Orenburg, Astrachan, and thence spread over Europe. The Atlantic could not arrest its progress, nor has it yet numbered its last victims in Europe and America.'

We have already noticed the ill terms, on which Kúndúz, Kokan, and Khíva, are with each other. These three states are said to be impressed with a high sense of the power of Russia. Kúndúz has the most jealous dread of the rulers of British India. We will merely add a remark, on the relations of these states with China. Kokan still suffers, in Chinese estimation, for its implication with the irruption of 1826, and probably will not recover while under the present ruler. Bokhára is on friendly terms with China, and its aid was sought, on the irruption of Kokánese just mentioned. Presents are exchanged by the authorities of Yárkand and Kúndúz, and mutual arrangements made for the safety of the roads between the two countries.

What shall we say, in conclusion, of the influence which China and Túrkestan exert on each other? It appears that neither party either fears or meditates encroachment. The Chinese seem to be well satisfied with their western frontiers, and the Usbeks are equally pleased with their annual supply of tea, &c. The passes of the Belúr are left unfortified, and while this is the case there is nothing, but this mutual content, to prevent mutual incursions. We should say, that the Chi-

nese possessions, west of Kobi, belong rather to Túrkestan; and that they could be more easily conquered and defended from that quarter, than from China. On the other hand, the Chinese are aided by the division of the Usbek power, and probably by a more extensive use of firearms.

Could Bokhára, Kokan, Khíva, and Kúndúz, be connected by steam communication, for which the Sir, the Oxus, and the Aral, as well as the hard and level deserts, afford such facilities, they would form a powerful whole, and, under able rulers, give laws to Central Asia. A result so opposed to the maxim, "*divide et impera*," is not likely to be effected by the influence of Russia. The prospect is a little less remote, that the example of Turkey will be felt, and European improvements introduced, second-hand, into Túrkestan. It will, however, put in requisition all the zeal and all the devotion of these eastern suffragans to their head, to convert them from the personification of bigotry, to the pursuits and patronage of liberal institutions and true knowledge. The British Indian government has it in its power to hasten this result, by accepting the invitation given it, through lieutenant Burnes, and appointing an able resident at Bokhára. It is its interest to strengthen this northern neighbor. Aided by the suggestions of a British resident, Bokhára might rise rapidly to power, and make its influence felt in favor of all that is good, from Siberia to Hindú Kúsh, and from the Caspian to China.

ART. II. *Philippine Islands: their discovery by F. de Magellan; and a brief narrative of the fleet under his command, including some particulars respecting his death.*

THE following notices are drawn from the 'Historia General de Philipinas, por el P. Fr. Juan de la Concepcion,' and the 'Chronica de la Apostolica Provincia de S. Gregorio, de Religiosos Descalzos de N. S. P. San Francisco, en las islas Philipinas, &c.' The former work was published at Manila in 1788, in fourteen volumes octavo, and is considered the best of several histories of these islands. The Franciscan chronicles were published at Manila, in two volumes folio, in 1738. The Augustine, Dominican, and other conventual orders have, we believe, similar chronicles. Both these works are introduced by adulatory dedications and prefaces, which we pass over. They are written in a rambling and confused style, and abound with expressions of extravagant devotion to the Spanish crown and to the holy see. We shall not stop to criticise our authorities on these points, but limit ourselves to a brief notice of the discovery and settlement of the rich islands which lie so near us, and which have, for more than two centuries, been an appendage of the crown of Spain.

For the honor of this discovery, and the colonial acquisitions which have resulted from it, Spain is indebted to Fernando de Magellan or Magalhaens, a Portuguese of noble birth. We find no account of the early life of this distinguished man. He must have been one of the earliest adventurers beyond the Cape of Good Hope, for he is said to have traveled extensively in eastern Asia, and to have distinguished himself under Albuquerque in 1510 and 1511. Returning to Portugal in 1514 or 1515, he found his services unappreciated and unrewarded by Dom Manoel, the reigning prince. It is probable that this disappointment in his expectations of reward for past services, was the reason of his transferring his future services to Charles V. of Spain. The statement which makes Magellan to have laid before his sovereign his proposal to reach the Moluccas by a western passage, seems inconsistent with the acknowledged shrewdness of the man. He must have known that the line drawn by papal authority between the Portuguese and Spanish claims, made it the interest of the Portuguese to conceal the western passage, if such did exist. We therefore prefer to regard Magellan simply as a disappointed or injured man, who carried this proposal to Charles V. because he knew, that this was the service which would best recommend him to the Spanish crown. Charles V. then held his court at Valladolid, and there Magellan, accompanied by his friend Luis Talero, a distinguished cosmographer, presented himself in 1517. The existence of a great western ocean beyond America had already been well attested by M. de Balbao and others, and Brazil had been coasted as far south as the river La Plata. Magellan brought with him the information respecting the Moluccas, which he had gained from Francisco Serrano, their discoverer, with whom he had been intimate while in the east. Fonseca, the superintendent of Indian affairs, introduced him to the king. Here he again evinced his thorough acquaintance with the subject of his propositions, and demonstrated to the satisfaction of all, that the Moluccas could be reached by a western passage, and rightfully belonged to Spain.

The Portuguese embassador, Alvaro da Costa, aware of the proposals of Magellan, sought to defeat them, by misrepresenting him to the king. But Charles V. had discovered, under a small and unprepossessing person, the great mind of Magellan, and gave no credit to the story of the embassador, that he had been dismissed the Portuguese service for incompetency. Perhaps he was also informed that da Costa was secretly urging the navigator to return to Portugal, and assuring him that his past services would receive a proper reward. These intrigues were, however, of no avail, Charles V. having determined that the proposals of Magellan should be carried into effect. He invested Magellan and his friend with the order of Santiago, and gave them rank in the service of Spain. He moreover bound himself to furnish five vessels of between sixty and 130 tons and 234 men for the voyage, to confirm them and their heirs in the government of the discovered countries, to secure to them a twentieth of the profits of the commerce which shall be carried on there-

with, &c., &c., reserving to the crown of Spain only the supreme authority and the appointment of fiscal officers. They, on their part, engaged to find islands bearing spices, by a route which should not pass the line of demarcation between the Spanish and Portuguese claims. Notwithstanding this favorable arrangement, the preparations for the voyage went on slowly. It was necessary to offer bounties to procure the requisite number of men. Money failed, and the final preparations were completed by the aid of some merchants of Seville. As the time of departure approached, the two friends, who had thus far labored together in harmony, began to quarrel about their respective rank. The king was called on to decide who should bear the royal standard, and he directed that Talero, on account of his health, should remain behind. The Franciscan Chronicle suggests that it might not have been the will of God, that the glory of this expedition should be shared by a man, whose knowledge was derived, as his countrymen said, from intercourse with an improper person, '*un maldito familiar*.' Talero died, soon after, of disappointment and rage. Magellan was thus left sole commander of his fleet, consisting of the Trinidad, Victoria, Conception, San Antonio, and Santiago; and after prayers, he set sail on the 10th of August, 1519.

After touching for a few days at Teneriffe, they again sailed the 2d of October, but being unacquainted with the proper course, lost much time by following the African shore. Standing to the westward, the winds became more favorable, and on the 13th December, they anchored in the bay of Rio de Janeiro, the present capital of Brazil. The natives brought them fruits, fowls, &c., giving a slave for a hatchet, and six or seven birds for the king of a pack of cards. Magellan forbade the traffic in slaves, because they would serve only to consume provisions, and, perhaps, to embroil him with the Portuguese. Having remained in this harbor until Christmas, the fleet again resumed its course, and on the 13th of January, entered the river La Plata. Sailing again the 6th of February, they reached the 41st degree of south latitude, when the cold began to be severe. Landing again to procure refreshments, they took the opportunity to celebrate mass on shore. Magellan here discovered that the insubordination, for which he had already placed one of his captains in confinement, extended to the rest. His crew, too, pressed with cold, hunger, and dread, begged to be carried back to Spain. Magellan quelled this mutiny, by putting to death one of his captains and sentencing one other, along with a French ecclesiastic, to be left to perish on this inhospitable shore. That these severities were not the result of indiscriminate cruelty may be inferred from the fact, that Magellan afterwards freely pardoned his mutinous crews. To look out for a better harbor, the Conception was dispatched southward, but was lost, with her cargo, on the return. The harbor, in which they were thus constrained to pass the winter, was in 49° 18′ south latitude. Leaving it, on the return of the milder weather, Magellan discovered, early in November, the strait which still bears his name. Here he was deserted by the San Antonio, her officers taking advantage of a sepa-

ration from the fleet to imprison their commander and to steer again for Spain. On their arrival at San Luca in March, they declared that the cruelties of Magellan had compelled them to return. Their representations had too much weight: the ship was libelled, the commander and some of his accusers retained in custody, and the wife and children of Magellan confined at Burgos, until the truth should be disclosed.

The undaunted navigator, finding that he was not to be rejoined by the San Antonio, pursued his course with the three vessels which remained. Clearing the straits the 27th of November, he followed the western coast of South America to 32° south latitude, and then steered northwest to the equator and the Molucca islands. On this long passage, provisions failed, and much had been suffered from want and disease, when two islands were discovered, on the Sunday of S. Lazaro. These islands were small but beautiful; the people idolatrous and rude. Magellan resorted to force to keep off the crowd, which curiosity had brought on board. They resisted, but fled at the discharge of a piece of artillery. Afterwards they returned to traffic, and at length stole one of the ship's boats; irritated by this theft, Magellan landed about ninety of his men, killed some who resisted, recovered the boat, and took with them what provisions could be found. Returning on board with one of the captured natives, as interpreter, he pursued his course. Sailing westward, and passing several islands, he made the southeastern point of the island of Mindanao. He was now quite near to the long sought Moluccas, but mistaking their direction, he steered north, coasting the eastern shore of Mindanao. Landing at the town of 'Butuan,' he celebrated Easter day on shore, the friendly natives aiding their visitors in setting up a cross, and admiring the ceremony by which their island was declared to be a possession of the crown of Spain. Passing through the strait which separates Mindanao from Leyte, he landed on the island of Limasava. The chief of this island, in reply to the inquiries of Magellan for the Moluccas, conducted him to Zebu. The Zebuans, equally astonished, but less confiding than the other islanders, came down to the shore to the number of 2000, armed with spears. Assured by the chief of Limasava, that the Spaniards came with peaceful designs, and brought rich merchandise, Hamadan, the king or rajah, laid aside his hostile garb, and gave them a friendly reception. The treaty or alliance, which followed, was solemnized by the ceremony common among the Dayaks, of drawing a little blood from the contracting parties, and drinking it together. The salute which was fired by Magellan, on the completion of this ceremony, had its usual effect, in astonishing the natives of Zebu. The influence of Magellan is said to have been further increased by the favorable effect of some medicine, administered to the nephew of the king. Abundant refreshments were now furnished to the Spanish crews, in exchange for beads, bells, looking-glasses, &c. Magellan proceeded to build a house of trade, and one where mass might be celebrated with due effect. The king, his wife, and son, were present at the first celebra-

tion, and behaved with attention and reverence. When the sacred mysteries were explained to them, they expressed their desire to become Christians. This request was acceded to; and they were catechised briefly and forthwith baptized. Our chronicler adds, "so hasty an admission might have been censurable, had it not been hastened and sanctioned by special miracles." The example of the chief was followed by 800 of the principal people of the island. Their conversion being thus effected, another day was employed in receiving the submission of Hamadan to the Spanish crown. Regarding the Zebuans as already Christians and vassals of Spain, Magellan now thought it incumbent on him to evince his devotion, and the reality of the protection under which they were taken. He therefore offered his aid to subdue their enemies, beginning with the people of the neighboring island of Maktan. He had already been successful in one or two battles, and had burnt some villages, when, with fifty followers, he was surrounded in a marsh, by 2000 Mactanís. Against such odds, the Spanish valor was of no avail; and Magellan, with most of his men, fell under the arrows of their enemies, the 26th of April, 1521.

The followers of this able leader mourned over his untimely death. His successful guidance of them seemed to have fixed on him their entire confidence, and perhaps this affection led them to erect his cousin Duarte Barbosa to be their commander in his stead. A still heavier stroke now awaited the expedition, in the defection and perfidy of the king of Zebu. He joined, perhaps sincerely, in the lamentations of the Spaniards for the loss of their chief, but soon after conceived the purpose which plunged them in still deeper grief. Pretending that he had prepared his presents for the king of Spain, and would show them to the bearers, he invited Barbosa and twenty-five of his officers to a feast. Serrano only distrusted the designs of the king. His fears were ridiculed, and the taunts of his comrades induced him to go with them to the shore. In the middle of their festivity, a band of armed men rushed upon them and put them to death. Serrano only was promised his life, if he would ransom it by two cannons. Bound and wounded he was carried to the shore, and besought his companions to pay the ransom and save him from death. They replied by weighing anchor and hoisting sail. Before they were out of hearing, the angry shouts of the natives told them that Serrano was added to the number of the slain. Looking back once more to the spot where Magellan had planted the cross, they saw it miraculously supported, so that, with all the efforts of the natives, it could not be overthrown.

The loss of so many of their best men left the survivors too weak to form three crews. The Santiago was therefore burned, and the Victoria and Trinidad pursued their course, Juan Caravallo having been chosen to the chief command. It is not clear what route was pursued from Zebu to Tidore. Probably the two ships steered southwest again, around the western coast of Mindanao. Their first stopping-place was at Paluan, where they were well received. Leaving this friendly port, they were conducted to a large city or town,

which they call Borney, but which their probable position hardly permits us to regard as the modern Borneo, on the northwest coast of the island of that name. More probably it was one of the capitals of Mindanao. On approaching Borney, they met with some of the officers of the king, through whom they forwarded presents, which were well received. The envoys, which they sent to court, at the king's request, were met by an escort of 2000 men, having bows and spears, with an elephant in their train. They were conducted to the palace, and their replies communicated by a tube, passing through the wall of the apartment, to the royal ear. They were dismissed with presents, and on their return informed their commander, that the city was large and the people numerous, and that in their opinion, they had better be gone. It was, however, necessary to send once more to the city for some naval stores, and the five men dispatched on this service, did not return. The Spaniards then seized some hostages, and sent a message to the king, that they would burn his vessels and kill his people, if their comrades were not restored. Two of them then returned to the ships, but all their efforts being unavailing to effect the restoration of the other three men, they at length set sail, leaving them behind.

Finding soon after a convenient port, they careened their vessels, and deposing Caravallo, elected Gonsalo Gomes de Espinosa to the command in his stead. Embarking again, they captured the prahu of the chief of Puluan, but remembering that they had been well treated in his island, they released him again. Meeting with a prahu, which showed some hostile signals, near the island 'Quespid,' they boarded her, killing twenty, and capturing thirty, men. The pilot of this prahu, denied that he knew the way to the Moluccas, but offered to take them to two islands where they would find cloves. When near the two islands, a chief came on board, who promised to carry them to the Moluccas, but finding his brother, in the captive pilot, he became alarmed and attempted to escape. Seized again, and confined in irons, the two brothers were required to act as pilots, but they soon effected their escape, by throwing themselves overboard in the night. One of the thirty prisoners now told his masters, that the Moluccas were 100 leagues distant, and following his directions, they entered, the 8th of November, the port of Tidore. Almansor, king of Tidore, visited them, wearing a shirt embroidered with gold, a white dress which came down to his feet, and a silk turban or veil. He gave them a friendly welcome, the smell of their bacon, meanwhile, obliging him to hold his nose. The Spaniards made him a profound obeisance, and offered him a chair covered with crimson velvet, a yellow velvet gown, a coat of cloth made of gold, four yards of scarlet cloth, a piece of yellow damask, a piece of linen, a golden worked handkerchief, two glass cups, some beads, knives, &c. Other presents were given to the son of the king and to the chiefs. Their petition for permission to trade was then granted, along with authority to kill all who should do them harm. The royal standard, arms, and portrait, were then shown to Almansor, who admred them much, and moreover told them that

he had discovered some time before, by means of astrology, that Christians were coming to purchase spices, and that he had prepared for them permission to trade.

The sad fate of their companions at Zebu was not yet out of the memories of the Spaniards, and they did not forget precautions while refreshing themselves on shore. The natives finding them ignorant of the prices of cloves, attempted to impose on them, and they again appealed to the king. His authority procured for them cargoes, on low terms, and he further engaged that he would ever be friendly to the Spanish crown, and admit its subjects to a free trade. The Spaniards paid for their cargoes in linens, silks, and cloths, and presented Almansor with their thirty captives, as slaves. Information respecting the arrival of the Spaniards had now spread to the neighboring islands, and Corralat king of Ternate, and Luzuf king of Gilolo, came to offer their homage. These chiefs, as well as Almansor, prepared letters to the emperor, tendering their submission, and praying him to send them men to aid them against their enemies, and instructed to teach them the Catholic religion, and the customs of Castille. The ships were now ready to sail, and some young Tidoreans, who had offered to accompany them, were taken on board. At this moment, it was discovered that the Trinidad required extensive repairs. It was therefore agreed, that the Victoria, under the command of Juan Sebastian Cano, should carry to Europe the most valuable part of the cargo, the royal letters, &c., by the way of the Cape of Good Hope, and that the Trinidad, after being refitted, should sail direct for Panama, whence her cargo could be carried across the isthmus, and so to Spain.

The Victoria proceeded on her voyage early in 1522. Some lives were soon after lost in quarrels, and the failure of provisions thinned the number of her crew. After great sufferings, they reached the Cape de Verde islands, but the Portuguese governor imprisoned the men who were sent for provisions, and attempted to seize the ship. Cano escaped, and after further suffering, reached San Lucas, the 6th of September, 1622. Bareheaded and barefooted, the eighteen survivors of this voyage went in procession to church, with candles in their hands, to return thanks to God. The news soon reached the court, and Cano was commanded to repair thither with some of his companions, his charts, &c. They were received with marked distinction by the king, a pension of 500 ducats was bestowed on Cano, with a coat of arms, and a globe with the device '*primus circumdedit me.*' Pensions were also granted to his officers, and a fourth of the royal twentieths distributed among the crew. The men who had been seized at the Cape de Verde islands, and sent thence to Portugal, were delivered up, on the demand of the king. The Victoria discharged 433 quintals of cloves, and a quantity of sandalwood, nutmegs, cassia, &c. A few of the Tidoreans also survived, and were presented to the king. One of these showed himself to be a sharp trader, and went from shop to shop, in Seville, inquiring the prices of products of his native island. For this exhibition of curiosity he paid dearly, for when his

companions were sent home, to their native island, it was thought best to require him to remain.

The return of Cano disclosed the truth respecting the conduct of Magellan, and the desertion of the San Antonio. The memory of the navigator was completely vindicated, and a munificent pension bestowed on dona Beatrix Barbosa, his widow.

A still harder fate awaited the Trinidad, which we left repairing at Tidore. She set sail for America the 6th of April, and ran to the northward, to avoid the easterly winds. In 20° north latitude, islands were met with, the people of which crowded on board. One of these was detained, and the rest were driven off. Having reached the 42° of north latitude, they encountered severe storms. Short allowances and sickness ensued, and after a long course of sufferings, finding that they were but 300 leagues from the Moluccas, they resolved to return. On this passage, 27 men died, and the weak remainder of the crew, could do no more than drop anchor at four leagues distance from Tidore. Here they learned that a Portuguese fleet, under Antonio de Britto, had visited Tidore, a few days after their departure, and that the four men, whom they had left to form a factory, were in their hands. Their distress compelled them, however, to seek the aid of their enemy. De Britto supplied them with provisions, but took possession of their papers and cargo. After a detention of some months, they were permitted to proceed by the way of Malacca, Ceylon, and Cochin, but whether in their own or in Portuguese vessels does not appear. On the Malabar coast another long detention awaited them, but leaving their ship, if indeed she had not been left before, they at length found a passage to Lisbon, where the survivors arrived, after an absence of five years.

Thus terminated the celebrated voyage of Magellan, the first circumnavigation of the globe. The scheme and its execution alike evince the genius of the man, by whom it was planned. The conduct of Magellan, in the completion of his bold design, entitles him to a place by the side of the discoverer of the western world. His energy tended to severity, and his courage to rashness, but for these, we must admit palliations in the lawlessness of his associates, and the martial habits of his time. Unhappily, the story of his voyage is but a fit preface to that 'history of usurpations,' which is 'the history of European intercourse with the east.' There can be no excuse for the cruelty with which he inflicted vengeance on the islanders who had offended him, or for the readiness with which he lent himself to the prosecution of a petty, brutal, and to himself, fatal war. Still more censurable is the conduct of his associates after his death. If we take into account their conduct toward each other and the people of the islands along their route, we shall have great difficulty in placing the Spaniard of that time, much higher in the scale of civilization than the natives of Tidore. Would that this could be said only of the 'Spaniard of that time.' But further observation requires us to generalize this remark, and to apply it, with few exceptions, to the successive expeditions which have visited this archipelago, under Spanish, Portuguese, and Dutch colors, from the days of Magellan, down

to the present time. Can nothing be done to cut off this long entail of injuries, and to secure some compensatory reversions, to the people of these eastern isles? The policy of the present rulers will, we trust, show by experiment that much can be done.

Note. The largest of the islands, which their Spanish masters call 'Las islas Filipinas,' is, on our charts, 'Luçonia' or 'Luzon.' This word may be Chinese, or it may be derived from 'Losong,' i. e. 'wooden mortar,' this being used by all the natives for pounding their rice, and not a bad emblem. The Chinese call Spain Leusung, and the Philippines, 'Little Leusung.' This name was adopted by the Portuguese, (who visited China in 1517, following the western shore of the China sea,) who wrote it Luzon. Luçonia is the latinised termination of this name. This word, foreign writers have converted into 'Luconia,' by omitting the cedille, and under this disguise it is no longer intelligible but to themselves. An American captain arriving at Manila in the ship Luconia, found that he had paid a compliment which no one could appreciate or return. These islands were also called by the Portuguese 'ilhas Manilhas,' from the capital of that name. Magellan called the islands which he first discovered, 'Archipelago de S. Lazaro.' Lopez first gave the Philippine islands their present name in 1543; and this appellation, after being well nigh forgotten, was revived by Legaspi in 1565, and afterwards confirmed.

ART. III. *Siamese History: notices continued from the Siamese era* 912 *to* 918 *(or from* A. D. 1542 *to* 1548*).* By a Correspondent.

SIAMESE era 912, A. D. 1542. The king of south Laos, then dignified with the title of Srisatnákha'hut, hearing that the daughter of the Siamese queen, who died in the contest with the Peguans, was grown up, sent an embassy with numerous presents to negociate for her in marriage. She was called Tepkrasatri. The Siamese king assembled his nobles for a consultation, who stated, that as there was much soreness, subsisting between Siam and Pegu, which was difficult to be healed, and as the king of south Laos was mighty, and had sent a deputation to beg the princess, it would probably be advisable for the king to consent to such an alliance; moreover, in case of hostilities, the Laos would be of most essential service. His majesty approved their suggestion, and sent an answer accordingly. The king was greatly delighted at the success of his negotiation, and sent down embassadors with 500 men, and a number of princely old ladies, to receive the princess, and convey her to his palace. When they arrived, the princess was very sick. The Siamese king was troubled to find a suitable apology, 'for,' said he, 'if I send a letter telling the plain truth, the king of Laos will not believe me, he will regard me as acting a double part, and our friendship will be interrupted. I have given my word, and to change it would not be proper.' He, therefore, determined to send another daughter Keaufa', instead of Tep-

krasatri. He gave her a royal dowry of provisions, garments, and 500 female attendants; and she was escorted to the king of Laos by the embassadors. He, on learning the circumstances, was greatly vexed, and sent Keaufá back again to her father, telling him that it had been rumored through all his dominions, that he was to form an alliance with the royal princess Tepkrasatri, and that even though Keaufá was preferable in herself, yet the disgrace of such a change could never be wiped away. The Siamese king was much disconcerted by this message. However, as soon as Tepkrasatri had recovered from her illness, he presented her with a dowry of 500 male, and 500 female servants, and sent her off under a guard of one thousand soldiers.

913. Maha Thamma rá'já', (the governor of Pitsanulók) heard of these movements, and sent word to the king of Pegu, who immediately detached a body of soldiers, and cut off the Siamese escort, apprehended the princess, and conveyed her to Pegu. Intelligence of the whole affair was conveyed to the king of Laos, who was greatly incensed, and determined to take exemplary vengeance on Pitsanulók. The king of the white elephants, however, dissuaded him.

914. Mahachakrapat, the lord of the white elephants, at the age of 59, vacated the throne in favor of his son Mahintera'thira't, but the father still retained the title 'lord of the white elephants,' while his son was called 'lord of the land.' His age was 25 years. All the northern provinces were then under the complete control of Maha Thamma rájá, and whatever suggestions he made, the lord of the land was obliged to follow. This vexed him greatly, and he complained to his father, who was also highly offended. Mahintera'thira't recalled Phya' Ra'm from Kampéngpet, constituted him governor of Chantibun, and made him his secret counsellor. He then privately sent to south Laos, urging the king to make an attack on Pitsanulók. The governor of Pitsanulók not suspecting the origin of the attack from Laos, sent word down to the lord of the land for assistance against the Laos. Under pretence of sending the aid required, the king directed an army to march for Pitsanulók, but privately instructed the commanders that they should coöperate with the Laos, seize the governor of Pitsanulók, and bring him to Ayuthiyá. Instead of following these instructions, they divulged to the governor all the plans of their sovereign and Phya' Ra'm. He immediately sent dispatches to Pegu. In the mean time, the king of Laos, with elephants, horses, and men, to the number of ten times a hundred thousand, had surrounded Pitsanulók, whose governor had withdrawn all the population of the province into the walls of the city, and made preparation for its defence.

915. In the latter part of the 2d month, every thing was in readiness. When the lord of the land supposed that all might be in a suitable condition, he marched with Phya' Ra'm and Phya'chakri till he reached the vicinity of Pitsanulók, whence he sent word forward to the governor, that he had arrived for his assistance. The governor understood the matter, and sent word back that he did not want his assistance, nor would he allow him to advance. But when the king of Laos heard of the Siamese king's approach, he put every thing in

readiness for an attack, and for scaling the walls of the city. The inhabitants of Pitsanulók assailed the enemy from the walls, and caused dreadful havoc. The king ordered temporary shelter over the fosse to be erected, under cover of which his troops might pass, and then undermine the walls. Maha´ Thamma ra´ja´ collected a body of volunteers who rushed forth from the city, assailed the enemy so furiously, that they were compelled to retreat to their encampment. The governor then began to consider, how he should destroy the fleet of boats in which the Siamese army had arrived. He caused forty bamboo rafts, ten cubits broad and twenty long, to be constructed, covered them with combustible matter, and then had them sprinkled all over with pitch and oil. In the 10th of the 4th month, just as the moon was setting, these rafts were set afloat, and fired. The Siamese were taken by surprize, and thrown into consternation, and immense destruction was occasioned to men and boats.

When the king of Pegu was apprized of the state of affairs, he sent 10,000 men and 1000 horse to the assistance of Pitsanulók. On their arrival they assailed the Laos, who had surrounded the city, routed them, and made their entrance and salutations to Maha´ Thamma ra´ja´, who rewarded them bounteously for their assistance. The intelligence of these matters reached the king of Siam, who, finding they did not go as he wished, withdrew the remainder of his troops, and went home. The king of Laos also, perceiving that he could not take Pitsanulók, withdrew his army. The Peguans wished to pursue him, but Maha´ Thamma ra´ja´ tried to dissuade them. Still they pursued, and met a complete overthrow. In the 8th month of this year, the lord of the white elephants entered the priesthood, in which he was followed by many noblemen. After various political skirmishes between Maha´ Thamma rája, on one side, and Mahintera´thira´t and Paya´ Ra´m on the other, both the latter became satisfied that they could not govern the country, and they earnestly besought the lord of the white elephants to leave the priesthood, and again assume the government. After repeated solicitations, he consented, and resumed his throne on the 28th day of the 4th month, 916.

916. When the king of Pegu heard that the generals he had sent to assist Pitsanulók had failed of success in their attack on the Laos, he was very angry, and sent a messenger for them to Pitsanulók. They besought the good offices of the governor of Pitsanulók, to go and beg their forgiveness of their sovereign. He yielded and succeeded, being very favorably received by the monarch of Pegu. During his absence in Pegu, the Siamese, at the instigation of Mahintera´thira´t, and Phya´ Ra´m, assailed his country, and took captive his queen, several of his relatives, and also many of his people; and, as Kampéngpet was supposed to lie in the way of, and furnish many facilities to, the Peguans, if they should make war on Siam, it was determined to destroy it, and bring the inhabitants to Ayuthiya´. In this they met with much resistance from the inhabitants, and failed of success. In the mean while, Phya´ Ra´m was left at Ayuthya´ to erect entrenchments, and fortify the city on a large scale. Intelligence of the pro-

ceedings of Mahintera´thira´t, was communicated to Maha´ Thamma ra´ja´, at Pegu, and he was much alarmed, and explained the whole matter to the king of Pegu, who was much offended with this breach of faith in the Siamese. To pass it by in silence would not do. He recommended the governor of Pitsanulók to return and make such preparations of men and provisions as he could, against the return of the dry season, when he would march to his assistance. This suggestion was strictly followed.

917. In the 12th month, the king of Pegu, having collected his men, horses, and elephants, commenced his march with great ceremony, and after twenty-five relays, arrived at Kampéngpet. The governor of Prome was made his admiral, and both his army and flotilla collected at Nakhonsawan. His forces consisted of Peguans and Burmese, drawn from Pegu, Ava, Tongu, Pruan, Saróp, Thaiyai, Prasénwí, Kóng, Mit, Tala, Na´i, Umuang, and Lapuabua. [These places are mentioned for the purpose of showing what were included at that time, in the Peguan empire.] Though the king of Chiangmai was ill, his forces accompanied the Peguan army, which thus increased, amounted to 100 times ten thousand, according to the military register. These were joined by the army of Maha´ Thamma ra´ja´, and marched down in a body upon Ayuthiya´. [Here follows a somewhat minute description of the fortifications of the city, and the preparations for its defense. Among the places from which the Siamese army was drawn, and which may be regarded as some indication of the extent of Siam at the time, are Chhaina´t, Supanburi, Lopburi, Inthaburi, Petchhaburi, Ra´chaburi, Na´yok, Sraburi, Prommaburi, Sawanburi, Chhaisri, Thonnaburi, and Mergui.] The king of Pegu distributed his forces so as to blockade the city on all sides, and erected stockades one after another, though with great loss of men, till he reached the fosse of the city, and by successive and quiet night labors, for two months, sunk a mine under the walls. While engaged in these preparations, the Siamese made numerous sallies, and succeeded in taking many heads as offerings to their sovereign. Mahinteráthirát, also caused to be sent to the king of south Laos, (here designated La´nchha´ng) imploring assistance. Skirmishes continued — whatever losses the Peguans sustained, they would never yield or retreat. At length, the Peguan king assembled his officers of state, and thus addressed them; 'we have now surrounded the city of Ayuthiya´ on all sides, but it is very large, and has taken the ocean for its fosse, which encompasses it as the four great rivers encompass mount Meru.* It cannot be assailed like other countries, but only from a single point. If we make a year's campaign of it, we shall succeed. Do you, therefore, send forth foraging parties for each detachment, and have them secure sufficient provisions to serve for a year; whatever commander fails in doing this, will forfeit his life.' He was obeyed, but one man paid the forfeit by want of success.

* The Siamese, with other Budhists, believe there are four continents in the four cardinal points; and in the centre, between them all, at an inaccessible distance, is a great mountain called Meru, in Burmese, Myenmo.

In the mean time, the lord of the white elephants, after a severe illness of fifteen days, turned aside to heaven. He had reigned twenty-two years. On the decease of his father, instead of paying attention to the war, Mahintera´thira´t left everything to the management of Phya´ Ra´m, who, wherever he went, was preceded and followed by a body of armed men. The Siamese made occasional sallies, and occasioned some damages. Some disagreement also arose between his Peguan majesty and his prime minister, by which the latter was dismissed from the camp with an elephant and two attendants only. The remaining officers were struck with the greater awe, and were afraid to interfere between the king and his premier. The premier, therefore, sought the interposition of Maha Thamma rájá, and was thereby restored. The king of Pegu then established a blockade, and appointed the governor of Prome to maintain it. A Chinchew junk, not being aware of the war, advanced to the mouth of the river, and was pursued, but not taken; whereupon his majesty was so angry with the governor of Prome,* that he ordered him to be conducted in disgrace through all his camp, and then restored to office. Arrangements were then set in operation for filling up and briding the river, which, after various struggles and catastrophes during three months, was effected, and the Peguans marched up and broke down the walls. Phya´ Ra´m also grew negligent of his command, and every officer was engaged in defending his country, in his own way. Phya´ Rám then suggested to them that it was impossible to defend the country longer, and that it would be necessary to seek for an adjustment of matters. This suggestion they declined receiving. The Siamese king also neglected the war, and left every thing to the management of his various officers. Some of these prosecuted the war with vigor and considerable success.

The Peguans at length, concluded that their hopes lay in artifice. The king, therefore, caused a communication to be prepared and forwarded to Mahintera´thira´t, the purport of which was, that as Phya´ Ra´m, by his counsel to the lord of the white elephants, had been the cause of all the war, if he would deliver him up, the Peguan king would withdraw his forces, and be friendly again. Mahintera´thira´t consulted his nobles upon the proposition. They agreed, that, if on the surrender of Phya´ Ra´m, the king of Pegu would certainly be friendly, it would be best to surrender him, and avoid the calamities which would otherwise surely befall the priests, their religion, and the people. [The priests are here put first, as they are in all cases.] Phyá Rhám was accordingly apprehended and conducted to the Peguan camp, accompanied by the Siamese high-priest and four subordinate priests. The king of Pegu having received them, inquired of his officers of state, whether, since the Siamese had delivered up Phya´ Ra´m, and sought for a friendly alliance, it was suitable that he should grant it? They averred, that, as he had got possession of Phya´ Ra´m, it was the same as if they had taken the country, and they would therefore urge

* The governor of Prome was the king's nephew, and the governor of Ava, his son-in-law.

an immediate attack, and capture of the whole. The king replied, it would be unworthy of his royal dignity to violate his word. He therefore strictly prohibited any offensive operations, and sent the high-priest back with this message; 'if the king of Siam really wishes for friendly relations, let him with his principal nobles pay me a visit, and I will establish friendship with them.' All the Siamese nobles regarded this, as an artifice of the Peguan king to get them into his hands, and then take the whole city as captives, and consequently refused to comply. The Peguan monarch waited seven days (a short time in Siam!) for an answer, receiving none, he prepared to execute his purpose of sacking the city. Mahá Thamma ra'ja' begged him to refrain, and he would satisfy the doubts of the Siamese, that the king of Pegu really intended to be friendly. In the mean time the Siamese made a sally, which determined the Peguans to push the contest to extremities. Srisauwarát, the son of the Mahinteráthirát, conducted his military operations in so much independence of his father, that the latter was greatly displeased, and ordered him to be slain. The people were much disheartened at this, but the love of their families, excited them to defend their country with vigor.

In the communication sent to south Laos, it was urged, that if the Peguans succeeded in conquering Siam, they would then, doubtless, proceed to south Laos, and pillage it also. But if the Laos, would now yield assistance to Mahinteráthirát, when the war was ended, he would repay adequately, for all their kindness, and punish the Peguans severely. The king of Laos, mindful of the affair of Tepkrasatri, did not require much urging against the Peguans. He was, moreover, anxious to perpetuate friendly relations with the Siamese. He therefore collected an army of 50,000 men, 300 elephants, and 3000 horse, and commenced his march for Siam. The king of Pegu was duly apprized of his approach, and having counterfeited the royal seal of Siam, sent a letter to the king of Laos, as from the king of Siam, urging him to make all possible speed in his advances. Having dispatched this letter, he sent his premier in command of a portion of his army, to assail and destroy the Laos, before they should reach Ayuthiyá. He attacked them between Petchhaburi and Sraburi, and routed them; the king of Laos fled, but about a hundred prisoners were taken, with horses and elephants in abundance. The kingdom of Pegu released the Laos prisoners, and sent them into the city to tell the Siamese how the affairs stood; various stratagems were employed, and there were several desperate engagements, and some treachery; but, at length, the Peguans prevailing, entered and took possession of the city, in the 9th month of the year 918 of the Siamese era, A. D. 1548.

ART. IV. *Seaou Heŏ, or Primary Lessons: translation of part ii, chapter 2d, respecting the relative duties of the prince and his ministers.*

ETIQUETTE forms a subject of early attention in China, especially among those who aspire to magisterial honors. The short sections, which form this second chapter, are chiefly selected from the Book of Rites, and the Conversations of Confucius. In the original, the title of the chapter is, *keun chin che e*, 'the duties of a prince and his ministers.' Keun, or prince, is the head or chief of a country or state; the word is compounded of *yun*, 'a hand grasping a line,' and *kow*, 'a mouth,' giving commands. Properly the word is applied to the head of a community, whether large or small; the master of a family or the sovereign of an empire may alike be styled keun. As a verb, it means 'to act the part of a superior;' 'to rule;' and 'to govern;' &c. It is also used as a simple epithet of respect, and is applied both to men and to women, to the living and the dead. The word *chin*, or minister, denotes one who serves another, or one who stoops. In this chapter it is used only for the servant of the prince; and is generally employed at the present day by Chinese, while the Tartars and Mongolians use *nootsae*, 'a servant,' or 'slave.' These words chin and nootsae are used by ministers of state, governors of provinces, censors, &c.; and whether one writes alone, or two, or more, are writing jointly, the same forms of the words are used, there being nothing in the characters themselves to distinguish between the singular and plural. The first word in the phrase *che e* merely indicates the possessive case of the second, which signifies what is right, just, proper, or what in duty ought to be done. The simple construction of the words is, 'the duties of prince and ministers;' i. e., their reciprocal duties, those which they owe to each other—as will be seen in the following sections.

Chapter 2d. Duties of a prince and his ministers.

Note. There is, the reader will perceive, a gradation in the order of treating this subject. The minister's whole course of conduct is briefly sketched, commencing at home, when he is about to proceed to court, and leading through all the ramifications of his public duties.

SECTION I.

THE Book of Rites says, "When about to proceed to the prince's palace, ministers must abstain from animal food and wine, sleep in their outer apartments, and perform the ablutions; their secretaries must furnish them with ivory note-sticks, on which to write their own thoughts and answers, with the commands they may receive; and, having put on their robes, they must endeavor to have their whole personal appearance comely, with all their attire in complete order: then they may proceed to the palace."

SECTION II.

According to the Illustrations of Duties, "Those who are employed as the envoys of their prince, and have received his commands, must not tarry in their houses with the same unexecuted, even for a single night. When a dispatch arrives, they must go forth to receive (the bearer of) the prince's condescending message; and when he returns, they must take leave of him at the outer gate. If they wish to send a messenger to court, they must put on the court-dress and give him his charge; and on his return, they must descend to the steps of the hall, there to receive from him the commands of the prince."

Note. All these ceremonies, which in most respects are carefully observed at the present day, are designed to honor the prince: though the minister must go out to receive the messenger, it is to show respect to the message which he bears, or rather to its author, and not to the bearer.

SECTION III.

In the Conversations with Confucius, it is said of him, "When his prince sent him to receive a guest, his countenance seemed to change, and his steps were short and embarrassed; when bowing with his attendants on the right and left, his robes both before and behind were unruffled; rapidly he advanced, with his hands dependent like the wings of a bird; and when the guest departed, he would always announce it, thus, 'he looks not behind him.'"

SECTION IV.

"When entering the door of the palace, he stooped down as if it would not admit him; he would not stand in the middle of the door, nor tread on its threshhold. When passing the vacant throne, his countenance seemed to change, his steps were short and embarrassed, his words few and carefully uttered. As he ascended the steps of the hall, he raised his robes, respectfully bending forward, in breathless silence. Descending from the hall a single step, the severity of his countenance was relaxed and became placid; when quite down the steps, he hastened back to his place with his hands dependent like the wings of a bird; and on resuming his seat, still retained something of his dignified demeanor."

Note. The style of moving, and almost all the forms of etiquette, prevalent among the Chinese, especially at court and in the offices of government, differ so much from those which are common to the people of the west, that some explanations of the text are indispensable. However, in many instances we may omit these explanations, since translations of subsequent parts of the classics will afford the necessary information. Our notes, therefore, will be usually few and brief.

SECTION V.

According to the Book of Rites, "When the prince presents his minister with a carriage and horses, he must go with the same and return thanks; if clothes are given, he must put them on, and then go and return thanks for the present; but if such are not given him by his prince, he must not presume to procure them for himself."

SECTION VI.

In the Illustrations of Duties it is said, "When the minister receives a present of fruit from his prince in person, he must carefully preserve the seeds which it may contain."

Note. To throw them away, when received under such circumstances, it is supposed, would be treating the prince with disrespect. Every thing which comes from the hand of the prince must be regarded with honor and carefully preserved.

SECTION VII.

"If the minister, when feasting with his prince, is presented with food from his table, he may eat it from his dishes, provided they can be washed; otherwise, the food must be changed to other dishes."

Note. Only those dishes which are made of metal, as brass, silver, &c., can be washed.

SECTION VIII.

In the Conversations with Confucius it is said, "When food was presented to him by his prince, he would carefully arrange it, first tasting of it; if raw flesh was presented him, he would cook it, and then offer it (in sacrifice) to his ancestors; but when living animals were given him, he reared them."

SECTION IX.

"When he was feasting with his prince, he did not refrain from eating while his prince was engaged in the sacrificial duties."

Note. To have waited until the prince had completed these duties, and then commenced eating with him, would have been a violation of the rules of decorum, since he could not have done this without appearing to assume an equality with the prince, his master.

SECTION X.

"When sick and visited by his prince, he turned his face towards the east, drew up over him his robes of state, and put on his girdle."

Note. He turned his face eastward, in order to inhale the 'vital air,' which was supposed to come from that quarter.

SECTION XI.

"When summoned to court by his prince, he did not wait to step into his carriage, but went on foot."

Note. He hastened away with the utmost speed, obeying so promptly and walking so rapidly, that he outstripped his chariot. The same principle of conduct is observed at the present day, in matters of importance: for example, if a fire breaks out in the suburbs of Canton, the governor and other principal officers, hasten towards the place, usually going on foot until they reach the gates of the city, even though they move much more slowly than they would if carried in their sedans. But in all things of this kind, 'the appearances' have great influence with the Chinese.

SECTION XII.

"On the first day of every month, he put on his court-dress and repaired to the palace."

Note. At the present time, the practice of repairing to court extends to both the 1st and 15th days of every month, and obtains in most of the provincial offices, and even among persons of distinction who are not employed in the government. Indeed, the remark in the section above, according to the commentator, was made respecting Confucius after he had retired from his official duties, as minister of state. In modern days many of these visits of ceremony are superseded by sending cards with compliments.

SECTION XIII.

Confucius said, "The superior man, when engaged in the service of his prince and is in his presence, will strive to the utmost to do his whole duty; and, on retiring from his presence, will devise means to amend his errors—endeavoring to second all his good designs, and to rescue him from all evil ones. In this way, the prince and ministers will preserve towards each other the most intimate relations.

SECTION XIV.

"The prince, in employing his ministers, must treat them with politeness; and they must serve him with fidelity."

SECTION XV.

"The great ministers of state must serve their prince with perfect rectitude; but if he will not listen to their counsels, then they must retire."

SECTION XVI.

Tszeloo asked the philosopher, how he ought to serve his prince; Confucius replied, "Reprove without offending him."

Note. This is supposed of an extreme case, where every possible effort, on the part of a minister, is required to prevent the prince from falling: in such a case, the faithful minister must not heed the displeasure of his sovereign.

SECTION XVII.

"Alas, with a faithless minister, how is it possible to serve one's prince! Such an one, before he comes into office, is anxious only to obtain it; and having gained it, his only fear is that he may lose it; and when this is the case, there is nothing, however base, which he will not do."

SECTION XVIII.

Mencius said, "To rouse a prince to do that which is difficult, is doing him reverence; to open before him the path of virtue, and to close that of evil, is doing him honor; but to say he is incompetent, is to do him injury."

SECTION XIX.

"If you are in office, and you cannot gain the confidence of your prince, then retire; or if you memorialize, and he does not listen to your statements, then also retire."

SECTION XX.

Wangshuh said, "As a faithful lady cannot be married to two husbands, so the faithful prince cannot serve two masters."

ART. V. *Chinese pagodas, their supposed influence on the productions of the soil, the prosperity of the people, and the government of the elements; with notices of the lions of Canton.*

TRIVIAL occurrences, and incidental remarks, and the most artless actions, of no value when considered separately, sometimes afford the best materials for elucidating the principles and character of men. Ballads, placards, and the like, fall into the same category; viewed unconnectedly, they may seem unworthy of notice, but when collected and arranged, they often afford curious and valuable data, for ascertaining popular sentiment, taste, and manners. To natives, these sources of information are open; but to foreigners they are, for the most part, inaccessible. Hence, one of the reasons for our ignorance of the customs and usages of the Chinese. Processions and festivals, with a vast variety of rites and ceremonies, are frequently witnessed by the foreigner; whilst respecting both their cause and their object he knows nothing. The origin and design of the pagodas, prominent objects in almost every part of the country, are but little understood by foreigners; and indeed, not a few natives are equally ignorant respecting them. In former volumes, we have given a variety of notices on this subject, all confessedly incomplete: we have now only a fragment to add; it is a 'subscription paper;' it originated early this year, among the gentry of Canton; it has been placarded, and extensively circulated. The following is a free translation.

"Fellow-countrymen! The region of country southeast of the provincial city, on account of its water-courses, has an important influence on the fortunes of the inhabitants. From an examination of old records it appears, that the pagoda on Pachow, and the adjacent temple dedicated to the monsters of the sea, were built in the twenty-fifth year of Wanleih (1598); and that the pagoda at Cheihkang, and the temple there consecrated to the god of letters, were founded in the reign of Teenke (about 1621); all these structures have had a most happy influence on every thing around them, causing the number of literati to be very numerous, and the productions of the soil most abundant. Recently, however, the winds and the rains, driving furiously, have broken down the tops of the pagodas, and laid the temples in ruins, and injured even their foundations. Their appearance now is very unsightly; they ought to be repaired, in order to secure the return of happy and prosperous times. The pagoda on the north of the city, which rises five stories high and has its walls painted red, a color which is from its very nature productive of fire, ought also to be repaired, and painted with some other color. Already we have obtained the permission of their excellencies, the governor in council, to proceed with the contemplated repairs, and also recommendatory papers in which they advise the people to assist in accomplishing this work. It being an affair which greatly concerns both our honor and prosperity, we have a right to expect, fellow-countrymen, that you will heartily coöperate, joyfully and promptly contributing, little or much according to your ability, so that by our united efforts the repairs may be soon undertaken, and the buildings rise again to their former splendor! Then, according to your deeds of merit, the gods will send prosperity, and your glory and virtue will become great beyond comprehension. A special solicitation."

The gentlemen who have put this paper in circulation, are styled *shinkin*, a term denoting that they are allowed to wear the sash of honor: they are all litterary men, and are the most distinguished and honorable in the city of Canton; their number is supposed to be not more than three hundred. Their first 'solicitation,' not having obtained a very liberal support, they have just sent forth another, urging their countrymen to come forward with new contributions. Agents have been appointed to solicit and receive money; but it is said the whole amount now collected does not exceed $1000. The repairs which are contemplated will require several thousand dollars.

It is not easy to understand the motives which have induced these literary gentlemen, and their countrymen, to engage in this enterprise,—an enterprise which seems to be regarded as both benevolent and religious, one which, when accomplished, will be pleasing to the gods and beneficial to men. The Chinese pagodas generally, and these among the others, are, it is believed, of Budhistic origin. The motives, therefore, which led to their erection, and which are now inducing such special efforts for repairing them, are purely superstitious, ideal, without foundation in reason or fact. It is supposed, by the authors of the paper given above, that these buildings have an influence on all things around them, and that, when in a proper state of repair, they will cause the soil to be productive, the people prosperous, and the elements (such as fire, water, &c.,) submissive and obedient. Here, then, we see not only the common people, but their rulers, with the most honorable and distinguished men of the country, lending themselves and their influence to support vain superstitions, which reason and common sense, when unbiased, will ever condemn. These superstitions are based on an ideal system termed *fungshuy*, fully to elucidate which will require much more information than we can now command. Mr. Davis, in his observations on this subject, very justly remarks:

"The strangest and most unaccountable of the Chinese superstitions, is what they denominate *foong-shuey*, 'wind and water,' a species of geomancy, or a belief in the good or ill luck attached to particular local situations or aspects, which we had occasion to notice before, and which, among the more rational classes of the people, is admitted to be nonsensical. Before a house is built, or a burial-place selected, it is necessary to consult certain professors of the occult science, who, at the price of adequate fees, proceed with much solemnity to examine the situation. After frequently perambulating and examining the ground, and even deferring their decision for months, they will fix on some particular place. The lucky position of a grave is supposed to exercise some influence on the fortunes of a whole family; and if, after all the expense and trouble of consulting the cheats who profess the art, ill fortune rather than good should attend the parties, this is, of course, attributed to anything except the inefficiency of the *foong-shuey*. This term may in general be constructed by the word *luck*, and it has been supposed that in a country like China, where nearly all long journeys are performed by water, 'good

wind and water,' or in other words good luck on a journey, has by degrees come to signify good luck in every circumstance and condition of life." *See vol. ii, p.* 144.

Connected with this 'wind and water' system there are, in and near Canton, what are called *pă king*, 'the eight lions,' as the phrase may be freely translated; the word king means, literally, a light, a prospect, a landscape; and in the pă king, it seems to imply, 'a remarkable locality.' In the history of Lewchew, noticed in our last number, we observed that the Chinese historian has described the eight remerkable localities of that country, and endeavored to illustrate the same by wood-cuts, in the following order: 1st, a landscape, including hill and dale, viewed by moon-light—it is a night-scene; 2d, a rocky coast, against which are dashing the billows of the ocean: 3d, a beautiful village surrounded with bamboos: 4th, a forest of lofty pines: 5th, a rocky precipice: 6th, a rainbow, as seen after the autumnal showers: 7th, a fountain of water: and 8th, gardens of plantain. In Canton, the 'remarkable localities' have been different under different dynasties. Those now in vogue are the following.

1st. *Yuĕsew leënfung*, or the peaks of Yuĕsew. This is the name of a ridge, or series of peaks, rising just within the northern walls of the city: the ridge extends from east to west about three *le*, or a little more than one English mile, and is crowned with a pavilion for the goddess of mercy. From these peaks, the spectator has a fine view of the city and its suburbs, and of the surrounding country southward, eastward, and westward. The place is often a resort for parties of pleasure.

2d. *Pachow techoo*, the pagoda of Pachow, or, more correctly, Pepachow. This is one of the structures mentioned on a former page in this article; it stand about east from the city, perhaps forty *le* distant; and is known to foreigners as the 'Whampoa pagoda.' The plot of ground on which it stands is an island, 'which rises,' as the Chinese say, 'abruptly from the middle of the Pearl river, about fifty feet in height, having upon it three knolls, resembling the shape of a guitar; and hence its name, *Pepa chow*, 'the island Guitar;' and hence, too, the name of the pagoda. It was built by permission of the local authorities, and rises nine stories high; and was originally called Fowtú (Budha?); and also 'the pagoda of the sea-monsters.' On the north, it has a small court dedicated to the god of the north, and a temple consecrated to the monsters of the deep.

3d. *Wooseën heătung*, 'the pavilion of the five genii.' The story of the five genii has been given in our second volume, page 148. Their pavilion stands in the old city, and was erected by a provincial officer in the reign of the Ming dynasty. Having completed the building he caused images of the five genii to be engraved and placed within its walls. Near its entrance there are to be seen the five stone rams, and a huge rocks, forty or fifty feet broad, on which is the print of a man's foot; the hollow made by the foot on this rock is (said to be) always filled with water, 'as if it were supplied by a living fountain beneath—which is truly marvelous.'

4th. *Koowuh Yushan*, the rocks of Yushan. This locality is also within the city, and has nothing to distinguish it except a temple, and that presents nothing remarkable.

5th. *Chinhae stănglow.* This is the famous red building, described by the gentry of Canton, as being productive of fires in the city and vicinity. It stands on the northern wall of the city, and was built by Coo Kangtsoo in the first year of Hungwoo, A. D. 1368.

6th. *Fowkew tantsing*, the wells of Fowkew. These are situated in the western suburbs; the origin of the name, Fowkew, is involved in much obscurity, and connected with many legends and traditions, which are unworthy of notice. Their waters, however, are reputed to contain divine qualities; and even the flowers, which grow in the vicinity of the wells, are sought for with great eagerness, since it is supposed they bring good luck to those who pluck them.

7th. *Setseaou yunpuh*, the cascade of Setseaou. The hills of Setseaou are in the district of Nanhae, about forty miles westward from the city. The surrounding scenery is described as very romantic; and the crystal stream, at the head of the cascade, gushes forth from the solid rock, "as the water from the hose of an engine."

8th. *Tunghae yuchoo*, literary, 'east sea fish pearl,' meaning 'the pearl of the eastern river;' this was once a beautiful round stone, which rose in the middle of the Choo keäng, a little distance from the southern gates of the provincial city; it is now the site of the Dutch Folly, called by the Chinese, *hae choo sze*, 'the pearl temple of the river.'

In this enumeration, the reader will perceive that two of the buildings, which the gentry of Canton are about to repair, are included among the 'eight beautiful prospects' of the city. The other pagoda, at Cheihkang, is midway between Canton and Whampoa, often called the 'half-way pagoda.' While the Chinese are thus solicitous about, 'they know not what,' their indifference in certain cases where their present and immediate welfare is at stake, is truly remarkable. This point is very justly animadverted on by Mr. Davis: he says,—"In common with a considerable portion of the rest of mankind, they are pretty generally fatalists, or believers in inevitable destiny: and the practical mischiefs of such a creed cannot be more strongly displayed, than in the consequences resulting from their apathetic carelessness in regard to the use of fire. Notwithstanding the repeated conflagrations which every year devastate the town of Canton, the same unaccountable negligence is perpetually apparent to the most casual observer, who, in perambulating their streets, or taking notice of their domestic habits, cannot fail to be struck by the extreme carelessness with which burning paper and lighted sticks of incense are left about their combustible dwellings, or pipes smoked and bunches of crackers discharged in temporary edifices constructed entirely of *matting*. * * * Some of these fires are doubtless the work of incendiaries, who hope to profit in the confusion; but a large number must also be considered as the results of that stupid belief in fatalism, which tends to paralyze effort and to banish caution."

ART. VI. *Opium: revenue derived from it by the British government in India; amount of sales for thirty-nine seasons; exports from Bengal to China, &c.; and from Bombay and Damaun.*

THE monopoly of opium in Bengal supplies the government with a revenue amounting to sicca rupees 84,59,425, or sterling money £981,293 per annum, and the duty which is thus imposed amounts to 301¾ per cent. on the cost of the article. In the present state of the revenue of India it does not appear advisable to abandon so important a source of revenue—a duty upon opium being a tax which falls principally upon the foreign consumer, and which appears upon the whole less liable to objection than any other which could be substituted. Besides the present mode of collecting the duty by means of a governmental monopoly, four other methods have been suggested; viz. 1st, an additional assessment on lands under poppy cultivation; 2d, a duty to be levied according to the value of the standing crop when ripe; 3d, an excise duty on the juice when collected; 4th, a custom duty on the exportation of the opium. * * * Although the governmental monopoly of opium must in all probability, like all other monopolies, be disadvantageous, in consequence of the want of economy in the production, and the restrictions which it imposes on the employment of capital and industry, yet in does not appear to be productive of very extensive or aggravated injury; and unless it should be found practicable to substitute an increased assessment on poppy lands, it does not appear that the present high amount of revenue could be obtained in a less objectionable manner. At the same time it must be recollected, that the revenue thus derived is of the most precarious kind, depending as it does on a species of monopoly under which we possess exclusive control neither over the production nor the consumption of the article: it has already been materially affected by the competition of the opium of Malwa; and from the continued increase of supply from that district, as well as from its improved quality, which has enabled it to fetch an enhanced price in the foreign market, it would appear that the same cause must in all probability hereafter produce a still greater reduction in the revenue. It would be highly imprudent to rely upon the opium monopoly as a permanent source of revenue; and the time may probably not be very far distant, when it may be desirable to substitute an export duty, and thus, by the increased production under a system of freedom, to endeavor to obtain some compensation for the loss of the monopoly profit. Another source of revenue under this head, is the duties collected on the transit of Malwa opium through Bombay: the government having for the two last years abandoned their attempted monopoly of that article and substituted a permit or transit duty, which has been attended with satisfactory results. It is in evidence, that previous to this regulation, two-thirds of the opium of Malwa were carried by a circuitous route to the Portuguese settlement of Damaun, and only one-third brought to Bombay; but latterly, no more than one-tenth has been exported from Damaun, and the remaining nine-tenths have been shipped from Bombay, yielding to the government a revenue of £200,000 for the current year. *Report Brit. Commons*, 1832.

The opium sold by the E. I. Company in Bengal, has cost them 250 rupees per chest—at least, this has been the usual estimate. The quantity sold this season (at four sales, Jan. 4th, Feb. 20th, March 30th. June 12th), as stated in the accompanying table No. I., is 16,916 chests, for 2,53,95,300 rupees. Allowing to the E. I. Company for cost, 300 rupees per chest, which is 50 above the usual estimate, leaves, 2,53,95,300 − 300 × 16,916 = 2,03,20,500 rupees; Spanish money, *nine millions, two hundred and thirty-six thousand, five hundred and ninety dollars;* or in English currency, 2,155,204 pounds sterling,—net revenue for 1837.

TABLE NO. I.

Statement of the sales of opium by the E. I. Company at Calcutta from 1798–99 to 1836–37.

Thirty-nine	*Seasons.*	*Total Chests.*	*Total annual Sales in Sicca Rupees.*
1.	1798-99	4,172	17,31,161
2.	1799-1800	4,054	31,42,591
3.	1800-1	4,570	31,43,035
4.	1801-2	3,947	37,19,748
5.	1802-3	3,292	45,55,728
6.	1803-4	2,840	39,44,595
7.	1804-5	3,159	62,03,805
8.	1805-6	3,836	58,94,919
9.	1806-7	4,126	40,77,948
10.	1807.8	4,538	68,54,157
11.	1808-9	4,208	51,05,760
12.	1809-10	4,561	80,70,955
13.	1810-11	4,968	80,88,330
14.	1811-12	4,891	79,96,870
15.	1812-13	4,966	62,76,705
16.	1813-14	4,769	88,71,475
17.	1814-15	3,672	89,14,290
18.	1815-16	4,230	90,93,980
19.	1816-17	4,618	90,79,972
20.	1817-18	3,692	80,43,197
21.	1818-19	3,552	63,43,265
22.	1819-20	4,006	82,55,603
23.	1820-21	4,244	1,05,63,891
24.	1821-22	3,293	1,31,76,313
25.	1822-23	3,918	1,08,29,496
26.	1823-24	3,360	65,08,610
27.	1824-25	5,690	74,01,553
28.	1825-26	3,810	88,80,225
29.	1826-27	6,570	83,30,025
30.	1827-28	6,650	1,12,28,416
31.	1828-29	7,709	1,06,35,134
32.	1829-30	8,778	1,12,55,767
33.	1830-31	7,548	1,18,07,008
34.	1831-32	7,938	1,17,70,875
35.	1832-33	10,638	1,24,59,572
36.	1833-34	12,223	1,16,31,830
37.	1834-35	12,977	1,32,15,464
38.	1835-36	14,745	1,87,95,355
39.	1836-37	16,916	2,53,95,300

N. B. This table is from Mr. Phipps's book, with additions (in the number of seasons) from other sources. It may not be perfectly correct in all the details, but is, doubtless, very near to the truth. We have omitted to insert the fractions in the average cost of each year. The value of the sicca rupee varies; it is about 46 hundreths of a dollar, or two shillings sterling.

TABLE NO. II.

Statement of the Opium exported from Calcutta, to China, to the ports in the Indian Archipelago, and to Europe, from 1795 to 1835.

Seasons.	*Chests to China.*	*Chests to the Eastern Ports.*	*Chests to the Western Ports.*	*Total Chests.*
1795–96	1,070	4,103	10	5,183
1796–97	2,387	3,247	—	5,644
1797–98	1,985	1,514	4	3,503
1798–99	1,718	1,624	—	3,342
1799–1800	1,867	2,059	—	3,926
1800–1801	3,224	1,539	25	4,788
1801–2	1,744	1,723	—	3,467
1802–3	2,033	1,035	—	3,068
1803–4	2,116	937	—	3,053
1804–5	2,322	1,026	10	3,358
1805–6	2,131	1,526	—	3,657
1806–7	2,607	1,777	—	4,384
1807–8	3,084	1,171	—	4,255
1808–9	3,223	1,416	—	4,639
1809–10	3,074	1,172	—	4,246
1810–11	3,592	1,317	—	4,909
1811–12	2,788	1,887	38	4,713
1812–13	3,328	1,504	—	4,832
1813–14	3,213	1,059	—	4,272
1814–15	2,999	868	5	3,872
1815–16	2,723	1,120	5	3,848
1816–17	3,376	947	2	4,325
1817–18	2,911	794	3	3,708
1818–19	3,575	724	—	4,299
1819–20	1,741	1,345	5	3,091
1820–21	3,591	1,556	—	5,147
1821–22	1,936	655	—	2,591
1822–23	3,207	893	—	4,100
1823–24	3,923	1,286	—	5,209
1824–25	5,365	1,710	1	7,076
1825–26	4,627	536	2	5,165
1826–27	5,861	707	—	6,568
1827–28	7,341	562	—	7,903
1828–29	4,903	1,651	—	6,554
1829–30	7,443	2,235	—	9,678
1830–31	5,672	——	—	7,069
1831–32	6,815	——	—	7,427
1832–33	7,598	——	—	9,408
1833–34	7,808	——	—	9,518
1834–35	10,207	——	—	10,107

N. B. The *eastern* ports are intended to include all those between the Capes (Cape of Good Hope and Cape Horn), and the *western*, those beyond them. This estimate does not show the exact quantity brought to China, the table being very incomplete.

TABLE NO. III.

Quantity of Malwa opium exported from Bombay and Damaun to China, from 1821 to 1836.

Seasons.	*Chests from Bombay.*	*Chests from Damaun.*	*Total amount of Chests.*	*Average Bombay Rs.*
1821	1,600	678	2,278	2,024
1822	1,600	2,255	3,855	2,007
1823	1,500	1,535	5,535	1,764
1824	1,500	2,063	6,063	1,288
1825	2,500	1,563	5,563	971
1826	2,500	2,605	5,605	1,877
1827	2,980	1,524	4,504	1,383
1828	2,820	3,889	7,709	1,765
1829	3,502	4,597	8,099	1,686
1830	3,720	9,136	12,856	1,202
1831	4,700	4,633	9,333	1,450
1832	11,000	3,007	14,007	1,250
1833	——	——	11,715	——
1834	8,985	2,693	11,678	——
1835	7,337	5,596	12,933	1,093
1836	8,224	3,500	11,724	958

"The foregoing statement may be looked upon as an authentic document, since it will be found as correct as it was possible to make it; and from its being a tabular history of the opium trade for so long a period, it will serve as a standard of reference hereafter, to judge of the future by the past, on a subject hitherto involved in mystery, not only as respects the capability of the Indian soil to produce an almost indefinite supply of the article, according to the demand for it, but in regard to the probable out-turn in China, where it is consumed with reference to the number of chests exported.—*From Bombay Price Current, 23d March*, 1833." See Phipps's China, p. 235.

N. B. The above applies to the statement down to 1832 only; the account of the subsequent years is taken from other sources. "The estimated quantity of Malwa opium to pass through Bombay this season is stated at 19,000 chests, of which 17,300 had arrived,—in addition to about 2,450 chests at Damaun, 450 of which had arrived." See Calcutta Courier, 29th of April 1837, as quoted in the Singapore Chronicle for June 17th, 1837. This account gives only 21,450 chests of Malwa for this season; but we are informed (by the Macaista Impartial of the 26th of July,) that passes have been granted at Bombay, for 19,754 chests, of which, on the 1st of June, 16,122 had been exported to China, in addition to about 2400 from Damaun, which have arrived.

From this note it appears that, at present, a larger part of the Malwa drug passes through Bombay, than was stated in a former article. By an order, dated at Bombay October 24th 1835, the duty was reduced from 175 to 125 rupees per chest: which on the 19,000 chests for 1837, gives another item of 23,75,000 to the E. I. Company's treasury; this added to the profits on the 16,916 chests sold in Bengal presents a grand total of 2,77,70 300 rupees of revenue to the British government in India: in Spanish dollars $12,622,869; or sterling money £2,945,336.

"Under the convention between France and Great Britain, dated 7th March 1815, the French government are entitled to demand any quantity of opium, not exceeding 300 chests in each season, at the average cost: such requisitions have not been of frequent occurrence, the French authorities preferring to take from the Company, the difference, between its cost and sale rates, in money, which yields to the French an annual revenue of from three to four lacks of rupees." *See Phipps's China.*

ART. VII. *The Chinese method of preparing opium for smoking, described in a series of experiments; the requisite apparatus specified; and the several stages of the process detailed.*

FOR the accuracy of the following experiments we cannot vouch; a personal acquaintance, however, with the gentleman who superintended them, affords us good reason to believe, that they are mainly correct. They were made some years ago in Canton, where the conveniences of a laboratory are not at command; but being under the inspection of a person familiar with the subject, they will, no doubt, be satisfactory to the general reader. They were first published in the Canton Courier for April 21st, 1832, from which we quote them.

Experiment 1st.

Half a cake of Patna opium, weighing 26 oz. 19 dwts. having 2 oz. 3 dwts. 9 grs. of the outermost part of the skin laid aside, is put into a very thin hemispherical brass vessel, capable of containing twelve pints, with about six pints of spring water, and placed on a brisk fire. At first the mixture is seldom stirred, but when rather more than half the water has been evaporated, the stirring (by means of a wooden spatula) is without intermission. When in this manner the mass has attained about the usual consistency of soft extract, half of it is placed in another vessel, exactly like the first, and the evaporation is continued in the two vessels, by placing them alternately on the fire. The fire is now considerably damped by throwing over the charcoal the burut ashes from below. The exsiccation is continued by spreading the mass over the inner surface of the pans, to within about an inch and a half of the rim, about the thickness of a fifth of an inch. The pans continue to be alternately put on the fire, and the surface is often changed by mixing the whole well with the spatula, and carefully respread. At length, the fire having been diminished to a very low state, and being without smoke or flame, the pans are inverted for two or three minutes at a time, the drug pressed with the fingers, (to which it does not stick,) and allowed a few minutes to cool. Lastly, the masses are cut, by means of a knife, into lines similar to the meridianal lines of a globe. The exsiccation is now finished: the mass, after it has been allowed to cool, is broken up, and about eight pints of spring water are added, and the whole is allowed to remain at rest for twenty four hours. Next day the cold infusion is drawn off clear, by means of a piece of thick cloth (which is used to keep down the sediment), from the edge of which the liquor is poured by inclining the pans. This infusion appears about the consistency of syrup. The mass remaining is quite soft, upon which about three pints of boiling water are poured, and the warm infusion is allowed to remain about ten minutes. It is then filtered through coarse Chinese paper, but no pressure of the mass takes place. By the time this has been accomplished, the cold infusion, which had been placed over a brisk fire, begins to boil; and the filtered warm infusion is now added. The

boiling is briskly continued, and a little scum is thrown up, which is removed by means of a feather. As the extract thickens, it is carefully stirred, and when the quantity of water is much reduced, the pan is placed on a smaller fire, and carefully stirred with three round sticks; from time to time, it is removed from the fire, and a circular motion given to it. When it has attained the form of a thin extract, it is taken from the fire, stirred gently, cooled by means of a fan, and placed in a jar for use. Its appearance is not unlike treacle, but rather of a reddish brown color. The scum was added to a small part of the warm infusion, which had now dropped from the filter, and evaporated to about the same consistency as the first part; but its color is darker, and it is not of itself fit for smoking. The residuum, when dried, appears nearly as dark as charcoal.

	oz.	*dwts.*	*grs.*
The original opium weighed - - - -	13	14	23
The pure opium weighed - - - -	9	10	00
The second extract weighed - - -	0	2	8
The outer shell . - - - - -	2	3	9
	25	10	16
Weight of the half cake - - - -	26	19	0
Loss - - - - - - - - - -	1	8	8

Experiment 2d.

Thirty grains of the outermost part of the cover of the same cake of opium and exactly similar to what had been laid aside by the Chinese artist, was infused for a week in six drachms of proof spirit. It was then filtered, the residuum washed with fresh portions of spirit and dried, and the spirit evaporated by means of sulphuric acid, in Leslie's ice machine, to the same consistency as the Chinese extract, which weighed 9 grains: the residuum weighed 21 grains, equal to the quantity of skin employed. It may be remarked that the skin was perfectly dry, that at least two grains of fluid would be required to give the extract produced its proper consistency, and the hygrometer showing the air to be somewhat above the medium state of moisture, (65,) so that under different circumstances, the quantity of residuum might have weighed about one grain less. In this way I account for a quantity of extract, which could not be separated from the platina dish, in which the evaporation was conducted, and from the spatula employed to take it out. I am therefore disposed to rate the product of the outermost part of the rind at one-third. The matter left on the filter consisted of poppy leaves, very clean, weighing 18 grains; the remaining succulent matter was a gray powder, weighing three grains.

Experiment 3d.

Forty grains of the inner part of the cover, lining the inner part of the portion of skin employed in the last experiment, and carefully freed from the pulp, was treated with the same quantity of spirits, and the process conducted in the same manner. The result was:—ex-

tract 21.50 grs.; residuum, in about equal quantities of leaves and powder, 13.75 grs.; total 35.25 grs.—Here four grains and three-quarters disappear, which may be accounted for by the great hardness of the extract, and some part adhering to a split in the wooden spatula; it should therefore, without doubt, be added to the product of extract, making 25¼ grains in 40.

Experiment 4th.

Having taken 14 $\frac{13}{308}$ grs. of the pulp of the same cake as was employed in the preceding experiments, it was infused in 10 oz. of spirits, as before. The extract was made over a lamp in a platina dish, of the same form as the Chinese brass dish. The extract, of the same consistency as the Chinese, weighed 216 grs.; the residuum was a gray powder, weighing 126.25 grs.; total 342.25 grs. Here an excess of 34 grs. appears, and had the residuum been equally moist with the opium employed, it must have weighed full 10 grs. more; but of this difference, say 4 grs. are necessary to account for the greater fluidity of the extract than the opium.

Experiment 5th.

Eight ounces troy of Bombay opium was infused in 6 lbs. of proof spirit, and filtered after 12 days' digestion. The residuum, dried to about the same consistency as the opium, weighed 4 oz. 4 dwts. 16 grs., the extract, 6 oz. 19 grs.; total, 10 oz. 5 dwts. 11 grs. Now two ounces and a quarter appear to be gained, equal, probably, to the fluid contained in the extract.

Experiment 6th.

Taking 1 oz. 11 dwts. 15 grs. of the residuum of the Chinese artist's experiment, it was digested for four days in 16 ounces of spirits 30 per cent. above proof, and filtered. The residuum on the filter was washed with a fresh portion of spirit, as long as the spirit appeared loaded, when the remaining part of the process was completed in the same manner as the former experiments. The result appeared, refuse, 1 oz. 4 dwts. 14 grs.; extract, 6 dwts.; total, 1 oz. 10 dwts. 14 grs.;—loss, 25 grs.

Experiment 7th.

The residuum of experiment v. was infused in 30 oz. of alcohol, and after remaining two days, was made to boil, and strained in that state. Upon cooling, the filtered liquor deposited, on the sides of the bottle, regular crystals of the salt of opium, which, being soluble in 100 parts of spirits of wine, and the liquor being saturated, gave the following, $30 \times 480 = 14.400 \div 100 = 144$ grs.

Requisite apparatus.

Three hemispherical brass pans of equal size; two or three bamboo baskets for filters; a large reservoir for spring water; two or three earthen pots to receive the straining; a large and a small stove (fogons); a wooden ladle for stirring; a chisel to scrape the particles that adhere to the pans; a square piece of woollen cloth for strainers; some pieces of common brown paper; a fan for cooling the extract; a feather; a knife; a small bamboo broom, to sprinkle water with while

boiling; and three small round sticks for stirring. Having procured these articles of apparatus, then take, for experiment, half a cake of one year old Bengal (Patna) opium, weighing 21 taels 2 mace 7 candareens.

Process of preparation.

Stage. 1*st.* The interior of the cake being extracted, is laid in one of the pans and set aside; then as much of the coat as is found to have any opium adhering to it or to be impregnated with it, is collected into another pan, which is first boiled slightly three several times—each time using a pint of spring water, at the end of each time it is strained through the bamboo basket into the earthen pot: some cold water is poured over the dregs after the third boiling. The liquid thus produced being about five pints, and the time occupied about an hour.

Stage 2*d.* These five pints of thin liquid are poured into the pan containing the interior of the cake. The whole is boiled and stirred together on an active fire, till it has attained the consistency of paste, which requires about another hour.

Stage 3*d.* The paste thus produced is divided, half and half, into two pans, and being well spread out with the spatula is laid inverted on the now rather gentle fire, alternately (of and on) for two or three minutes at a time, till it becomes quite dry (i. e., divested of its water, and not the essential oil), to facilitate which, the paste is as often broken up during this stage, respread with the spatula and pressure of the fingers, and crossed with a knife, as the experience of the artist may suggest.

Stage 4*th.* When become quite dry, the whole is put into one pan, spread out with the spatula, and sufficient water poured over to cover the opium, which was about six pints, and so allowed to remain till 9 o'clock the next morning, for digestion.

Stage 5*th.* The next morning the piece of rag is doubled and applied to the edge of the pan, in the position of one triangle in, and the other out of, the rim; then by raising the opposite side of the pan, the whole digestion drips progressively through the rag (the inner triangle of which keeps the dregs down), into a basket with coarse paper laid within it, and from thence into another pan—both the basket and paper being previously well washed with cold water. The quantity of liquid thus drawn by the filtration is nearly as much as of water poured over the opium on the preceding day, viz. six pints. Cold water is then poured over the dregs and filtered in the same way, till found to be nearly tasteless and without color; the whole water thus poured through them being found to be about six pints of much weaker extract. The dregs are again watered, and thrown into a pot to remain over till required.

Stage 6*th.* The six pints of strong liquid are then boiled over a brisk fire, and in its course sprinkled betimes with cold water from the broom, to prevent the fermentation boiling over the pan, the scum produced round the edge being removed by means of a feather into a pan containing the pint hereafter mentioned. After boiling for 20 minutes, five pints of the other six of weaker liquid are then thrown

into the pan and boiled with the former, which, when evaporated to about three pints, are strained through the brown paper into another pan, and the remaining one pint, above mentioned, is thrown into the pan just emptied, to wash the adhesive particles, and is boiled about five minutes, and strained again with the three pints; and while it is boiling down to that degree of consistency in which it is used, the pan is shifted to the small stove and there allowed to remain, till a perfect ring of about the fifth part of an inch thick is formed on the edge by the exhalation of the steam; then it is, at intervals, removed from the fire to prolong the evaporation, or to avoid miscarriage of the process; wherefore, during the course of the operation, the fan and the three round sticks are incessantly employed in cooling and stirring the extract (when off the fire), till it is fully completed, when it much resembles thick treacle; it is then taken off with the chisel, and deposited in a small pot for consumption.

Stage 7th. The dregs, mentioned to be remaining over at the close of the fifth stage, together with the scum and washings of the pans, are strained through the rag and basket into another pot, and boiled on the large stove (much about the same time that the other pan was removed to the smaller stove), producing a thin brownish liquid of about six pints from the additional cold water poured on the dregs, and is boiled down to an inferior quantity of extract, which is sometimes used for smoking by the poorer classes, but more frequently reserved for another occasion to add strength to other opium. The whole of this process occupied about twenty-four hours.

The result was, that the 21 taels 2 mace 7 candareens of original opium produced, of superior extract, 9 taels 1 mace; of second quality, from dregs and washings, 1 tael 3 mace 1 candareen; consumable opium, 10 taels 4 mace 1 candareen. If 21 taels 2 mace 7 candareens yield 10 taels 4 mace 1 candareen, then 16 taels, or a catty, will yield 7 taels 8 mace 8 candareens. Reduced 51 per cent.

Note. The outer coat of the cake is apparently never used in this process, as it seems to possess no fluid of the opium. Spring water alone is used throughout the process; as also charcoal, and not wood, for fire. It is stated in the third stage that, to facilitate the drying of the paste, it is *crossed with a knife.* The operation is performed but once, and in the last inversion of the pans, by cutting the surface of the paste in opposite lines.

ART. VIII. *Loss of the English brig Fairy, captain McKay, on the coast of Fuhkeën; statements respecting the case, from the Chinese authorities, from those of Manila, and from Portuguese and Lascar seamen.*

AT LENGTH, the melancholy story of the *Fairy* is confirmed by the remainder of her crew—fifteen in number, who arrived in Canton on the 2d instant, from Fuhkeën. Twelve months have now elapsed since we first heard rumors of the foul deeds of murder. Some said

the pirates had cut off a foreign ship. Others supposed the Chinese authorities had either made or directed an attack. It was also suspected that there had been a mutiny. This state of uncertainty was followed by authentic accounts of the brig having sailed from the coast, on a given day, for Lintin. It was soon after reported, that a number of foreign seamen were at Fuhchow foo. The result of an attempt to communicate with them, left but little doubt that captain McKay and his officers had been murdered. Soon after this, a linguist, having been sent for from Canton, was dispatched to Fuhkeën. Nothing was heard of the Fairy until some weeks afterwards, when a vessel, supposed to be her, was discovered under water off Cape St. Mary, some distance to the northward of Manila. Persons having bars of gold were suspected, and, having been apprehended, confessed themselves guilty of the bloody act. As their trial is still pending, any expression of opinion here, relative to their conduct, would be prec mature. A few facts, however, gained from good authorities, may not be out of place.

The brig Fairy — a vessel of 160 tons, built, we believe, about five years ago at Liverpool — left Lintin for the eastern coast of China, on the 20th of June last year. Having accomplished the object of her voyage, she was returning, when, according to a preconcerted plan, the captain, first and second officers, with the gunner, were murdered. Six 'Manilamen' then took command; and the remainder of her crew, in the longboat, sailed for the shore. The following edict from the hoppo, issued sometime in December (we have not the date), shows how the men were received, what reasons they gave for coming on shore, &c.

"Wăn, superintendent of maritime customs in the province Kwangtung, issues this order to the hong merchants, Howqua and his fellows, and requires that they fully acquaint themselves therewith. I have received from the governor a communication, wherein he states, that, on the 23d day of the 11th month (December 30th 1836), dispatches reached him from Chung the governor of Fuhkeën and Chĕkeäng, and Wei the lieut.-governor of Fuhkeën, informing him, that, on the 17th day of the 10th month (November 25th), the subjoined representation had been laid before them by Chin Kwŏsuy, acting magistrate of the district Changpoo heën:

"'In the course of the 7th month (August, 1836), fourteen distressed foreigners successively arrived in this town, and appeared before me, — whom I sent on at once to the capital of the province, and respecting whom I duly reported. Afterwards, on the 17th day of the 9th month (26th October), a foreigner appeared and presented a petition, requesting that the distressed foreigners should be given up to him. He was at once driven away, and the circumstance reported, as is on record. I then immediately entered into communication with the military officers, and requested them to select policemen, well acquainted with the villages and hamlets along the coast, and to send them to Nanking and all the adjoining villages, to search closely and in every direction. This having been done, they returned and

reported, 'that, at a place named Chiboo, they had discovered a foreigner who was begging, and respecting whom the natives were utterly ignorant from whence he came; that with this exception there was no other foreigner lingering about; and this man, as in duty bound, they brought before me.' Upon his arrival, I examined the foreigner, and observed that he had received on his right temple a sword-cut, an inch and six tenths in length, in an oblique direction. Though the parts had adhered, and formed a cicatrice, yet the circumstance seemed suspicious. And calling to mind that the foreigners who before had successively arrived came from the neighborhood of the village Nanking, I had apprehensions that the people inhabiting the coast might have taken advantage of their distress to assault and plunder them. I therefore, a second time, sent men to ascertain the truth: but the reports which they brought back were at variance, and every statement diverse from the others; and on close examination of them, I found, that all their reports were but mere rumors, wholly devoid of a single particle of evidence.

"'As this affair relates to foreigners, out of the pale of the empire, involving therefore consequences of great importance, I did not venture in the slightest degree to shun a full investigation of it, neither dared I to rush precipitately and incautiously upon inquiries. Having been unable to gain any trace whereby to discover the truth, I bethought myself that no step remained but to have the facts explained verbally by the foreigner now brought before me,—that perhaps by adopting this mode of investigation, I might have a prospect of gaining some tangible evidence, on which to act. I therefore very carefully and closely examined him, and, having drawn the figure of a ship, I then required him to delineate the circumstances, and to give evidence by signs. He represented that his name was *Walesze*; that he had hitherto been in the capacity of a sailor on board an English vessel; that one *Mantilae*, on board the same vessel with him, having conspired with certain of the crew, and killed the captain, and also one *Malung*, with some others, he (Walesze) and the other non-conspirators were driven by them into a small boat, which, while drifting about, was overtaken by a gale and swamped: that the vessel, a two-masted one, which, with the silver and other things on board, Mantilae then seized upon, sailed away from them—she was not lost: that when he and the other non-conspirators jumped into the small boat, they took no goods or anything with them; but owing to the force of the wind and violence of the waves, the boat was upset and swamped before they had neared the shore, and all were compelled to commit themselves to the water and swim for their lives: that he remained struggling in the water for several days, before he succeeded in reaching the shore: as to his companions, that they were scattered and wholly lost to him: and that he had not been assaulted or plundered by the natives on shore.

"'Several successive mornings and evenings I anxiously interrogated him, requiring him to go over with his finger, what he had already depicted, to personate the parties, and by actions to represent what had

taken place, making him repeat the evidence which he had given by signs, and thus again and again narrowly examining him; these repeated examinations confirmed in every particular the drawing. But having no linguist to interpret the inquiries and answers, it was in truth difficult to gain any full assurance. I finally, therefore, sent to Amoy, to seek for some native who might be able, in some measure, to interpret the foreigner's words; and one Pih Pihleaou was brought to me; the explanations obtained through him were in accordance with the results of my previous examinations.

"'I am humbly of opinion, that if the foreign vessel had indeed encountered a gale at sea, then the whole ship must have been upset and swamped; and it would seem impossible in such a case for them to launch a boat, and assemble together in her to save themselves. And if the vessel had struck on a shoal, and gone to pieces, and the crew had been attacked and plundered by the people on the coast, it must have happened within the inner seas, where are military posts and custom-house stations, and where the naval vessels are dispersed everywhere, numerous as the stars, and regularly arranged as on a chess-board, so that there must have been some precise and accurate information thereof. How could it be, in such case, that after the lapse of so long a time, no information had been sent from any quarter? Even when I dispatched a select party of police to seek, in every way, for some clue, and to search in all the villages, I could not gain the slightest trace, whereby to discover the real facts. The deposition of this man Walesze, that certain of the crew conspired together, and, having murdered the captain, escaped with the vessel and the silver and other things on board of her, when compared with the circumstances before us, appears credible. And of those foreigners who previously were successively brought before me, one, on being narrowly examined and required to show by signs what had occurred, assumed the manner of a person alarmed, awaking out of sleep, and murdered; which appears also to coincide with the deposition of Walesze. But thirteen of these distressed foreigners, who were first brought, merely stated that the vessel was trading in rice, when she was overtaken by a gale; they acknowledged nothing further; and this bears somewhat of a suspicious aspect. I would mention, however, that when Walesze was brought before me, I endeavored to set him at ease and comfort him by promising him that he should be sent back to his country immediately; but I observed that this, contrary to my expectation, raised on his countenance an expression of uneasiness: about which, when I questioned him, he said, that from not having been able to bring aid to their captain in his danger, they would find it difficult hereafter to save themselves from being implicated in the crime. Bearing this in mind, it would appear not improbable that the concealment, on the part of those thirteen distressed foreigners was owing to this cause alone.

"'I would humbly remark, that, although in this case something has been obtained in the shape of a deposition, yet, Pih Pihleaou having never before been employed in the capacity of an interpreter to for-

eigners, it has been impossible to attain, through his means, perfect assurance in the matter. Revolving this in my thoughts, I see no resource, but in earnestly intreating that a dispatch may be forwarded to Canton, calling for a linguist well acquainted with the English language to be sent to Fuhkeën, to interpret the examinations. Then may the hidden rock appear, above the receding waters.

"'Suspicion of falsehood and deception having attached to the thirteen of the distressed foreigners, who were before sent to the capital, I am apprehensive that if Walesze should be now hastily sent on to that place, and be brought in contact with them, he will join to make a like deposition with the others, and thus prevarication will be occasioned. Were they merely in this way to withhold and conceal the truth, representing simply that they had suffered from a tempest and escaped only with their lives, nothing objectionable could ensue from this. But should they, in the end, make a pretence of having been attacked and plundered by pirates on the Chinese seas, to save themselves from the fault of not having rescued their captain, such a statement would involve the high dignity of the nation, and would call for no small expenditure of troublesome inquiry; it is, therefore, necessary, to be in an increased degree, both careful and particular. Now the linguist in his way from Canton to the capital of Fuhkeën, must pass through this city. If I may be allowed to detain the foreigner Walesze in my district until the linguist shall arrive here, and then direct the linguist to interpret his depositions first, and afterwards send both to the capital, that he, with the several foreigners before sent on, may then be separately subjected to a close examination, we may thus, by preventing combination and prevarication, secure faithfulness and truth, and may display a high degree of carefulness.

"'Be my feeble views correct or incorrect in their aim, it is my duty to present them for consideration, while at the same time, I transmit the minute details of the deposition, taken from the above-named foreigner in distress, to which I subjoin also a summary. And I humbly await the condescending conferment of an order to be obeyed by me, to the great advancement of justice and equity.

"'The governor and lieut.-governor of Fuhkeën, on receipt of the above, forward it with the subjoined remarks: 'With regard to these distressed foreigners, cast on shore by the severity of a gale, within the jurisdiction of the district Changpoo, we find it on our records, that the magistrate of that district did present a report respecting them, and did send them to the capital; also, that the financial and judicial commissioners reported the successive arrival of the foreigners, to the number of fourteen; that we directed the prefect of the department of Fuhchow, together with the commander of the city guard, to examine them, and have the results of their examination interpreted; and, that afterwards the commissioners, above named, jointly with the circuit commissioner, did report to us in person, that those distressed foreigners had been examined; but that, what they had said was not very clear and intelligible. The written statement of their depositions, which were interpreted, are not, however,

found to coincide with the statements now sent to us by the magistrate of Changpoo heën. And since there is not in all Fuhkeën, a person thoroughly acquainted with the language of the foreigners, it is certainly our duty to send to Canton to call for a linguist to come hither, that he may fully and truly interpret the examinations, that thus we may show becoming diligence and assiduity. We, therefore, are compelled to send an express, requesting you to consider this matter, and hoping that you will immediately give orders for a linguist, well acquainted with the foreign language, to be selected and speedily sent to Fuhkeën, to interpret the examinations, in order that this matter may be arranged. We send also copies of the two statements laid before us.'

"The governor, in transmitting to me, the hoppo, this communication from the governor of Fuhkeën, adds, 'I have directed the financial and judicial commissioners of Kwangtung, to coöperate, and instantly to command the hong merchants, that they select a linguist well acquainted with the foreign language; that, having so done, they apply to me for him to be sent, with an official communication, to Fuhkeën, to interpret the examinations and transactions in this affair; and that they suffer not the least portion of time to be lost in delay. It is right that I should also communicate with you on the subject, in the hope that you will examine it, and issue orders to be obeyed and put in force; and I also forward copies of the two statements conjoined in one.' On receipt of his excellency's communication, I, the hoppo, forthwith issue this edict, commanding the said merchants immediately to act in obedience hereto; and also to report their having so acted. Let them not procrastinate. A special order.'"

As these men are now in Canton, and have been before the British superintendent, another reference will be made to their testimony; we must first, however, state some facts obtained from Manila. It should be remarked here, that the "foreigner who appeared and presented a petition to the magistrate of Changpoo heën,' was probably one of the interpreters, on the British commission, who visited the coast in October to inquire after the officers and crew of the Fairy. Some evidence was also obtained from a Chinese at Kumsing Moon, about the same time. *See Canton Register for October 18th*, 1836.

The first advices from Manila were dated 17th January, 1837. Certain sailors, lurking about the place with bars of gold in their possession, had attracted notice, and arrangements were being made to arrest them. This was done. Two were taken at Yloylo, and one at Yloco, and brought before the police. In a note from the chief alcalde, dated at Yloco 27th Feb., 1837, he states that he was then engaged in investigations. In another communication, of the same date, it was added, that one of the seamen had confessed that he belonged to the brig, and that he endeavored to throw all the blame on others. Under later dates, more ample details were given; from which it appears, that pretty full confessions had been made; in some of their evidence, they endeavor to implicate others with themselves. According to their accounts, the attack commenced, between three and four

o'clock in the morning, on the first mate, who, with the captain, second mate, and gunner,—all resisting bravely, were soon dispatched and thrown over board; every man then took what booty he pleased; the crew, after remaining together a day and a half, separated; a part then left in the launch, while the others, the six Manilamen, sailed for Luçonia; after a boisterous passage of twelve days, they made the land; then they stood along the coast southward, until they anchored off the village Caoayan. There they took their gold and silver on shore, and scuttled the brig. The fate of these men remains to be determined.

We go back now, again, to the other part of the crew, consisting of Lascars, with two or three Portuguese, and five Chinese: of these last, nothing has been heard since the day they left the brig. What was elicited through the linguist, who was sent from Canton to Fuhkeën, does not appear. The substance of the account obtained from the men who have just arrived, and who were immediately delivered over to the British superintendent, is this: on the passage down from the east coast to Lintin, the chief officer, Guthrie, found fault with the Manilamen, and repeatedly struck them; about four o'clock in the morning of the second day after leaving the bay of Chinchew, (one man thinks it was the 21st of August,) the weather being dark and rainy, the captain and second officer with most of the crew asleep, the rencounter took place; blood covered the deck; the six Manilamen, armed with swords and pistols, gained the mastery; the others were in consternation, some having been wounded in their sleep; and all were in confusion. No dead bodies were seen; but five persons—the captain, first and second mates, and two others—were now missing. The Lascars and Portuguese were told that if they did not go away, they too should be killed; the boat was hoisted out, and they embarked. They left the brig about 9 o'clock in the forenoon, and steered towards the land, which was not in sight. About 5 o'clock P. M., the same day, they reached the shore; the boat bilged in a heavy surf on the beach; and some of the people were drowned. One man was absent from the party, after landing, for two months. They were first conducted to the magistrate of Changpoo heën; he gave them each a suit of clothes, and fed them with congee and sweet potatoes for nineteen days; allowing them a mace and a half per day, he then sent them to 'Chinchew;' and after about a month and a half, to Fuhchow foo, the capital of Fuhkeën, where they received a mace daily, and remained till the beginning of last month, when they started for Canton,—each man on his departure, receiving nine dollars from the officers in whose custody they had been retained.

Here we must conclude—at least for the present, the narrative of this sad catastrophe. Additional facts may, perhaps, be yet elicited, and the guilt of the guilty be made more certain. The conduct of the Chinese authorities, in this case, has been honorable. Throughout, they seem to have treated the men with care and even with some quality of kindness. The motives which have induced this, and also

the long detention of the men, are not, to us, apparent;—whether they were feelings of commiseration; or 'tender solicitude for the high dignity of the nation;' or (what is more probable) a due regard to their own safety; the reader must determine. The untimely end of captain McKay is affecting. He had gained a competency, and was about to retire to pass the remainder of his days among a family of affectionate relatives. His prospects, in the full spring-tide of life, were bright: but in an hour—an unexpected hour, and by cruel hands, 'the vital spark' was extinguished, and his remains plunged into the depths of the ocean.

ART. IX. *Journal of Occurrences. An imperial edict respecting opium and sycee; triennial examination; Siamese tribute-bearers; degradation of Tăng Tingching, governor of Canton.*

ANOTHER edict, respecting sycee and opium, has just come down from his imperial majesty, Taoukwang. It was issued on the 14th of July and arrived here on the 3d instant, eighteen days from Peking, by express. Friends abroad may be 'surprised' that we do not foretell the consequences of these 'loud thundering edicts.' But, honestly, we see no remedy for their surprise. In the present case, more or less additional annoyance may be experienced; besides which, we do not expect much from this new edict. Possibly, gentlemen who were ordered, some months ago, to quit Canton within ten days, and who have remained here quietly ever since, may again be expelled.

The approaching triennial examination, for the degree of S. T., is drawing together in Canton the 'flowering talents' of this 'wide eastern province.' Two imperial examiners, Hwang Tsung and Soo Yingah, the former of the Hanlin academy, are on their way hither from Peking. The examination will commence about the middle of next month.

Siamese envoys, or rather tribute-bearers, have arrived in Canton, on their way to the court of China. They are to leave the city for Peking in about six weeks.

Governor Tăng Tingching degraded. Foreigners sometimes have been much surprised to see so many successive appointments of commissioners from Peking to Canton, within the last few years. And it has not abated their surprise to be told, that, whatever *secret* objects there might be, the first ostensible one was, to investigate a case, which arose out of a quarrel between two officers, originally together at Peking, where each brought accusations of criminality against the other, and each defended himself by charging the other with spiteful motives, and falsehood. The two officers were degraded; one was a native of Canton. His mother appealed against the decision; and, on every confirmation of the original decision by the commissioners, renewed her appeal. At length, the persevering appellant has been silenced, and her son transported, for his own or his mother's contumacy, to the cold regions of Sungária. But one of the parties of commissioners, in conjunction with the present governor, had formed a judgment so inconsistent with what now appears to have been the facts, that his majesty has deemed it necessary to correct them with severity. Though retained in office, they lose their rank, and the small allowances attached to it, and are to regain it, only after six years of *unerring* conduct.

N. B. The last day of each month is our usual 'publication day;' this number, however, goes to press on the 10th instant. We have some paragraphs marked in the Peking Gazettes for extracts, but space for them is now wanting. In a late number, his majesty expresses great pleasure at the seizure of sycee silver, by his degraded servant, governor Tăng Tingching.

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ART. I. *Narrative of a voyage of the ship Morrison, captain D. Ingersoll, to Lewchew and Japan, in the months of July and August,* 1837. By S. WELLS WILLIAMS.

THE object of this voyage was to carry back to their country seven shipwrecked Japanese, who had been residing at Macao for several months, and whose return, it was reasonably supposed, would form a good excuse for appearing in the harbors of that empire. Three of the men are natives of the principality of Owári, lying about 150 miles W.S.W. of Yédo, the capital, and formed part of the crew of a coasting junk of nearly 200 tons burden, which left the port of Toba, in the principality of Sima, near Owári, in November, 1831, bound for Yédo, laden with a cargo consisting partly of rice, and partly of tribute for the emperor. A few days after their departure, they encountered a heavy gale, which carried away the mast, and drove them out of sight of land into the Pacific ocean; the unfortunate crew, entirely ignorant of their course, let the vessel drift wherever winds and currents would carry her, and after being tossed about for fourteen months, were cast ashore near the Columbia river. During this long time, they subsisted chiefly upon the rice on board, and on what fish they could catch; eleven of their number died of scurvy, and the remaining three were nearly helpless when they landed. The Indians in those regions plundered them of everything, and kept them captives for several months, when their situation and history became known to a benevolent factor of the Hudson's Bay Fur Company, who released them, and took measures to send them to England. After experiencing much kindness from this gentleman, whom they delight to remember, they left the Oregon territory for the Sandwich Islands, from whence they went to London, where much interest was taken in their welfare; from thence they were sent to China, and here taken under the care of the Superintendents of British Trade,

with the hope that they might ultimately reach their homes. They arrived at Macao in December, 1835, and took up their residence with Mr. Gutzlaff, who regarded it a good opportunity to acquire some knowledge of their language. The names of these wanderers are Iwakitchi or 'Lucky Rock,' aged 33 years, who left a wife and family in Mía, a town of Owári; Kiukitchi or 'Lasting Happiness,' aged 20, and Otokitchi or 'Happy Sound,' aged 19; these two are from Stágori in Owári.

The remaining four men left Amákousa, a port belonging to an island of the same name, lying 40 miles S.S.E. from Nágásaki, in December, 1834, in a small junk; they were driven off to the southward in a gale which carried away the mast, and, after 35 days, they were cast ashore on the north coast of Luçonia. Here they fell into the hands of the natives, who plundered them of every article, and, after keeping them a short time, transferred them to another village; from which, after a variety of hardships and adventures, being passed from one village to another, they reached Manila. They embarked on board a Spanish vessel, and landed at Macao in March, 1837, destitute and friendless; and, Japanese like, were on the point of committing suicide, but happily were directed to Mr. Gutzlaff's house, where they met their countrymen, and with whom they resided about five months, supported and clothed by Messrs. Olyphant & Co. Their names are Siauzau, or 'Heart,' aged 28, the captain of the junk, who has left a wife and family in Káwáshíri, a town 50 miles east of Nágásaki in the principality of Fígo; Kumátaru or 'Bear,' aged 28, and Ríkimatz, or 'Strong Fir,' aged 16, both from Símabára, a large town in Físen not far from Nágásaki; and Gíusabaru, or 'Fortunate,' aged 25, who is from Takáshí in Fígo.

It was considered, that so good an opportunity of producing upon the Japanese government a favorable impression of the character of foreigners, and perhaps of inducing them to relax their anti-social policy, as was now presented, ought not to be neglected; and this, added to the fact, that the United States of America were almost unknown to the Japanese, determined Messrs. Olyphant & Co., to attempt the experiment at the time the men were returned. It was hoped the exclusive policy of the nation had become somewhat weakened during the long period that had elapsed since a foreign vessel had visited any port besides Nágásaki; and that the influence of curiosity, and the nature of the errand, would at least secure a courteous reception. In order to take advantage of any opening, a small assortment of cloths was put on board, and a great variety of patterns of different cotton and woolen fabrics, which from their adaptation to a temperate climate, were calculated to attract the attention of the Japanese, and induce them to trade. A list of presents was added, consisting of a pair of globes, a telescope, a barometer, a collection of American coins, some books, and a few paintings, among which was a portrait of Washington. Documents explanatory of our object were drawn up in Chinese; one of which stated the names and residences of the seven men, and a few notices of their adventures;

another gave a short account of America, its commercial policy, that it possessed no colonies, and that the men were returned in a vessel of the country where they were wrecked; and a third gave a list of the presents, together with the proposition, that, if it met the approbation of the court, one of the party would remain in the country to teach the meaning of the books. Dr. Parker accompanied the expedition, provided with a stock of medicines and instruments, and a number of anatomical plates and paintings, which he thought would attract the notice of a people, who hold the healing art in high estimation. He was also furnished with a paper stating his profession, and his willingness to practice gratuitously on all who had diseases. I was attached to the expedition as naturalist.

From all that could be learned of the reception of former visitors, as well as of the regular Dutch traders at Nágásaki, the guns and ammunition were always taken out of a vessel as a previous step to all negotiation. If any cannon were carried, it was the fixed resolve not to use them as defensive weapons, whatever might be the provocation, but rather to retreat; and, lest this resolution might be too severely tried, the ship's armament was left at Lintin. But above all, it was desirable to try the experiment of a mission to the Japanese without arms, and ascertain what reception those who went in peace and good faith would meet. The benevolent nature of the errand, the offer to cure the sick, the commercial character of the vessel, and the presence of Mrs. King, all combined to favor the trial, and prove to the Japanese the sincerity of our declarations of friendship. It would, moreover, tend to settle a question which has often been debated among some Christians, who have affirmed that the attacks which foreigners have received from the natives of countries little visited, were owing chiefly to their fears being excited, and to their being induced by an array of force to stand on the defensive.

The party embarked on board the Morrison, captain D. Ingersoll, on the evening of the 3d of July, and the next morning left Macao Roads. When passing through the Bashee channel, we encountered a gale, which was afterwards ascertained to have been much more severe in the Formosan channel, and the seas to the northeast. A short time before our departure, the ship had discharged a cargo of rice, some of which had escaped from the bags into the limbers of the hold, where it underwent a partial fermentation and decomposition, sending off an effluvia which was exceedingly offensive. This being partly composed of nitric acid and ammonia, united with the lead in the paint, and the plate and other silver, and changed them in a few hours to a dull black color; the green paint was scarcely discolored. The salt in the sea-water appeared also to be partially decomposed, and to give off muriatic acid,—judging from the effect the air had on the gold of our watches. We were told that when the ship was laden with rice, it was dangerous to breathe the hot air which came out of the hold, more than a few moments, as a few inhalations caused faintness and coughing. The water which was pumped from the ship threw off an insufferable odor of ammoniureted hydrogen, and was

quite black at first; but by means of a stop-cock in the stern, and continued pumpings for a few days, the ship became sweet.

July 11th. About 6 o'clock A. M., the islands known by the Japanese name of Madjicosima (Hajicosima) or Eight islands, were in sight. This group lies between latitude 24° and 25° north, and longitude 123° and 125° east, distant from Lewchew S.S.W. about 180 miles, and is but little known. Captain Broughton, in H. B. M. schooner Providence, was wrecked on Typinsan, the largest of them, in 1797, and the natives treated him kindly and assisted him to get to Macao. We passed about four miles to the southward of Typinsan (or Taeping shan), which presented a moderate elevation, with a flattish outline, and abrupt shores of a whitish color, surrounded with coral reefs. No boats were visible, nor could we discern any cultivation, though trees were seen on the eminences. The Japanese on board knew the group, and said, it is inhabited by people who speak their language, are few in numbers, and have little intercourse with Japan. We had intended to land on one of these islands, but during the night a current carried the ship too far to leeward to make this practicable; and with a fresh breeze we bore away for Lewchew. This group deserves more attention than it has yet received; for a thorough examination of the inhabitants, their language, and policy, would probably tend to throw much light upon one of the most interesting questions in this part of the world, the character and extent of Japanese influence.

July 12th. In the morning, about 6 o'clock, the southwest point of Great Lewchew was in sight, bearing E.N.E. A strong northeasterly current had been experienced since coming through the Bashee channel, and we were happy to find the ship well to windward on making the land. We passed along the southwestern shore at the distance of five miles, busily engaged in examining the picturesque scenery. The land gradually ascended from the beach in gentle undulations to a moderate elevation, presenting a pleasing alternation of woodland and fields, rendered still more charming at this time by a bright sun. The extreme southerly point of the island is known by a singularly cleft rock, separated from the mainland about 100 feet. Along the whole line of coast the surf was breaking on the coral reefs, which in some places extended out for miles, showing a crest of foam as beautiful as the reefs were dangerous. Within the reefs, a few fishermen were seen, some of whom had nets suspended from poles, which they elevated and depressed as in China. Their small canoes were hollowed out of logs; each contained two or three persons, and as we passed near them, the men suspended their occupation to gaze at the ship; but we met none, as captain Beechey did, who would come on board, or fasten their fish to our hooks.

About half-way between South Cape and Abbey Point, we noticed a remarkable rock, resembling in its circular form an arc of an amphitheatre, an illusion that was heightened by the resemblance the loose stones and stunted trees on the top bore to seats and persons. The extent of this "fragment of a Coliseum," was about three fourths of a

mile, and was upwards of 100 feet in height. Other grotesque forms were elsewhere seen; and Abbey Point was so named from the resemblance of its square rocks to ruined towers. On most of the rocky eminences near the beach, a prolific growth of pandanus was observed, and some small trees; and, farther inland, pines and tall trees were seen skirting the hills. Two or three small villages, almost of the same color as the rocks about them, were also observed in the ravines close to the beach.

At 11 o'clock A. M., we dropped anchor in Napa keäng, distant about one mile from the shore, Capstan Rock bearing S.E. by S. Here we remained several hours before a boat approached the ship, a circumstance we could not avoid contrasting with Beechey's account of the many boats that clustered around the Blossom before she came to anchor. With our glasses, we could discern the people gathered in groups on the tops of the houses, and along the shore, watching the ship with great attention; and now and then parties were seen hastening in various directions, bearing among them, as we supposed, the insignia of some official personages.

The appearance of the landscape lying before us was truly beautiful, and one which would engage the attention of the lovers of quiet scenery. The monotonous aspect of continued cultivation was broken by the clumps of trees which adorned the hills, and overshadowed the houses; and the neatly executed cemeteries, the junks bedecked with gay flags, and the towns of Napa and Pootsung, showing their red tiled roofs, combined to diversify the foreground. The curve of the bay was well defined at its extremities by the rocks at Abbey Point, and the heights near Barnpool; and a range of hills, rising in peaks, began at our right, and with partial interruptions, continued around the horizon, nearly to our left, where it stretched off to the northward. The country on the right rose gradually from the beach, apparently devoted to agriculture; and was separated from Napa by an inlet, which was defended at its entrance by two square stone buildings with loop-holes, and contained several junks lying at anchor. On one side of this inlet, a long low stone causey extended from the fort across the marshes, having in it several bridges, through which the water may flow off into the stream at high tides, and connecting the landing-place and forts with the city of Napa. North of the causey and near the shore, between the remarkable eminences of Capstan Rock and Sepulchre Point, lay the public cemetery, the horse-shoe tombs rising in galleries, the glare from their white surfaces a little broken by the trees scattered among them. Farther to the northward was the village of Pootsung, with its causey and boats; and, in its rear an extensive grove of tall trees, forming a contrast to the scenery near the beach. Still farther inland, was the high range of Onnodake; between which and the grove we could discern an undulating champaign, highly cultivated. Few or no boats were moving in the bay, but the view was enlivened by the groups of natives, and we long gazed at it with increasing pleasure.

At three o'clock, we were visited by two boats from the shore, the largest of which was about twenty five feet long, and narrow, shaped like a scow with both ends open, and paddled by a dozen half naked natives. It contained several persons, whom we immediately knew to be officers, from the respect paid to them, and who with much difficulty contrived to ascend the sides of the ship. They were dressed in loose flowing robes of grass-cloth, somewhat stiff, marked with a blue and white plaid, having very large sleeves, and bound at the waist with a girdle, to which were suspended a pipe and tobacco-pouch; the whole forming an agreeable costume, and very appropriate in a climate naturally warm. Their long black hair was oiled, neatly done up in a tuft on the top of the head, and fastened with two pins, *kameshashe* and *oomeshashe*, usually made of brass or tutenague; the former was a square pin, having a kind of screw for holding the hair, with a head resembling a six-petaled flower attached to it; the other was a pin about eight inches long, in its shape much like a marrow-spoon.

As soon as they reached the deck, each made a very low bow *à la Chinoise*, and the principal man immediately inquired, if "we could speak Chinese?" To this we replied in the affirmative, and requested them to be seated. This ceremony, however, was a matter of some difficulty, but was settled after a while by all sitting down simultaneously at a table, on which paper and pencils were placed. The same individual, who was a fine looking man, rather taller than his companions, then asked, "what is your business in Lewchew?" To this we briefly answered, "that we had come into the harbor to stay a few days, visit the people, and procure some refreshments." They then asked from what country we were, how many men there were on board, and other similar inquiries; and wrote down all the answers.

One of the party now pulled a book out of his bosom, (which was their pocket, formed by the folds of the dress overlapping,) and after looking at it a moment, said in broken English, "Dis what ship? Dis Amelekan ship?" "Yes," we told him. "How many mans?" "Twenty-eight men." "Plenty mans! Have got guns?" "No; this is a merchant ship." "Plenty mans! Plenty guns! I talkee mandarin;" and then he sat down, and entered into conversation with his associates. We then asked the party if it was not Anyah who spoke, to which they assented; and by their countenances seemed to wish to know where we had learned his name. Anyah, finding that we understood Chinese, seldom had recourse to his vocabulary after this experiment; but the similarity of this speech to the one spoken by him as reported by captain Beechey, amused us all. He had evidently forgotten the greater part of his English: but on one occasion, subsequently, when one of the chiefs was sea-sick from the motion of the vessel, Anyah slily remarked that he was a "litty drunk."

The chief then made several further inquiries about the size of the vessel, the length of our passage, whether we had come direct from

America, the names of the captain and passengers, &c.; ordering all the answers to be written down. Concerning Mrs. King, who happened to be seated on the deck during this conference, the Lewchewans asked several questions, the replies to which were also written down; and it was worthy of remark with what deference they regarded her, and how carefully they avoided the least rudeness. Whatever may be the cause, the inhabitants of this group, so far as regards true politeness and a desire not to offend, present an advantageous contrast to their neighbors, the Chinese; though, if we survey their whole social system, they cannot be called so polished a people. They informed us that there had been a typhoon five days before we came in, which had destroyed all the fruit trees, and done much other damage: this information explained the cause of the heavy northerly swell we had experienced. These tempests, they said, happened during all the months from April to September, and were generally very mischievous when they occurred. We asked where the Chinese junk was bound which had just left the harbor; and were told that she was a junk belonging to Lewchew, bound to Taetaou, laden with sugar. This vessel, about 200 tons burden, left the harbor shortly before the chiefs came on board, and was in her form and rigging, like a Chinese junk; she had on her stern in large characters, *shun fung seäng sung*, "may favorable winds attend us."

Sweet wine and cake were now handed around, and whenever one of the company took anything from the plates, he would express thanks by carrying it to his forehead, at the same time making a slight inclination of the head. While partaking of the refreshments, one of the chiefs, seeing his attendants wandering over the decks, said, "Many of the low mariners of Lewchew are thieves; it will be advisable for you to prohibit them;" but we told him that we had no fears on the score of their honesty. Some of them soon made the acquaintance of our Japanese, and a number gathered around them, carrying on an animated conversation, in which we could not perceive that there was the least difficulty in their understanding one another. We ascertained that there were seven Japanese junks in port, and that the number which visited Lewchew during a year was considerable.

Anyah, hearing us converse together in English, again asked if the vessel was not an Englishman. We told him that America was originally peopled from England, but was now independent, separated from that country thousands of miles across a wide ocean; that the Americans had many merchant vessels, and were friends of the Lewchewans. We endeavored to show them the relative position of the two countries on a map, but Anyah still looked dissatisfied; nor was it wonderful, if the anomaly of two different states at such a distance from each other, speaking the same language, should cause a doubt in the mind of one whose knowledge of other countries was probably limited to Japan, China, and Corea. Some one then wished to know how many days' sail it was from America to England, and from America to China; and how many inhabitants our country contained.

Anyah now changed the subject by observing that there was some water for the ship in another boat; and proposed to his companions to depart, promising to return on the morrow.

None of our visitors wore the hats of office called hatchee-matchee by cap. Hall, nor did we see any during our stay. They had straw sandals like those used among the Japanese, which have one band passing over the instep, and another attached to it coming from between the two inner toes; but no stockings or trowsers. The common people were merely provided with a cloth about the middle, and were generally decent and cleanly. Some of them went aloft, but did not venture far; others examined the anchors and cables; and others walked into the cabin, looking at the books, seating themselves in the chairs, and appearing quite delighted with the strange objects around them. And although there was unlimited freedom granted them in going wherever they pleased, not the smallest article was missed. The chief also amused himself with looking about the ship, and inspecting some paintings, which Dr. Parker had, of remarkable surgical operations. After attentively looking at them, he asked "If the patients recovered?" and seemed gratified at hearing that they did; and we added, that the doctor was ready to perform similar operations in Lewchew, or prescribe for any sick persons who should be brought to him. The whole party then took their leave, but we listened in vain for the boatmen's song of ya-ha-ma-shawdy, spoken of by Beechey.

Towards evening we went ashore at Abbey Point, and, landing on the coral reef which there stretches out from the land, made our way over a beach composed of comminuted coral and fine sand. For several rods, we passed through patches of millet and sweet potatoes planted in this dry soil, and both apparently of luxuriant growth. In the lagoons on the reef we met a small fish of a beautiful blue color, and several black polypi, both of them difficult of capture; together with a few small plants which had encroached upon the rocks. As soon as we landed, the natives began to run together in crowds, and among them were four or five officers, who requested us to go back to the ship. We walked quietly on towards the rocks on the Point, meantime sending one of the sailors to a house standing at a distance, in order to procure a cup of water, and were soon under their friendly shade. The crowd, constantly increasing by fresh recruits, now stood gazing at us, especially regarding Mrs. King, who in this and all our subsequent walks attracted much notice, yet who never experienced any incivility from the multidudes around her. The messenger returned, bringing some water, and followed by a female from the house, who approached with timid steps. To encourage her, Mrs. King went forward and took her by the hand, at which the native exhibited the back of her hand, marked with blue lines on the fingers, and a square on the wrist, a sign of the married state. Her hair was loosely tied up in a tuft on the side of the head, secured by a single pin; but otherwise her dress was like that of the men. This scene was observed by the by-standers with great attention, and evi-

dent pleasure; and the whole accompanied us towards her house. The ground was strewed with loose blocks of coral of all sizes, most of them overgrown with ivy; the pandanus and dwarf palm grew wherever there was soil; and grasshoppers and other insects flew about us in great abundance.

On reaching the hut of the native female, we found a low bamboo cabin, with no opening besides the door, and in its general appearance resembling those in which the lowest classes of Chinese live. The floor of earth was covered with a matting of bamboo, and a slight hurdle of the same material surrounded the house. Within lay some water-melons, and a pile of millet partly thrashed was before the door, and several cooking utensils were scattered over the premises. The good woman of the house offered us a cup of tea, but it was too bad to drink. Most of the huts which we saw in this walk were surrounded with small wattled inclosures, in some of which were a few poor flowers, or a chicken, or a pig; all indicative of a peaceful people, who had few wants to supply.

Among the crowd, some of whom left their work in the field to run after us, were a few with agricultural implements of a very simple construction, as a bill-hook, a wooden hoe, or a rake. Burdens were carried across the shoulders as in China; and the bamboo hats of the laborers were broad-brimmed like those of the Chinese. A pipe and tobacco-pouch were appendages of the dress of the poorest. We returned along a well defined ridge of coral and sand, thrown up by the waves, to the boat, where we found another crowd assembled; and it was astonishing to see with what impunity the children scampered over the sharp reef with their bare feet. All were in good humor, and some, who knew a little Chinese, endeavored to open a conversation, by telling us how rough the path was; and in leaving, they all bade us farewell. Returning to the ship, we rowed round the bay towards the inlet, and went up to the landing-place, where were our visitors of the morning assembled with a crowd; after passing a few compliments, we left them, and went on board.

July 13th. Early in the morning, we landed at the causey near Pootsung, before many of the natives were abroad in the streets. In the creek which we ascended were many old boats, apparently the only residences of their inmates, but the absence of females inclined us to think they were coasting craft. Landing at a rude flight of steps, we proceeded into the village without interruption, and, passing through it, began to ascend the wooded hill we had seen from the ship. As usual, a crowd soon collected about us, some of whom could talk Chinese, and we began to ask all manner of questions. On arriving at the top of the ridge, a beautiful and extensive prospect offered itself to our view, whose charms at this moment were heightened by the contrast of light and shade caused by the sun just rising over the hills, while the fields refreshed us by the sweet smell from the vegetation. On the right hand, from this commanding situation, are seen the distant islands of Kirrama, rising from a wide expanse of ocean, while the clearness of the water enables the eye to trace the coral reef which

protects the anchorage immediately below; to the south is Napa, the vessels lying at anchor in the harbor, with their streamers flying; and in the intermediate space appear numerous hamlets scattered about, with the white and glistening tombs near Capstan Rock. Turning to the east, the houses of Shoody the capital city, built in their peculiar style, are observed, opening from among the lofty trees which surround and shade them, rising one above another in a gentle ascent, to the summit of a hill, which is crowned by the palace—the interesting ground, between Napa and Shoody, a distance of some miles, being ornamented by a continuation of houses. At our feet lay the humbler village of Pootsung, at this time overshadowed by the declivity of the hill. To the north, as far as the eye could reach, the country was diversified, in some places flat and cultivated, and at others rising into a range of high wooded hills, which were lost in the distance. But alas! the inhabitants of this fair isle know not the Hand who has thus adorned it, nor do they render thanks to the Giver of all their blessings. May the light of the Sun of Righteousness soon be shed abroad over these lands, so ignorant and so benighted!

While we were admiring the scenery, the natives were gazing at us. One lad among them carried a writing apparatus and two books, in one of which was the Chinese character alone, and in the other the same interlined with the Japanese hirakana, the latter apparently intended as explanatory of the former; he said he was a scholar, but he could speak only a few words of Chinese. Among them were many well dressed men, a few of whom were very eloquent in their efforts to induce us to return, but whose speeches were utterly lost on us for want of a reporter. However, a more powerful argument, the heat of the sun, compelled us to yield to their wishes a retreat, which they, no doubt, considered to be wholly owing to their cogent reasoning. The soil here was composed of a stiff marly clay, which the dew rendered exceedingly slippery, and much caution was necessary in walking. Passing along, we came to some tombs, excavated in the side of the hill, apparently works of great labor, for the face of the rock was full thirty feet high, and the masonry extended over the greater part; the tombs were closed, and bore no inscriptions. The rocks overgrown with ivy and creepers, the venerable trees standing around, and the retired stillness of the spot, combined with its mournful use, rendered this a solemn place. Continuing our descent into the village, we were struck with the regularity of the streets, bounded on both sides by walls of coral, forming enclosures for the dwellings. Some apparently not able to afford a stone wall, had planted bamboo hedges, which were kept trimmed exactly the size of the other; and the alternation of the dark coral and green bamboo, particularly in the vista, was very pretty.

Many females, some of them venerable gray-haired dames, were collected at the entrances of the dwelling-yards and on the tops of the walls, in order to catch a passing glimpse of us; and there were a number following in the crowd. Most of the dwellings were substantial structures of coral, with now and then one of brick, of one story,

and with tiled roofs; some were bamboo huts; and all stood back from the street within the inclosures. But in the extent of the dwellings, the furniture of the houses, and the means which conduce to the pleasure and security of the inmates, the habitations in Lewchew are far behind the Chinese; yet the regularity of the streets, with trees overhanging the walls, gave this village an aspect of comfort which vanished on closer inspection. In many of the yards we saw garden vegetables cultivated; and oranges, pumelos, bananas, and pomegranates, were observed. Two things surprised us, the more so from our having just come from China; one was, that we saw no persons selling provisions, or hawking articles about the streets with loud cries, or stationed at the corners with a display of goods; and another, there were no dogs barking and yelping in our ears. Good humor pervaded all classes; even the village officers talked with vivacity, and unbent their dignity. Some of them, as well as several of the common people, were dignified old men, whose silvery hair and beards, together with their loose flowing garments, gave us a favorable idea of the better classes. On approaching the boat, an underling made himself conspicuous in clearing the way, by applying his bamboo rod of office to the half-clad natives, who appeared to receive his castigations very submissively; and having opened a passage for us, we left the beach, the crowd gazing after us as long as we could see them.

At 11 o'clock, Anyah and his associates came on board, bringing only a small part of the supplies requested. As soon as the party was seated, he opened the conversation by saying, "that two days before we arrived, a foreign vessel had been observed standing in towards Napa keäng, which afterwards sailed away to the northwest;" and wished to know if that ship was ours. We told him that she was not, but was probably one we were expecting; for, from their description of her, she was undoubtedly H. B. M. Sloop of war Raleigh, which we were to meet in Lewchew. This reply was only the signal for further questioning, and one wrote down, "for what purpose do you expect her?" They were told, that she was an English man-of-war, which carried a friend who was to accompany us to Japan. As was anticipated, this answer was a source of considerable uneasiness to the chiefs, and a long and anxious consultation was the consequence. It was our previous intention not to tell the Lewchewans of the coming of the Raleigh, or of our destination, until she should arrive, in order that no intelligence of our course should reach Japan. They wished to know her size, number of guns, how long she was to stop in port, &c., upon which points we satisfied them. But the fact that Napa keäng should be made the rendezvous of two ships of two foreign nations, and one of them a man-of-war, was inexplicable, and tended to throw discredit upon our previous assertions that we were Americans.

To change the topic, Dr. Parker now produced the treatise of Dr. Pearson on vaccination, and proposed to inoculate some of those on board. Anyah read the book, explaining the object as he went along, and at last, one of the chiefs, named Tákalah, consented to receive

the virus. He sat down and three incisions were made in his arm, which he bore very well; but when it was attempted to introduce some of the virus just taken out of a fresh subject, his courage gave way, and he refused. Some encouraged him to go on, but Anyah, who had much influence over him, threw out suspicions of the baneful effects which might result from so unusual a proceeding; and Tákalah, with several others, requested to be allowed to take the book on shore, that they might more fully understand the subject. Anyah, who was of a suspicious spirit, and who moreover wished to monopolize all the dealings with us, endeavored to cut the matter short by saying, that "further efforts were needless, as every one in Lewchew had the small-pox before he was three years old." This assertion there were grounds for disbelieving; but Anyah several times did not scruple as to what he said, if he could restrain our intercourse with the people.

We asked him if he could procure us some horses for riding, stating that captain Beechey, whom he well remembered, had been thus accommodated. He replied, "The magistrates have issued orders that none of you gentlemen be allowed to go on shore; captain Beechey did not understand the orders, which was wrong; you all understand propriety, and consequently do not wish to go ashore." He was told that it was contrary to the rules of propriety not to return a visit; but he reiterated that it was against the laws of the land, and we ought not to go ashore. We replied, that we wished to walk about for health's sake, and to see the people and country, and that no harm could possibly arise from giving this permission. Changing the subject, he wished to know why we were going to Japan? and why we waited for our friend to go with us? On these points we were pretty well assured that the chiefs were not ignorant, for as soon as the party came on board, four or five persons went forward and entered into close conference with the Japanese, and now and then some of them walked aft, and spoke with those at the table. Our visitors were therefore simply told, that we were returning to their homes some shipwrecked sailors. Another list of the provisions we wished was given them; and they soon after took their leave, manifesting much less friendliness than the day before. Sweet wine recalled their good humor in a measure; but the knowledge that two foreign ships were making Napa keäng a place of meeting, when neither had any business to stop there, was a source of much solicitude.

In the afternoon, one of the Japanese junks left the harbor, laden with upwards of 200 peculs of sugar, bound for Satzuma, a port in Japan, lying about 400 miles N.N.E. from Lewchew. In coming out, she struck on a reef, but was soon got off without apparent damage, and as she passed the ship, we went in the gig to examine her. The hull was made of pine, and in its general form resembled a Chinese fast-boat; the bow was sharp, without bowsprit; but instead there was a high beak, like that of an ancient galley, with a fender, in case she should run stem on. The solitary mast was about 40 feet high, and supported by a huge forestay, under which hung a yard, in form like two cones united at their bases; this was raised by halliards

passing over the top of the mast aft to the quarters, where they went over a sort of windlass, and then round a capstan, below deck. The sail was made of very coarse heavy cotton, and the bolts were loosely laced together with cords, each being four or five inches apart, giving the sail a singular appearance; at the bottom, several ropes secured it in its proper place. There was no sternpost, and the open work permitted us to look directly into the cabin, where at this time the crew were hoisting sails with loud cries. The rudder was about fifteen feet long and eight broad, with a tiller like a spanker boom, reaching forward nearly to the mast. The longboat was lashed athwart the vessel near the bow, the ends projecting over each side about five feet, placed, one would suppose, in a very hazardous manner. Three or four graplings lay on the bows attached to large hawsers; and a double-headed one was placed athwart the vessel near the mast, with the flukes outside, for the purpose of strengthening the sides. The stern was high out of water as in the junks of China, and upon it was her name, *Hozammah*, painted in large Chinese characters; upon the bow was a bird rudely carved, and the character *pin*, 'a shore,' all neatly ornamented with copper, which here, as in other parts of the vessel was laid on profusely. The capstan stood in the cabin, which, like every other part of her, was kept very clean; her sides fell in above the water mark, and she was rudely, though strongly built. The crew numbered about fifteen, one or two of whom wore the singular leggins seen in Japanese pictures, but most of them were scantily clad.

Towards evening we went ashore to view some excavations in the hills near Barnpool; and in one, which we reached with difficulty, were a few human bones lying scattered about on the bottom. From this appearance, we thought these caves were not now, if they had ever been, used as sepulchres, for out of some near the top of the hill the natives came to see us. As usual, our landing was a signal for a crowd, and although we were at least a mile from Pootsung, the people came running along the beach. When we stepped into the boat, the aspect of the multitude was singular, as the eye, glancing over their heads, everywhere met the shining brass pins which secure the hair. Leaving them on the beach, we rowed along the reef for more than a mile, (the coral here, as everywhere in the bay, showing its beautiful forms through the transparent water,) until darkness compelled a return.

July 14th. This morning, again landed at the pier near the city, intending to walk as far as the inhabitants would permit. As soon as we stepped ashore, some officers requested us to be seated on the wet stones, which they were told was not according to propriety. Pressing onwards, we took the road to Napa, along the causey, but our officious friends put themselves before us in the narrow way, determined to prevent our progress by laying hold of our arms and dress, and requesting us to go into a temple near by. This we did, not wishing to press the matter, and walked about its precints for some time, looking at the various buildings and garden plats within the

enclosure, which we afterwards ascertained were collectively called the hall of the Chinese embassadors, spoken of by père Gaubil, and noticed in the July number of the Repository as the teënsze kwan. The whole were in rather a dilapidated condition, most of them unoccupied, and surrounded by a wall of coral. This structure was a work of some magnitude for Lewchew, being defended by a wall with battlements on the seaward side, in some places built up twenty-five feet from the marsh. If an inference might be drawn from its present plight, I should say that embassadors had not lodged there very recently.

Resuming our seats in the boat, we pulled up towards Napa, which some of the officers seeing, immediately paddled after us. Passing several junks lying secured to the causey, we arrived at a kind of bay, around which the city is built, and continued on until the inlet terminated in a little brook, and the boat stuck fast in the mud. At this hour it was ebb tide, and people were seen wading about like leech catchers in the marshy banks: and behind them hills arose on which were tombs interspersed with cultivation. On the north side, buildings were seen along the road leading from Napa to Shoody, giving one a favorable idea of the quietude of the country; on the opposite side, there were few dwellings, and the land was hilly, and but partially tilled. When we came back, the sides of the bay were lined with natives, no doubt the greater part of the population, among whom some tall personages of the better sort beckoned us with their open fans to go out of the bay; but we bowed to them and lay on our oars, viewing the objects before us. Several large trees were seen high above the houses, and many of the buildings near the banks were old and in ruins. A few coolies were lading a junk with straw covered boxes, but everybody besides was looking at the foreigners. When we reached the pier, we stopped for the officers to overtake us, and then told them the object of our rowing up the inlet was to get a sight of their city.

Passing out into the bay, we relanded at the foot of Capstan Rock, and went up the hill into the temple where our predecessors had been entertained. The road thither was a wide lawn, paved with coral, and overgrown with grass; it led into the yard before the temple, through a gateway; at the right hand of the yard, a path led through a flower garden into the centre of a group of houses, and on the left, turned up the hill. The buildings on the top of the rock were surrounded with a wall, and appeared entirely deserted and falling to ruins, the inclosure being overgrown with grass. The temple itself was inhabited by a few disciples of Budha who kept it in good repair; and being surrounded with large trees, among which was a very singular banian with contorted branches: it affords a cool retreat.

Leaving the temple, I strolled over the cemetery, endeavoring to find the grave of a midshipman who was buried hereabouts by the crew of the Alceste; but none of the officers would tell me where it was, and I searched in vain. The sepulchres are very similar to the Chinese, but without any inscription; and although some were old,

the chunam was not overgrown with moss: perhaps care is taken to keep them clean, as is the custom in China. Many appeared to be the resting places of families, judging from their size and compartments; and all were so carefully constructed, that we said the Lewchewans bestowed more pains and expense upon these retreats from all pain, than would suffice to accommodate many of the living. As if for contrast, several miserable huts, containing inhabitants more squalid and wretched than I had before seen, were scattered among the graves. Ascending a hill near by, I enjoyed another prospect of the grounds between Napa and Pootsung; though annoyed by the yelping of the only dog we saw during our visit.

On returning to the temple, two ancient gigantic idols of red sandstone, so much weather-worn that the sculpture was barely discernible, were seen occupying two niches; and several other blocks of the same rock lay scattered in the vicinity. We remained in the temple some time, examining its structure, inspecting some Budhistic books of prayers in Chinese, and fruitlessly endeavoring to purchase a few, sipping tea from a japanned tea-pot of Chinese manufacture, and looking at the various idols, one of which was made of porcelain, enshrined in their gloomy recesses. The floors were thickly matted, and the rooms opened into each other by sliding panels, a mode in general use, even with the external doors. Apart from the crowd was a group of females, apparently afraid to mingle with the men,—a fear well founded, from the rude usage we in several instances saw them receive. As we took our leave, we could detect a smile of gratulation on the countenances of the officers; and I am afraid that the exhibition of restless curiosity manifested by us, a disposition natural in a strange country, did not raise our characters in the estimation of the quiet Lewchewans.

After breakfast, Dr. Parker again returned to the village in order to recover the treatise on vaccination. He was kindly received and conducted into the hall of the Chinese embassadors, where was an old man wearing a huge pair of spectacles, who had copied the entire treatise, and wished to know something more about the manipulation. This was fully shown him and those around, by performing the operation upon his own arm; he was then supplied with more of the virus, and with several lancets, which, in connection with the book, may enable the old doctor to become a great benefactor to his countrymen. The interest that was manifested, and the ample explanations contained in the tract, led us to hope that vaccination would become general in the island.

Soon after the gig returned, Anyah and his companions arrived, bringing with them three fine hogs, a couple of goats which were odd-looking animals, and two or three tubs of water. The old doctor and a few persons seeking medical advice came today, to whom such medicines were administered as were deemed safe in their inexperienced hands; though, before receiving them, they exhibited laudable caution and desire fully to understand the contents of the papers. At last, with the aid of Otokitchi, we removed all their doubts, and

the medicines were carefully packed away in their tobacco-pouches. Dr. Parker now showed a set of anatomical plates, and paintings of surgical operations, to his old friend, who examined them with much interest, asking a variety of intelligent questions concerning the modes of operating in surgery. This old man interested us much, and we regretted that he had not appeared sooner; but we could not ascertain whether he was the same person whom Beechey mentions as having visited his sick men. Before he left, he requested us to give him a map of England, but unfortunately there were none on board to present him.

A few more questions were asked concerning the Raleigh; but to-day, the chiefs appeared to prefer conversing with the Japanese, making several inquiries of them concerning our expedition, where they had been residing, &c.; yet they did not show a very deep acquaintance with the geography of China; for when I wrote the characters for Macao, none of them knew the place. A paper was now handed to Tákalah and Anyah, in which I had written a few particulars about our intentions in coming to Napa keäng, and desire to promote a friendly intercourse with the people; and assured them that they had not favored these intentions. They assented to the truth of the statement, but said nothing further.

Our guests were now invited into the cabin to partake of a few refreshments. Some Cologne water was poured into the hand of one, and while several of them were tasting and smelling, and inquiring its uses, it evaporated, to the great wonder of the holder, who could not imagine why his hand was so cold. Some was then poured on his head, and the odor and coolness quite delighted him, and he accepted the bottle. The engraving of Dr. Colledge, operating on the blind, was exhibited and explained to our Esculapius, who, after looking at it some minutes, begged it as a gift; and it was presented to him. While the chiefs were below, the common people were eagerly receiving specimens of printed calico, with whose gaudy colors they were much pleased.

When the party below came on deck, we requested to know the value of the provisions they had brought us, at the same time proffering a handfull of dollars. Anyah said, "we have neither gold, nor silver, nor coper money in Lewchew, and we cannot receive these; we give you a few worthless articles, but we cannot buy or sell." At this instant, the Raleigh hove in sight, and the excitement among the Japanese and others amazed the poor Lewchewans, who ran to the sides of the ship to see what was coming. Anyah, not at all disconcerted, turned round, and asked if that was the English ship we expected, and whether she was going to Japan with us? To these and some other queries, he was informed as he had been previously; and we concluded by saying, that we should probably leave the harbor the next day, intelligence that much delighted him. During all this time, while his countrymen around were excited and some rather alarmed, this man was imperturbed, continuing the conversation as calmly as if nothing had happened; he certainly in many ways and

at various times showed a great superiority to the other chiefs, while he also frequently vexed us, either by thwarting our wishes or by preventing our inquiries.

We again attempted to remunerate them for their provisions, by offering a few handkerchiefs, suggesting that they were much better than the paper ones used in Lewchew, and remarking that they were presents and not to be considered as pay. Tákalah said, "We cannot take them, for it will be the same thing as buying and selling." Other things were offered, which were likewise rejected; Anyah saying, "It is against the laws of our country to trade with foreigners, I know you would repay us, but we cannot take the least article." He did, however, accept a pocket dictionary, and all took some of the specimens of calico. One reason which we assigned for this continued refusal was, that all our guests were chiefs, and anything received by one would be known to all, and become a source of trouble to the owner; and its strangeness would also prevent him from exhibiting or using it with any degree of safety. In one of their visits we gave them the flag of the United States, which they said they had never before seen.

Our observations, when we compared them with those of other visitors to Lewchew, led us to infer that the novelty of foreign ships has worn off; and that the present policy of the government is, to depute their reception to officers, appointed for the business, who are to supply them with refreshments, and induce them to depart as soon as possible, by prohibiting unlimited access to the people, and restraining their visits on shore. By this means, experience would be gained, the officers would acquire a knowledge of the best ways of dealing with their guests, and thus those excesses which unfortunately have characterized the intercourse of foreigners with too many of the isles of the Pacific would be prevented. In this respect the Lewchewans have cause to congratulate themselves on their situation; out of the common tracks of the Pacific, their proximity to the unsocial empires of China and Japan, united to their own system of restriction, has been the means of sparing them the visits of some whom they are ill prepared to resist. The same officers, with some exceptions, came off to the ship, each day, and they also waited on the Raleigh; while it was remarked, that, on shore, we hardly ever saw our visitors. In neither place, did we see any indications of official rank on their persons; and their baton of authority was usually a fan, or a small bamboo or rattan in the hands of an attendant. The internal government and institutions of the islands are modeled after those of China, if we may believe Chow Hwang; but at present, it is very evident that Japanese customs, and influence obtain the supremacy. The four Japanese from the western part of Kiusiu, wrecked on Luçonia, said Lewchew was regarded as a dependency of the prince of Satzuma, and that he monopolized all the trade.

The common people around Napa appeared to have a nearly equal share of comfort; and by their general devotion to agriculture, provide

a supply of necessaries, and escape those extremes of wealth and woe so strongly contrasted in China. Few or no beggars were seen; and when looking at a large crowd, the eye detected few diseased persons, and never rested on any distorted or cripped objects. Their stature seldom exceeded five feet, or five feet three inches; their limbs were small, and their whole frames indicated a people little used to hard work. They have not been tempted to exertion by the presentation of foreign luxuries; the country affords them food and clothing enough for their wants, with the addition of a few exchanges from Japan and China; and, while such is the case, where is the call for enterprise? Enlarge their knowledge, and their wants will be increased, and successively their activity, and influence, and importance. Along with their simplicity, and, as some would say, happy ignorance, they are debased by idolatry, and besotted by sin; and until this incubus is removed, whatever stimuli to enterprise are presented, they will never rise in the scale of civilization. Let the vivifying influences of our holy religion be felt, their comforts, their pleasures, their rank among their fellow-men, and their condition in this life, will be enhanced a thousand fold; and in the train of these will follow joy and peace beyond the grave.

Agriculture is conducted on the same principles as in China, and most of the labor is done by hand. The fields are very small, separated from each other by footpaths; and the seed is planted in rows. Indeed, the Lilliputian minuteness with which the country is subdivided is singular. Great Lewchew contains about 900 square miles, being 60 long by 15 broad, and comprises thirty-five departments, and upwards of three hundred and fifty smaller districts, which makes the average size of a district about two square miles and six-tenths. Two kinds of millet, sweet potatoes, and rice were the usual crops; besides which, the country affords all the common garden vegetables, melons, and many sorts of fruit. Sugar forms the chief export; and grass-cloth is the common stuff for garments, though cotton fabrics are abundant; tea and silk we were told did not grow in the island, but this information was probably incorrect. Seaweed is collected for manure, and piles of compost were observed in various places; irrigation is conducted in a ruder manner, and to a much less extent, than in China. The agricultural implements are few and simple, a hoe sharpened with iron, a bill-hook, and a rake, constitute the majority; and the same simplicity, as far as we saw, runs through their mechanical arts. Arms we saw none, neither swords, matchlocks, nor knives; and we concluded, that their masters, the Japanese, like the Philistines when ruling over the Hebrews, had taken away their arms, and forbade them the use of weapons. The use of metals in any manner is limited, and for hair-pins, pipes, tea-pots, kitchen utensils, &c., they are probably indebted to Japan and China.

The paucity of domestic animals seemed to us, a remarkable feature of Lewchew, although most of the kinds found in the neighboring countries are known. We met one small white dog, and a few hogs, bullocks, and goats, and knew from others that the island possesses

horses, asses, and cats; poultry was scarce, and the absence of all these associations with domestic life imparted an air of emptiness even to crowded streets. In natural history, we added nothing to the observations made by the gentlemen of the Blossom. The vegetable kingdom offered a limited variety of flowers and trees; and as for shells, coral, insects, or fish, we saw few specimens worth preservation, and none were brought to, us by the natives. The islands very likely afford a considerable diversity in all departments of natural productions, especially in insects and fish, but a residence in the country is required to investigate them.

American half-dimes were eagerly received by the people, and one man exchanged a handful of copper cash, bearing the superscription Kwanyung; but money was not plentiful in Lewchew. Most of their dealings are probably carried on by barter; and, judging from the list of exports given by Chow Hwang, there is an extensive trade carried on between this and the surrounding countries. Little faith, however, is to be put in these old statements of the Chinese embassador at the present day; most likely, when he wrote, the amount of the majority of the commodities was barely enough to entitle them to a place in the list. A few Lewchew junks visit China; one, driven from her course, arrived at Macao, several years since; and Mr. Gutzlaff said, that he went on board one of their vessels at Fuhchow foo, during his late visit there in the Raleigh. The pattern for building junks given them by Keënlung has been faithfully adhered to, and the superiority of these to the Japanese model is very obvious. The proximity of Lewchew to China and Japan, and the fact that both of these nations can meet in its harbors, points it out as possessing peculiar advantages for increasing our intercourse with those powers. Make Napa keäng a free port, and junks from the interjacent coasts of Mantchou and Luçonia would flock to it, there to seek a market for their produce, and procure the fabrics of other lands. It is, I believe, the only foreign port where, at present, the vessels of China and Japan can meet. Here they could become mutually acquainted, without standing in mutual fear, and their antipathies and prejudices would gradually wear off by intimacy and trade. Foreigners, also, could make this an entrepôt for their commodities, exchanging them for the tea and silks of China, and the metals and wares of Japan; and thus develop the resources, and direct the energies, of two empires, too long shut out from the community of nations. Suspicion and prejudice, learned by dear-bought experience, are the great barriers which separate these two countries from their fellow-men; and, since it was the misconduct of foreigners which closed their ports, it in fairness belongs to the same source to disabuse them of their misanthropy. Free trade begets a free interchange of thought; and with the goods, the civilization and Christianity, of foreign nations will extend; and these lands, for so many years shut out from the genius of universal emancipation, the gospel, will become accessible, by means of this port, and bibles and tracts can from here be distributed to the remotest parts of China and Japan. Are these plans visionary? Is not Singapose a sufficient witness to

the contrary? And why not have another Singapore in this great Archipelago of the Eastern Pacific? We hope these islands will receive more attention from those who wish to do good to the benighted nations around them.

The Lewchew group is situated between the 26th and 27th degrees of north latitude, and between 126° 50′ and 128° 20′ east longitude; comprising an area of about 5000 square miles; and numbering perhaps twenty islands, of which Great Lewchew is much larger than any of the others. Napa keäng lies due east of Fuhchow foo in Fuhkeën about 400 miles, and is nearly that distance S.S.W. of Nágásaki in Japan. Mount Onnodake, rising 1088 feet, is the highest peak of the range of hills which runs through the island lengthwise; Mount Sumar, on which the capital is built, is 540 feet high. The bluffs along the beach range from 60 to 100 feet high. Igúsicú, or Sugar loaf Island, is nearly the elevation of Mount Onnodake. We have no data of any value from which to estimate the population of these islands, but, from those we do possess, we should set it down between 60,000 and 80,000. Their language is a dialect of the Japanese, easily understood by the latter people, yet containing more words derived from the Chinese than that tongue. Chinese is studied for a particular object, and apparently by only a small proportion of the higher classes; for in our walks we met many well dressed persons who knew nothing of it, while all spoke the Japanese. It may be the case that teachers come now from China, or perhaps the language is preserved by the people themselves.

There is much confusion among authors who have written on these islands with regard to the modes of spelling the names of places. For instance, the name of the group has been written Lewkew, Lewchew, Loochoo, Liqueo, Licou Kicou, Lequeyo, Liquijo, Rio Kio, Riuku, and Doo Choo, which last is the native pronunciation. We have also, for the name of the capital, Showle, Tseuli, Tchoole, Shoody (native) Cheudi, Shoomi or Sheni. Kin-tching or Kin ching, the "Golden city," is the appellation given to the palace within the walls of Showle, and not another name for the capital. Napa has been increased to Napa foo, which is the 'district of Napa;' Napa ching, or 'city of Napa;' and more frequently Napa keäng, the 'inlet of Napa,' on which it is situated. Among all these authorities it is difficult to decide which is preferable; perhaps, as a general rule, Chinese pronunciation should be the guide Tákalah gave us Pŏ tsun, or 'village of Pŏ,' for Pootsung; and Hwanteën for Oonting in Port Melville; Abbey Point he called Yalasah. Concerning many of the persons mentioned by captains Hall and Beechey, he knew nothing; Ching Oonchoo, the officer who visited the Blossom, he said was dead; Shtafacoo was up in the country; Madera was dead; and whoever else was mentioned, was either gone away, or forgotten, or dead. Tákalah wrote his own name, and Anyah's, (who is more properly called Anking, the *yah* being the title of respect, like *yay*, in Chinese,) but the latter, requested him to give no more, thinking, perhaps, there was too much notoricty already for their good. The

pictures in Beechey's narrative annoyed the chiefs a good deal, they were too faithfully drawn, especially the man and woman.

July 15th. This morning, we weighed anchor, it being our intention to lay off and on just outside of Blossom Rock, until Mr. Gutzlaff should come on board; but when we had passed the channel, a strong tide to the southward carried us far out of our course. Mr. Gutzlaff came on board about 3 P. M. from the Raleigh, whose destination hence was for the Bonin islands; and we immediately bore away, around the south point of Lewchew, for the bay of Yédo. The account of our reception there will be given in a subsequent number.

ART. II. *First annual report of the Morrison Education Society, read, before the general meeting convened in Canton, September 27th*, 1837.

THE first annual Meeting of the Society was held at No. 2, American Hong, this day, Wednesday, the 27th of September, 1837. Present: Messrs. Dent, Jardine, Green, Reeves, King, Turner, Lt. Boileau, Rev. Dr. Parker, Rev. Mr. Bridgman, Hon. Mr. Drummond, Messrs. Williams, Moller, Gilman, Schwabe, Cox, Slade, and Morrison.

The Meeting was opened by the President of the Society, Mr. Dent, who said, he considered it unnecessary to enter into any details, as all the proceedings of the trustees connected with the management of the Society were embodied in the report about to be read by the Corresponding Secretary. The other trustees felt a warm interest in all that could tend to promote the objects of the Society; but the chief work had hitherto necessarily devolved on the Corresponding Secretary; and he felt happy in having this opportunity publicly to express, how willing, amidst his other multifarious duties, that gentleman ever was to bestow talent, and labor, whenever they could be made useful. This first year had been one of preparation, rather than of operation; but, looking to the great object they had in view, he trusted they would not be discouraged, that they would imitate that worthy man, whose name the Society bears, and as a tribute to whose memory it was established—who devoted his whole life to efforts to benefit others, and to thankless endeavors for improving the condition of the Chinese.

The president concluded his remarks by inviting the attention of the gentlemen of the meeting to the report, which was then read by Mr. Bridgman.

REPORT.

THE selection of scholars, the procuring of teachers with means requisite for giving instruction, and the employment of the same, form three distinct departments in the great business of education, each

requiring the constant care of those who are charged with its direction. Only partial success can be expected, if scholars are not well chosen, or if good teachers, with ample means and opportunity to employ them, are not provided. The combination of all these prerequisites, in the best possible manner, is a desideratum, which, even in the most favorable circumstances of the most enlightened parts of the world, remains to be attained. To ascertain what is the best method of education—especially as it regards the age at which children should begin to study, the time, the books, &c., to be employed,—is a problem yet to be solved. Often has it been necessary for men, when entering on the business of life, 'to unlearn the errors of early education.' There is, throughout all China, a great lack of education, as well as great defects in that which exists. Its friends, therefore, have a two-fold object—they must correct that which already is, and must supply what is wanting. Here, as in India, "it is just as necessary to know the extent of the ignorance that prevails where education is wholly or almost wholly neglected, as to know the extent of the acquirements made where some attention is paid to it."

In accordance with these views, and following the plan which was laid down in the proceedings of the Society at its formation, the trustees have now to report what they have done—not so much in efforts to obtain scholars, and teachers, and means for giving instruction, as in endeavoring to ascertain the magnitude of the work to be accomplished in effecting that improvement and extension of education, so much needed among those who speak the Chinese language.

At their first meeting, held January 18th 1837, two letters, which had been previously prepared, were read and approved, and soon after forwarded—one to literary gentlemen long connected with one of the oldest colleges in the United States of America, and the other to the Secretary of the British and Foreign School Society in England.

The object of the former was to obtain a teacher immediately. The trustees expressed their wish for a young man, one who will come directly to China, and who will enter heartily and unreservedly on the work of education. Provision for his passage out has been obtained gratuitously; and the assurance given him, that, on his arrival here, he shall be provided with a residence and everything necessary to make the same convenient for prosecuting the business of the Society. On his arrival, his attention will be immediately directed to the study of the Chinese language, which must, we suppose, form a principal object of his attention for four or five years, and will occupy a considerable portion of his time for almost another equal period. A few boys may perhaps at once be taken under his care.

The acquisition of teachers, properly qualified to give oral instruction in the native language, and to prepare elementary books in the same, since no such books have yet been written, is exceedingly desirable. In order to accomplish its design, the Society will need to train up a corps of native teachers. This task is as difficult as it is important, and we need the best foreign masters of the art to accomplish it. Without such auxiliaries, very little progress can be made,

either in extending or improving education among the Chinese. The trustees, therefore, felt bound to lose no time in obtaining a man for this specific purpose. Should their first application not prove successful, it should be renewed and pressed until a teacher be obtained.

It being deemed desirable to have at least one gentleman from England early associated in the department of teaching with one from the United States, the trustees expressed their desire, in the letter to the British and Foreign School Society, to know if its directors could second such a measure and nominate a teacher; and, in the event of their doing so, whether they could contribute to his support. Knowing, as we do, that the directors of that noble institution desire to avail of every good opportunity to further the cause of learning, and that they have acquired, in various ways, during a long series of years, a great mass of information respecting almost every branch of education, we felt no hesitation in laying before them our plans, and soliciting thereon a free expression of their opinion.

Answers to these letters may be expected early next year. Considering the great importance of having thorough masters of education to train native teachers, the trustees solicit, on this subject, an expression of the opinion of the members of the Society here convened.

Five lads are now under the auspices of the Society. Four of them are learning both Chinese and English; and one, a child six years old, is confined, for the current year, to the rudiments of his own tongue. But for the means afforded by the Society, this boy, and one of the others, would probably never have been provided with the means of education.

The first child whose name was entered on our list was a beggar. Forsaken by his parents and elder brothers, the poor boy was left to wander in the streets, unprovided with food, clothing, or shelter. In this forlorn state, he had become so emaciated and weak, that recourse to medical aid was necessary for his recovery. Even now he suffers from what he endured while a beggar. In this part of China, there are many such children, who must, unless relieved by charity, grow up in ignorance, or, what has often happened, pine and die before reaching the age of manhood.

Two of these lads are at Singapore, and three in Canton; and it is the wish of the trustees that they be continued in a course of education, until they are well prepared for the active duties of life. We wish to see them not only trained up to useful and industrious habits, but taught also to be diligent and to earn their own livelihood. If possible, we would have them become teachers, and thereby support themselves and benefit others.

To the little group of children collected by Mrs. Gutzlaff, in Macao, some aid has been afforded from the funds of the Society, the amount of which will be exhibited in a statement from the treasurer. According to the last account, which was received only a few days ago, the school contains twenty children. They are taught in the same manner, and nearly the same lessons, as children usually are in primary English schools, with the addition of daily lessons in reading and

writing Chinese, given by a native teacher. In writing English they are instructed by a Portuguese master.

This school was commenced on the 30th of September, 1835, with an attendance of twelve little girls and two boys, under the auspices of the Ladies' Association for the promotion of female education in India and the East. The number of pupils has fluctuated from fifteen to twenty-five or more, the average being about twenty. They have generally been furnished with clothing, stationary, board, and lodging, gratuitously. The mode in which this school is conducted, particularly as it regards the selection of scholars, does not meet entirely the wishes of the trustees; it should be stated, however, that Mrs. Gutzlaff has had to encounter great difficulties; but, resolved, as she is, to persevere, we trust further experience will induce such modifications and improvements of the system, as to justify that support which it is one of the objects of this Society to extend to similar establishments.

In the present incipient state of our Society, it seems especially desirable to ascertain, as early and as distinctly as possible, the actual condition of education among the Chinese, both within and without the empire, in order that we may form just conceptions of what needs to be done. The higher branches of education—those on which promotion in the civil service chiefly depends, are regulated by a fixed code of laws, a digest of which we should like to see given to the public. By these rules the rank of scholarship is determined at regular examinations, one of which is now in progress in the metropolis of each province of the empire, where not less than 100,000 students are the competitors. Our present concern, however, is with *primary* education—a subject of vast importance, involving several distinct points of inquiry.

Those who have turned their attention to this subject, and endeavored to investigate it, need not be told how difficult it is to gain minute and accurate information in China. The whole field is beyond the reach of our personal inspection; and our sources of information are such, generally, as cannot be relied on, except with considerable limitations. Uniform as the Chinese are, what is true in one part of the empire may be wholly inapplicable to another part. For the present, therefore, we must be contented with indefinite statements on many points, and with mere conjectures on others,—leaving it for future research to corroborate or modify them according as facts may be developed.

The principal topics to which our inquiries have been directed, we have arranged under eighteen distinct heads, which we will here enumerate, adding under each the substance of the information already collected. In order to form just ideas of the work to be accomplished, and to have the whole field at once in view, our first inquiry was directed to the —

1. *Population of the empire.*

According to their own statistics, the population of the Chinese empire, in 1812, amounted to 362,447,183; of whom 360,279,897 belonged to the eighteen provinces. Allowing an equal population to

each province, there will be 20,015,550 in that of Canton. But according to the census of 1812, this province contained 19,174,030; and is, consequently, as the Chinese themselves regard it, in respect to population, one of the middling provinces. It is divided into fifteen departments, which are subdivided into eighty-eight districts. Kwangchow foo, or the department of Canton, contains fourteen of these districts; to six of which, and those the nearest to us, our inquiries have been chiefly confined: these are Nanhae, Pwanyu, Tungkwan, Shuntih, Heängshan, and Sinhwuy. In extent, these districts are about equal to the counties in Old and New England. The first and second include the city of Canton, and large tracts of country beyond, where the people dwell in communities which they call *heäng;* these, in their territorial extent, are like the parishes of European nations, and may be styled townships. Throughout the whole empire, so far as we have been able to ascertain, the Chinese have their houses built contiguous to each other in cities, towns, and villages; the first are always, and the latter often, surrounded by walls. Thus, as they themselves say, the empire has its capital; each province its metropolis; and each department and district its city or chief town. All the inhabitants beyond those of cities or chief towns are collected into *heäng;* of which there are 180 in the district of Nanhae, the one in which we live. The number of inhabitants in each township, according to the accounts given us, varies from 200 to 100,000; ordinarily, however, it ranges between three hundred and three or four thousands. In all these districts, the numbers composing the respective families and clans are also different in different places. "How is it possible to state the exact numbers!"

2. *Different classes of people.*

In ancient times the inhabitants were divided into four classes, namely, scholars, husbandmen, mechanics, and merchants. These divisions still exist to a certain extent, though minor subdivisions are in vogue. Besides those men who are in office, there are two respectable and influential classes, styled elders and gentry. The first includes all the old men, who are "past service," being 60 years of age or upwards. The gentry are the managers of all local public business, which is not in the hands of officers of the government. Next to these two honorable classes, are the common people, who are classed according to their respective occupations, as agriculturists, gardeners, fishermen, several kinds of mechanics and tradesmen, &c.; and lastly, strangers, some uncivilized tribes, and a few out-casts. All of the latter, and some of the classes of the common people, are wholly without the means of education.

3. *Proportion of males and females.*

On this point the facts hitherto collected are so few, that it would be premature and unsafe to draw from them any general statements. It is said, that, in this part of the empire, ninety-five of the men in a hundred are married; and it is well known, that a plurality of wives is not uncommon; and yet, so far as our inquiries have extended, the

number of males exceeds that of the females. In pursuing these inquiries in future, it ought to be borne in mind, that no females emigrate from China. This fact will, in some measure, account for the excess of females in those places from which many of the men emigrate. In order to obtain accurate statistics for elucidatiug this subject, the following simple mode of inquiry has been suggested to some of our native friends: "take the name of an individual (where the case is well known), and mark his residence, age, number of wives, sons, and daughters, with such additional facts as seem worthy of notice."

4. *Different kinds of schools.*

Schools among the Chinese have assumed a great variety of forms. We suspect that the ancient divisions, given in the classics, exist only in books; and that modern institutions, both high and low, public and private, have been greatly modified according to the circumstances and wants of individuals and communities. The influence of government on primary schools, as well as on those of a higher rank, has been felt; but the extent and effects of such influence remain to be ascertained.

5. *The number of males able to read.*

In Nanhae the people are remarkable for their literary spirit; and, excepting agriculturists, gardeners, fishermen, with those who are engaged in providing fuel, and the classes before specially excluded, nearly all the men are able to read; and two or three tenths devote their lives entirely to literary pursuits. In other districts not more than four or five tenths can read; and only one or two in a hundred are devoted to literary pursuits for life.

6. *The number of females able to read.*

There have always been some females able to read; but at present the number is very small, probably not more than one in a hundred; in some places the number may be greater and in others less. Among the most opulent people in Canton, a few schools have been opened, under the care of tutoresses. The number of pupils in these schools has usually varied from ten to forty. "This is delightful and ought to be recorded."

7. *Age at which scholars enter school.*

In ancient times, boys commenced their primary studies at the age of eight years; and at fifteen entered on the study of the higher classics. Girls, after they reached the age of ten, were not allowed to leave their apartments. Children now usually enter school at the age of seven or eight years. But there is no fixed age; and they may commence at any time of the year. There is no division into terms and quarters, succeeded by long vacations, with the exception of new-year, when there is a recess of two or three months. Auspicious days must always be selected for the children to make their first entrance at school.

8. *Primary Books.*

The books used for primary education are the Trimetrical and Thousand Character Classics, a book of odes for children, with parts

of the Four Books, and Five Classics. An appropriate set of lessons have been selected for girls. These books contain a large collection of moral maxims, and some remarkable sayings of the sages, with which are blended a variety of mystical dogmas, and a few historical facts. None of the branches of science, properly so called, enter into any part of these primary books. They are from beginning to end unfitted for the minds of children, being, for the most part, hard to understand, and wholly devoid of topics calculated to awaken interest in the minds of children or to enlarge their understanding.

9. *Method of teaching.*

The method of teaching has, no doubt, been modified by the character and style of the books used. When the pupil enters school he commences learning from the diction of the master, the latter reading, and the former following, endeavoring to imitate his teacher as perfectly as possible. As soon as he is able to read a few lines or sentences, the child is seated by himself and continues the repetition, until the lesson becomes so familiar that he is able to '*back*' it, i. e. repeat it with his book behind his back. Book after book is '*backed*' in this manner. In the mean time, lessons are begun in writing. The Chinese paper, used for this purpose, is so thin, that, perfect copies being placed beneath it, the pupil can trace the letters with his pencil, and so take off a facsimile of the copy. After having pursued this course for a year or two, and become familiar with the forms of a few hundreds, or perhaps thousands, of characters, the teacher commences a course of explanatory lessons, proceeding over the ground already trod, and explaining, word for word, and phrase after phrase, what has already been committed to memory.

10. *Number of years spent at school.*

In this particular there is a great diversity. Those who are destined to a literary course, entering at the ordinary period, continue their studies, with few interruptions, until they have gained the highest literary honors to which they can attain — if successful, passing regularly through the degrees of *sewtsae*, corresponding to that of bachelor of arts; *keujin*, master of arts; *tsinsze*, a still higher advance; and finally to the *hanlin*, corresponding to, or perhaps a degree higher than, our doctorates. The better course of common education occupies the student five, six, or seven years; others are continued at their books for three or four years; while some remain only a few months, or at most one or two years. The rich generally give their sons the advantage of a full course in the study of the classics, with the opportunity, if they wish it, to compete for literary honors. The middling classes, of the better sort, usually give their children every aid in their power. The poor, for the most part, are restricted by their poverty from giving their children any education, or from continuing them in school beyond two or three years.

11. *Hours of study.*

The hours of study also vary considerably, being regulated by the seasons of the year, and other accidental causes. The most common

hours observed are, from sunrise till ten, when an hour is allotted for breakfast; after this, the studies are resumed and continued until four or five o'clock, when the pupils disperse for dinner. Sometimes, in the hot months of summer, they do not reassemble; but more generally, and always in the winter, they have a lesson in the evening, commencing at early lamp-lighting, and continuing until nine o'clock. During all these hours there is very little change or variety in the studies,—the same book, and often one and the same lesson being continued from morning until evening. A little relief is occasionally obtained by reviewing former lessons, and by exercising the pencil in writing.

12. *School-rooms.*

At Peking there are several public buildings, and in the metropolis of each province there are colleges, with a hall for literary examinations, all belonging to government. But we are not aware that any houses or school-rooms are provided by government for primary education. In the country, each village, or subdivision of a village, has its own school-room. Some of the apartments of temples, especially those dedicated to ancestors, are frequently employed for school-rooms. One of this description, which stands near the residence of the Siamese tribute-bearers, is about twenty-two feet by eighteen; and during the year has contained thirty-two boys, between the ages of seven and seventeen. The scholars are not arranged into classes, but are seated promiscuously, the old and the young together. Each has his own table, which is about three feet long and one and a half broad, furnished with a drawer and writing apparatus. The boys are seated on bamboo stools, most of them with their faces towards the master, who occupies an elevated seat at one of the corners of the room. Close by him, on his right, is a tablet with an altar, consecrated to Confucius and the god of letters. On the whole, the room is a very poor one, being narrow, close, dark, and low. The boys are tolerably well clad, and appear neat and cleanly. They all study aloud, raising their voices to a high key; and each recites separately in his own place, or comes forward to the master's table. Their master is a respectable looking man, aged thirty-four years.

13. *Number and character of pupils in the schools.*

In common schools the number varies from ten to forty. In private establishments the number is smaller, often not being more than two, three, or four, under the charge of a single master. In the higher schools, or colleges, the number sometimes rises to hundreds. As to the character of the scholars it is not easy to form any correct opinion, without much more extended observation than we have yet enjoyed. On two points, however, we feel confident that we are safe in drawing conclusions; 1st, that the natural capacities of Chinese children are every way equal to those of Europeans; and 2d, that the mental discipline, arising partly from the nature of the books used, and partly from the method adopted in teaching, is very inferior to that enjoyed by European children.

14. *Character of teachers.*

The business of teaching is rendered honorable, more from its own nature, than from the character of the teachers, or the things taught. Not a few seem to have recourse to this occupation because they can find no other. A great majority of teachers, in common schools, are unsuccessful candidates for literary honors. Having failed at many successive examinations, and having arrived at an age that unfits them to enter on a mercantile life or any course of manual labor, they turn pedagogues, in which occupation little is expected beyond a good stock of patience and some tact at governing. Qualifications requisite for giving instruction seem to be of little consideration in the selection of teachers. Besides prompting the children in the first reading of their lessons, and afterwards hearing them repeat the same, the master has only to act the part of a sentinel, and keep good watch over his charge.

15. *Wages of teachers.*

The remuneration of teachers depends very much on the number and the wealth of their pupils. In a school of twenty boys, the average of a dollar per month from each is regarded as a high rate; ordinarily they do not obtain more than one half, or two thirds, of that sum. In some village-schools, pupils obtain tuition for two or three dollars per annum; while, in private schools, they sometimes pay one, two, three, or more, hundreds. It is customary, also, for the pupils, on entering school, and at other stated periods in the year, to make their master small presents, which consist usually of eatables.

16. *Examinations.*

The examinations of primary schools seem to be both informal and unfrequent. The only examinations which obtain are made by the masters themselves, and for the sole purpose of ascertaining how much the pupil has retained in his memory. We are not aware that parents or friends ever visit the schools in which their children are being educated. All trial of the boy's abilities is reserved for the examinations which take place under the direction of the government.

17. *Rewards.*

Rewards are frequently given, but seem not to be of much value or to have much influeuce. They usually consist of some trifling articles of writing apparatus, such as pencils, paper, ink, inkstones, &c. Sometimes money is given.

18. *Punishments.*

Punishments are often and severely inflicted. Neglect in arriving punctually at school, or in acquiring his lesson in a given time, together with any kind of misbehavior, renders the pupil liable to punishment, by reproof, chastisement, or expulsion. Whether the frequency and severity of the punishments depend most on the character and disposition of the master or pupil we cannot tell. Great severity is highly esteemed by parents, who seem to fear only that their boys will not receive their full dues. Among the instruments of

punishment, the rattan, or a small bamboo, is conspicuous, and is usually hung *in terrorem* close by the master's chair. Its application is sometimes made before the whole school; but oftener in private, either in another apartment, or in the school-room after the other scholars have been dismissed. When both the rod and reproof fail, expulsion is the last resort.

We pass now to give a few particulars respecting the state of education among Chinese without the limits of the Empire. At the first meeting of the trustees it was agreed to send a circular, containing a series of inquiries, addressed to gentlemen resident in Manila, Batavia, Pinang, Malacca, Singapore, and Bankok. The series of inquiries we here introduce, hoping that further information may be elicited.

1. What is the proportion of males and females, among the Chinese population, in any given place or places, as in a street, village, district, town, department, province, &c.?
2. How many of each are able to read?
3. How many are able to write?
4. At what age do children commence learning to read and write?
5. In what manner are they taught?
6. What are the annual expenses of each scholar?
7. How many years are children kept at school?
8. What wages, or compensation, do teachers receive per month, or year?
9. How, and when, are they paid?
10. What are their duties as teachers?
11. What are the modes, and degree, of punishments in the schools?
12. Are any rewards given to the pupils?
13. If so, what are they? What their effects?
14. What are the daily hours of study?
15. What the manner of recitation?
16. How are scholars examined at the close of a term, or year?
17. How are the school-rooms fitted up?
18. How many scholars in a room?
19. How are they arranged?
20. What are the Books used?
21. Are there any defects in the system of education?
22. Can any improvements be introduced? If so, what, and how?

From Batavia we have been favored with a document in Chinese, and a short extract from the governmental returns of population, exhibiting the number of Chinese in the residency of Batavia.

The fact stated above, that no females emigrate from China, should be here kept in mind. But how far the intermarriages with the natives of the Archipelago have affected the Chinese character, we have not the means of determining. The numbers of Chinese in the residency of Batavia for the last four years, stand thus:

Years.	*Men.*	*Women.*	*Boys.*	*Girls.*	*Total.*
1833	11,370	9,424	5,906	5,160	31,860
1834	12,333	9,751	5,901	5,604	33,589
1835	11,843	9,324	6,119	5,226	32,512
1836	12,363	9,818	6,545	5,823	34,549

Whether the merchants who go annually to Batavia, are included in this statement, we do not know; probably they are not.

The information contained in the Chinese document seems to have been collected with much care. We give a free translation of the whole paper.

"Having received your commands to make inquiries respecting the Chinese in Batavia, we immediately and carefully sought for the particulars, and have ascertained that the number of men is 12,000; of women 9,000; of boys 6,000; and of girls 5,000; giving a total of 32,000. But this estimate is confined to the city of Batavia, and does not include those who dwell on the hills in the country, the number of whom we cannot ascertain. Though the Chinese in Batavia are numerous, very few are able to read, probably not one in ten. And if you wish to obtain teachers, we suppose you would be able to find only a few tens among the whole population.

"This neglect of learning among the Chinese may be attributed, in part, to their love of idleness and aversion to study, which renders them foolish and blind; and, in part, to their poverty, which requires the children, at an early age, to assist their parents in gaining a livelihood, so that they find no time for study. The state of things being thus, it is evident that girls can never be taught to read.

"To your other inquiries, respecting the education of the Chinese in Batavia, we have prepared a few answers, which are subjoined; and we beg you to bestow thereon a glance.—

"What is the annual expense of educating Chinese boys in Batavia? It is various. Wealthy families, who wish their sons well educated under good masters, pay from 30 to 100 dollars per annum; but the poorest families pay no more than 22 dollars. They are paid sometimes half yearly, and sometimes oftener; there is no uniform rule.

"What is the daily routine of study? At five o'clock the pupils enter the school-room to 'attack their books,' and recite their lessons to the teacher; this done they take a new lesson, and continue their studies till half past seven o'clock, when they retire to breakfast. At eight, they return to their books; at ten, they again recite and receive new lessons. Writing now engages their attention until noon, when they go for their dinners. They enter the school-room again at one o'clock, and either resume writing or attend to an explanatory lesson from the teacher. At half past two, they all resume their books, and continue at them till half past four, when they recite and receive another lesson for the evening. At half past five the business of the day closes.

"What compensation do the masters receive? Sometimes a thousand dollars; or perhaps six, eight, or nine hundred. The very lewost wages are four hundred annually. (?)

"Are any rewards given to the scholars, or punishments inflicted? No rewards of money are ever given; but sometimes, when the children are very intelligent and skillful in composition, the teachers, pleased with their attainments, reward them with presents of paper and pencils. When the pupils err, they are beaten on their hands with the bamboo, to make them reform.

"Do the scholars undergo any examinations? They are sometimes examined by their teachers in writing poetry; but there are no public literary examinations like those in China.

"What is the usual number of scholars in a single school, and how are they arranged? The number varies from ten to thirty; and sometimes they are seated in two rows, according to seniority; but usually they take their seats promiscuously.

"What are the ceremonies observed, and the books used, in the schools? When the scholar enters the school-room he must first bow to Confucius, then to his master; and afterwards go directly to his studies. The Four Books and the Five Classics, with the commentators, and a few other ancient writings, are used as school books in Batavia."

We turn next to Pinang, which is comparatively a new settlement. According to a census completed in June, 1836, the Chinese population was 8,993; the same census gave 2,295 to Province Wellesley. These numbers are supposed to be too low. Most of the people are from Fuhkeën. Considerable numbers of mechanics, however, are from Canton and its vicinity. Our correspondent, gives a dark picture of the state of education among the Chinese in Pinang. Many of the men, he says, who can read a few characters, are often unable to comprehend their meaning. No females can read, except a few girls, who have been taught in schools recently established. "The present female-school system—I mean that at Pinang,—does not admit of efficiency, at least, such is my most matured opinion." So says our correspondent. The details which he proceeds to give are, for the most part, in good keeping with those from Batavia. We add a few particulars. Children enter school between the ages of six and twelve years, and follow the course usual in their mother country. Some of the most wealthy send their sons to China to complete their education. The wages of teachers, are much lower than in Batavia, being 20 sicca rupees (about $10) per annum.

Two documents have been sent to us from Malacca; one has failed to reach us; from the other, which was intended only to supply the deficiencies of the first, we gather the following particulars; which seem to refer exclusively to the primary schools recently established by foreigners.

There are of Chinese in Malacca, about four males to one female. The major part of the males are able to read and write. They generally enter school at the age of five or six years, and are taught on the interrogative system; and at an annual expense of eight dollars per annum. Children are continued in school seven or eight years. The teachers are usually paid according to the number of children: thus for twenty pupils $8 are given, and a dollar for every addition of ten scholars; they are paid monthly. Books, apparel, money, &c., are given as rewards, and their effects are good. Public rebuke in the presence of the whole school, confinement, chastisement, and expulsion, are the punishments for bad conduct. At the end of each week the scholars are examined in what they have learned during

that period; they are examined, in like manner, at the close of each term. From thirty to seventy are assembled in a single school, and are arranged in classes. Christian books, composed of short and easy sentences, together with the Chinese Classics, are used.

From Singapore, Bankok, and Manila, no information respecting the Chinese schools has yet been received. Full accounts, however, may be expected to reach us soon.

We have now presented to the Society all the information, worthy of notice, which we have been able to collect. A great many more particulars, however, must be collected before we can gain any very satisfactory results. It will be desirable, therefore, to continue and extend our inquiries, until each and every topic is thoroughly canvassed, and well understood.

We close this part of our report, with a short extract from a private letter, written by Dr. Morrison not many months before his death.

"In China no poor women can read, and but few of the rich. Classical studies are not for them; and Chinese novels are often very bad; inability to read, therefore, is no great loss. Yet to be able to read and write a domestic letter is of course useful, and even Chinese books would somewhat enlarge the mind; but not many of the millions of celestial females are so far educated. However, some learn, and others are school-mistresses, who teach chiefly needle work and domestic duties. To these general remarks there are some exceptions. And ladies are occasionally to be found, who are learned in ancient lore, such as it is. There are ladies also, who make verses. The late goyernor Yuen of Canton [now member of the cabinet at Peking] had a learned daughter, who died recently; after her death, his excellency published a hundred of her verses."

The library has received considerable additions during the year. A convenient room has been obtained for it; and measures adopted to open it to the public, which will be carried into effect as soon as the catalogue can be printed. The rules for the regulation of the library, with the conditions on which it is opened to the public, will accompany the catalogue.

All the books of the library, now amounting to 2310 volumes have been presented to the Society unsolicited. Mr. Colledge set the example, and was followed by Mr. Reeves, both of the gentlemen bringing in large collections of the books, formerly belonging to the members of the Hon. East India Company's Factory. The other donors are Messrs. Dent, Fox, Blenkin, Morrison, Moller, Innes, Keating and Rev. Messrs. Medhurst, Stevens, and Bridgman.

What the books are that now compose this collection may be seen by inspection, either of the library, or catalogue. Since such generous contributions have been made to the library, we trust it will continue to receive additions, especially of those books which relate to this country, and such other standard works as may serve for reference.

With so great and good an object before them, as that contemplated in the constitution of this Society, the trustees feel confident in the hope, that both its members and its friends abroad will ever, as occasion may demand, afford all requisite assistance. Our expenditure, though small at present, will necessarily increase as our operations are extended. Care will be taken to state fully, from time to time, both what is accomplished and what is needed, and on the considerations thus presented the claims of this Society must rest.

After the Report had been read, the President explained to the meeting, that, in consequence of the absence of both the auditors appointed at the last meeting, the trustees had requested Messrs. Green and Cox to act provisionally in their place: it was then moved by Mr. Reeves, seconded by Mr. Moller, and unanimously resolved:

"That the provisional appointment of auditors, which has been made by the trustees, be confirmed by this meeting."

Some discussion next ensued on one or two of the subjects alluded to in the report; and Lt. Boileau made some remarks on the mode of conducting schools in India, and obligingly promised, on his return to Bengal, to communicate to the secretary full details of the general arrangements of the schools, which he had not then with him.

It was then moved by the Rev. Dr. Parker, seconded by Mr. Reeves, and unanimously resolved:

"That the Report which has been now read, be approved and accepted."

Some further conversation having arisen, on the subject of schools, and it having been asked, whether schools might not be established at Canton and Macao, under the care of native tutors, objection was made to such a measure, on the ground of the utter inefficiency of such native tutors as are at present procurable. In enforcing this objection,—

Dr. Parker, who was just recovering from illness, rose, and addressed the meeting in the following terms:

"I want strength, Mr. President, rather than inclination, to express a few of the sentiments which the occasion and report irresistibly awaken. There are several facts, sir, which require to be strongly impressed upon our minds. The Society is exposed to animadversion, because it cannot immediately display the fruits of its labors. But the peculiarity of its circumstances should be kept in view. No similar institution in the world is like it, in the obstacles to be encountered at its commencement. An immense work of preparation must precede its successful operation. You must half circumnavigate the globe to obtain the men who are to become your agents in instruction; and then, in the words of the report, 'four or five years of close application to the language will be necessary,' before they will be prepared for *efficient* action. This may seem disheartening. But it is a universal law, that cause must equal effect. The object of the Society is vast. The foundation must be deep and broad to sup-

port the superstructure you hope to erect; and much forethought, toil, and patience, are indispensable. By laying a broad basis, you will create confidence among, and secure coöperation from, the wise and benevolent abroad. They will perceive that it is not an ephemeral thing, but a concern that reaches forward far into the future, and is worthy of their patronage.

"The mind is overwhelmed in the contemplation of the results which this Society is capable of effecting. Take, if you please, the case of the little beggar mentioned in the report: contrast his present prospects with his former condition. Think of the little sufferer dwindling away for a few weeks or months, and perishing in the streets; then look forward and behold the man he is capable of becoming under the auspices of your Society. This is a single case. Multiply this unit by the millions of children, within and without the empire, whose education you contemplate,—and how great is the aggregate of good to be accomplished! In the moments of calm reflection, when the mind revolves the various objects of virtue and philanthropy, some may equal, but few will surpass, in *desirableness* or moral grandeur, the Morrison Education Society.

"Happy allusion has been made to *him* whose name the Society bears. We love to dwell upon his memory; and upon what he, an individual, under God, accomplished, by system, diligence, and patient perseverance. The allusion involuntarily carried my mind back to an early period in his history. I seemed to see him pursuing his studies in a 'godown'—with the large volumes of a commentary on the Bible screening his lamp from the wind—and thus poring over the language which he afterwards so successfully acquired, and the knowledge of which has rendered him a blessing to so vast a portion of his fellowmen. It is, sir, this spirit of perseverance—nothing daunted by difficulties, and the pure and exalted motives, which characterized that man, that this Society ought to imbibe. Without these, it is unworthy of its name. With them, under the divine blessing, it will surely succeed.

"How commercial and political changes may affect this and kindred institutions in China, none can foretell. Everything, however, at present, encourages us *onward*. Death, has it is true been among us; at this, our first anniversary, we are reminded, that one of the original members of the Society, one whose valued counsel and varied coöperation would ever have been cheerfully given, had his life been spared, will meet us no more. I allude to the Rev. Mr. Stevens.

"Notwithstanding the obstacles met with (to which a bare allusion is sufficient—for they are familiar to, and appreciated by, the Society), satisfactory progress has marked this first year of the Morrison Education Society's existence. The men on whom the labor has devolved—the trustees—hold no sinecure. They have otherwise full occupation for their time and talents; and yet resolutions formed by them have been executed, correspondence has been attended to, and statistics have been collected, as is fully shown by the report that has this morning been read.

"No particular sect or nation is here brought together for a subordinate end; but we behold a converging of accordant minds to the great object of educating, 'according to the best systems of Christendom,' the myriads of the present, and millions of future, generations of the youth of this empire."

The members present then proceeded to elect by ballot the office-bearers for the ensuing year. The following gentlemen were elected: trustees; president, Lancelot Dent, esq.; vice-president J. C. Green, esq.; treasurer, William Jardine, esq.; corresponding secretary, Rev. E. C. Bridgman; recording secretary, J. Robt. Morrison, esq.: auditors, R. Turner esq., and C. W. King, esq.

After the ballot, the business of the anniversary being finished, the meeting was immediately dissolved.

ART. III. *Relations of England towards China; her consequent duty to extend a knowledge of China has been neglected; Dr. Morrison's Chinese Library; the Anglo-Chinese College; what remains to be done.*

OF all the foreign nations holding intercourse with China, England has long occupied the first place, whether we regard her in a commercial or in a political point of view. Holland and France each send forth to China three or four ships annually; to which Java adds a few more, under the Dutch flag. Hamburg and Denmark have each generally one ship in the seas of China. Prussia sends a vessel about once in two years. The direct trade between Portugal and Macao is scarcely greater than that of France; the trade between the Portuguese and Spanish colonies and Macao is conducted by less than twenty Portuguese vessels, mostly of light draft, with a trifling addition of still smaller Spanish vessels from Manila. The trade of the United States is carried on in about fifty vessels, averaging not above 500 or 600 tons each; and even of these many reach China direct from England. But the English trade, even in the time of the Company's exclusive commerce, employed every year no less than twenty large ships of 1300 or 1400 tons, from England, with more than an equal number of ships in the Indian trade, averaging 700 and 800 tons; besides occasional visitants from the Indian ports, and from Pinang and Singapore. Since the opening of the trade, although the number of very large ships has been much reduced, yet the whole number of vessels has increased in a much greater ratio. In the year ending June 30th 1837, no less than 150 English vessels visited China. Looking at the *value* of the English trade, as compared with that of any other country, the disproportion is still greater. For the

year ending June 30th 1837, the value of imports by British vessels amounted to 34½ millions of dollars, of exports to about 30 millions. The value of the other trade we are not at present able to state, except that conducted in American vessels during the same period, which gives of imports about $3,500,000, and of exports $7,800,000.

If we view the English relations with China in a political light, her only rival for superiority over all other nations is Russia. France, before the revolution, held, by her missionary-emissaries, those particularly of the school of Loyola, a position that might have been made highly advantageous. The revolution, however, having removed from these missionaries the royal countenance and support, that position was soon lost, and has never since been even in part regained. We have only then to compare the situation of England with that of Russia.

The latter country, shut out from all maritime intercourse with China, has access at one point alone, Kiachta. Her intercourse from this place with Peking is almost wholly of a commercial nature. Her school at Peking, in which are four priests and six scholars, is under strict surveillance; and a decennial change of persons prevents individuals, who at their first arrival are wholly ignorant of the language of the country, from forming any intimate connections among the people. The Russian and Chinese empires are, it is true, for a very long space conterminous; but high mountains divide them from each other along the greater part of the length; and in every direction, an elevated sandy desert separates Russia from the cultivated and populous provinces of China proper. Russia now stands in the same position in relation to China that she did a century ago.

England, on the other hand, is daily drawing nearer and nearer to the Chinese frontier. In the Straits of Malacca, the British possessions in the immediate neighborhood of China are extensively colonized by Chinese. In Burmah, a friendly state, daily yielding itself to British influence, we find no barrier but that of military posts between her fields and those of China. In the southeast of A´sám, a small portion of Burman territory alone separates us from the province of Yunnan; at Mainkhon, within eight days' journey of Sadiya (the eastern capital of A´sám), we already find Chinese settlers, and these will very soon spread themselves farther north, into A´sám itself. On the north-east of Sadiya, a few wild tribes (whose mutual contentions are from time to time compelling some of them to place themselves under British protection) alone separate us from the province of Szechuen, distant from 120 to 150 miles. Bútán on the northwest of A´sám, is in part possessed by the Chinese. Nipál, a friendly state, at whose court the English have a political resident, and whose monarch is in great measure awake to the value and importance of European science, has for many years been reckoned among the tributaries of China. And to the north-west of this country, a morning's ride out of the British territories brings one into immediate contact with the Chinese military posts on the Tibetan frontier. These are very modern and still progressive approaches to the frontier of China; they are approaches made at many distinct points; and are hence the

more calculated to arouse the suspicions of a haughty and repulsive, but feeble government. And surely it is imperative on the British government to put itself in a position, by means of trustworthy and responsible officers, acquainted with the people and their language, to smooth off all such jealousies, and at the same time to gain every possible advantage in regard to mutual intercourse. Surely it behoves her, in her Straits' colonies, to have officers acquainted with the language and habits, the customs and the prejudices, of a people, who promise erelong to exceed all other natives in numbers, as much as they now do in enterprize and industry. Nor, holding such a position as England now holds in the view of the Chinese, does it less behove her to appear, through her functionaries in this country, in her true and proper character (would that that character were never even in these days tarnished), as a great, an intelligent, a powerful, and at the same time a generous, and forbearing nation.

But while England stands thus preëminent among the nations, in her commercial and political relations towards China, how greatly has she allowed other nations to excel her in endeavors to attain a knowledge of the people, and of the language of the people, with whom she may so soon be brought into close, or it may be hostile, contact! Russia has her school at Peking, which has as yet, however, produced little that the world has been permitted to see. France has her Chinese library, and has long had a professor of the Chinese and Tartar languages. Prussia, that sends a single ship to China once in two years, has her Chinese library and professor. Yea, even Bavaria supports a Chinese professor, at the university of Munich. But the English government has neither of its own accord done anything for Chinese literature, nor has it afforded, even when earnestly applied to, the least countenance to the strenuous efforts made by private individuals, to give facilities for acquiring a knowledge of Chinese without the necessity of a distant voyage. The East India Company, which has until very lately stood in the place of the British government here, and which still does so in India, has done a little for Chinese literature. With the single and striking exception, however, of its munificent support of Dr. Morrison's lexicographic and other literary labors, it has acted at all times with anything but liberality towards efforts for the extension of a knowledge of China, and has shown itself wholly wanting in any due appreciation of the value of such knowledge to its own political interests. We do not risk these assertions in regard either to the British government, or to the East India Company, without having it in our power to bring forward abundant facts in proof of them. These, however, are mostly well known, and one only need here be more particularly alluded to. In 1824, Dr. Morrison conveyed to England a large and valuable Chinese library, collected by him when commencing his lexicographic labors; and this library it was his purpose to present to any literary institution that would establish a Chinese school or professorship. His efforts to effect such an object were, however, fruitless: the needful interest in Chinese literature did not exist; and the govern-

ment, when applied to, declined making any attempt to create it; and even a remission of duties on the books was refused!

We have now, however, the pleasure to record, that the attempt in which Dr. Morrison failed, and in which the British government declined its aid, is about to be again made by a few private individuals, friends to the memory of the deceased Chinese scholar and philanthropist. Before proceeding briefly to point out what steps may at once be taken by the British government, whether at home or in India, for extending a knowledge of China, we will here subjoin the prospectus that has been issued by the individuals who have interested themselves with regard to this library.

* * * * * * *

The late Rev. Dr. Morrison, in the year 1824, brought to England a collection of Chinese books, in every branch of the literature of that nation, which he had obtained by great preseverance, and at an expense of about £2.000.

It consists of about 900 distinct works, occupying (according to the manner of the country), nearly 10,000 volumes, and forming, undoubtedly, the most complete library of Chinese literature to be found in Europe.

His design, in bringing this library to England, was to offer it as a free gift to his country, provided it could be rendered the means of introducing into it the study, and of establishing, in one of its seats of literature, a school for the cultivation of the Chinese language.

Not meeting with encouragement in this primary design, he projected a society under the title of 'Language institution,' to whose apartments in Bartlett's buildings the library was transferred. The object of the institution was to give instruction to all persons desirous of obtaining a knowledge of the Chinese and other oriental languages: and gratuitously to such as intended to devote their attainments to the propagation of Christianity. Dr. Morrison himself attended at stated hours, and gave instructions in Chinese to several pupils.

After his return to China the institution languished, and at length was closed. The library, according to the doctor's direction, was placed, under the care of trustees, in the house of the London Missionary Society, where it still remains. The trustees have since made several efforts to dispose of it to the government, and other public bodies, in their own country, but without success. In the mean time the attention of the professor of Chinese in the college of France having been attracted to it, and a catalogue granted, overtures of purchase for the royal library of Paris were made, on the communication of which to the doctor, he declared it to be his determination that it should not be sent out of England.

In consequence of the death of Dr. Morrison, and the inadequate provision which is found for the support of his widow and seven children,—five under the age of ten years (and one only, his eldest son, provided for), it becomes imperative that this unique collection of Chinese literary productions should be rendered available to the better support of his family, and the education and future establishment of his children. To give effect to this interesting measure, by inviting an extended and liberal subscription for the purchase of the library, is the object of the present address.

It would derogate from the honor of the country, to doubt that a plan, intended to express public esteem for the memory, and benevolent feeling towards the family, of a man, whose name, whether he is regarded as the founder of the Anglo-Chinese College, the compiler of his great Chinese and English dictionary, the chief translator of the Holy Scriptures into Chinese, or for many years the able servant of the East India Company, as Chinese translator to their factory at Canton,—presents so many claims to the esteem of his countrymen, will meet with their cordial support.

From Dr. Morrison's original intention in bringing this library to England, it is concluded that a destination of it, which shall render it instrumental in promoting the study of the Chinese language in Great Britain, will erect the best monument

to his memory, and accomplish his patriotic desire thereby to confer an important benefit upon his country.

With this view, the friends of the deceased, who have undertaken to conduct the measure now submitted to public attention, beg respectfully to recommend; that, as the library will be obtained by voluntary donation, the trustees of the fund shall be authorized to present it, as a gift, to one of the most eminent literary institutions of the metropolis, the directors of which shall be willing to institute a Professorship of the Chinese Language. The increased interest which recent political events have given to the vast and important regions of the globe, over which that language and its cognate dialects prevail, seems to invite Great Britain, at this crisis, to the honor as well as the advantages of adopting a measure which, together with other important results, may yield facilities to the formation of future relations between the Chinese and British nations.

These views are submitted to the consideration of the public, in the confidence that they will meet with the concurrence and support of Englishmen of all ranks, at home and abroad, who feel it an honor done to their country, when unassuming merit, and disinterested labors for the good of mankind, meet from it a sure, though it may only be a posthumous reward.

The following gentlemen have consented to become trustees of the fund to be raised, until the library shall be legally conveyed to the institution which shall accede to the proposed terms.

Sir George Thomas Staunton, Bart.
Samuel Mills, Esq.
William Alers Hankey, Esq.

Heartily do we wish these gentlemen the fullest success in their undertaking. Should they succeed (and that they will we can hardly for a moment doubt), England, though not the British government, will have cleared herself from the stain that now rests upon her for her gross neglect of China. All will have been done that can at this moment be effected in England itself.

Even when this has been accomplished in England, however, neither the Home nor the Indian government will be thereby excused from duties still resting upon them. The Anglo-Chinese College at Malacca, founded by Dr. Morrison, was mainly established, and for some years wholly conducted, in dependence on private liberality. But it is contrary altogether to the course of human nature, to continue liberal to a distant institution, which is not open to the personal inspection of its supporters, and which necessarily can show but little difference from one year to another, unless it be in the greater or smaller number of its pupils, or the more or less encouraging state of its funds. Hence the means of the college became reduced; and mortality and illness among those in charge of it were at the same time greatly against its prosperity. The former difficulty was in some measure removed, by a grant from the Straits' government of $100 monthly, and when this was soon after withdrawn, it was replaced by a similar grant from the factory in China, which is still continued (we are happy in being able for once to accord praise) by the British government. The latter difficulty was not so easily removeable, and the consequence has been, that the 'college' has never been able to rise above the character it had at first to assume, that of a merely elementary school. More ample funds, however, by enabling it to retain around it a greater number of instructors, would remove this difficulty, by providing against unexpected illness or death. We

deem it the undoubted duty of both the Home and the Indian governments to see that its funds are so increased, and so applied; and to encourage, by all means in their power, the acquisition by Englishmen of the language and dialects of China, as well as of a thorough insight into the habits and manners of the Chinese. For enabling them to make these acquisitions, the Anglo-Chinese College, liberally supported, would afford the greatest facilities. British officers in Burmah, A'sám, Nipál, &c., should have about them those who have made these acquisitions: so should officers also in the Straits of Malacca, where, at every station, multitudes of Chinese are settled in the country: and none will for a moment doubt that the superintendents of trade in China should have it in their power immediately to replace a translator, in case of the occurrence of any of those numerous casualties which flesh is heir to. Is death or permanent illness so improbable an event, that the British government should not take some steps for having successors in the Chinese department to those who are now serving in it?

We will merely add that these remarks apply in a lesser degree to the other side of the Atlantic, so far at least as commercial relations are concerned. And here we regret that we should have to mention a parallel case of illiberality to that of the British government in regard to Dr. Morrison's library. A few years since, a large collection of articles, illustrative of Chinese habits, and of Chinese arts and natural history, was carried from hence to the United States; and these are now, or lately were, mouldering in the custom-house, because the duty could not be remitted, even to allow them to be placed in a public room, for the benefit and amusement of the proprietor's fellow-townsmen!

Since writing the above, we have learned, that the Chinese library is now in the University College, London, and that a professor of Chinese has been appointed for a period of five years.

ART. IV. *Grammaire Turke; par Arthur Lumley Davids, membre de la Société Asiatique de Paris, &c. Traduite de l'Anglais par Madame Sarah Davids, mère de l'auteur.* London, 1836.

WHILE the preceding article was passing through the press, a correspondent put into our hands a short extract from the Foreign Quarterly Review, with some remarks of his own — bearing directly on the subject, which we have just had under consideration. The extract is from a review of the work, the title of which we have given above. The reviewer speaks in high terms of the grammar, and of its author, 'a youth of twenty, who, to the honor and disgrace of our literature, and endowed societies be it spoken, is our sole champion in Turkish

lore.' In the paragraph from which our Correspondent has made his quotation, the reviewer is speaking of those eastern 'tribes' from which the Turkish power is descended, and which yet wander through the wide plains of Central Asia, and the northern parts of the Chinese empire. He says—

"To Europe their existence is scarcely known; to France alone, and her science-seeking sons, their language has been an object of curiosity: while to England, whose interest is connected with theirs, for these last are but the steps to our eastern throne, the one and the other are a *tabula rasa:* neither national pride, rivalship, nor palpable inferiority, have roused us to emulate our active neighbors in this field. *De Guignes, Visdelou,* and *Remusat* have no competition to fear from English inquiry. History, antiquity, science, language, policy, all here are abandoned to the Gaul or the Muscovite. The interests we should consult, and the ties we should form, to balance the desert-tribes against their and our barbarian enemy, are beyond the sphere of an English vision: we prate of history, and disregard its sources; of philology, and derive it from derivation; of science, yet shun its research. *A nobleman is martyred for some chests of tea at Macao!* a soldier carries steam to the Indus; but the great wall and the Himmálaya are the boundaries of trade, and suffice, therefore, to bar our scientific and political vision of Tartary, shut up as before in the 'happy valley' of ignorance! *The Foreign Quarterly Review, No.* 35, *p.* 228.

With reference to this quotation, A Free Trader—and one of the oldest residents in Canton, a British subject, whose sentiments are not peculiar to himself—thus remarks, in his note:

"It is with shame, that any English gentleman can allude to the fact, that, while his government is annually drawing £4,000,000 of revenue from China, yet her statesmen and ministers, are more ignorant of the policy, temper, fears, and resources of that vast country than any book-student at Paris! And joined to this disgraceful ignorance is attached the usual concomitant of ignorance, a heartless obstinacy to all appeal by practical men, setting aside as waste paper their respectful petitions, until the evil itself is on them! I believe this conduct to be but in accordance with the nature of place-men; but how the good sense of the English, as a body, has submitted to such usage on the part of their public servants is to me unaccountable.

Your's, A FREE TRADER."

ART. V. *Burmah: British relations with that country; travels in the interior among the Singphos near A'sám and towards the Chinese frontier; revolution in the government.*

BURMAH is a country destined, if we mistake not, to form one of the bonds of connection, now rising into existence, between British India and China. A British resident has, for several years past, been stationed at the court of A'va; and, though regarded with no cordial

feelings, has been gradually gaining influence in the counsels of the nation. Last year the Burman government was induced to take measures to suppress the marauding incursions of its tributary Singphos into A´sám, and permitted the commander of colonel Burney's guard, captain Hannay, to accompany the officers who, for this purpose, were sent to the frontier. Mr. Griffith, an officer of high attainments in botany and other branches of natural science, was engaged, previously to March last, in researches among the Singphos and other wild tribes on the frontier of A´sám. In the early part of that month, he joined Mr. Bayfield, assistant to the resident at A´va, who had come with a Burman officer of rank to the Patkaè range of mountains, which forms the boundary between the Burman territories and the British province of A´sám; and Mr. Bayfield and Mr. Griffith then returned to A´va by the same route as had previously been traveled by captain Hannay. A journey has also been performed, lately, by captain Macleod, assistant to the commissioner in Tenasserim, towards the Chinese frontiers, through portions of the Siamese and Burman territories, respecting which we have not hitherto possessed any accurate intelligence.

Situated as Burmah is in regard to China, we cannot refuse to take an interest in her concerns, and particularly in her political and social revolutions. A revolution of the former kind has lately been effected, which, though it threatened, at one time, a long course of *civil* contention, has concluded, without a battle, and almost without bloodshed, in the removal of the old king and the establishment of his brother on the throne of Alompra. The fullest, and apparently most correct, details of the origin and events of this revolution are contained in the Bengal Hurkaru of the 14th and 15th of July. The principal individuals who have figured in the drama are, a brother of the ex-king, prince Tharwáadí; his sister the princess of Pagán; the king's favorite queen, a woman of low origin, daughter of the governor of a jail; and her brother, who enjoyed the title of Menthagí, or great prince. The king himself, his son by another queen, and his other brothers, of whom there are several besides Tharáwadí, have not been actors, but mere pageants in the scene. The king has suffered under mental debility since the year 1831, and being thereby incapacitated for the business of government, the power has been assumed by the queen and her brother, in whose hands the king has been a mere instrument. The king's son, although of age and therefore entitled to the rank of ain-y-meng, crown prince, or heir to the throne, has not been admitted to it; and he, in common with his uncles and aunts, has, since 1831, been prevented from ever seeing his father.

The brothers and sisters of the king, although they had been subjected to many insults, yet had met with no violence from Menthagí, until the night of the 21st of February last, when the house of the princess of Pagán was surrounded by armed men, sent to search for one Ngáyé, an alleged agent of the prince Tharáwadí. The princess escaped from her own to her brother's house; and, although the bro-

ther solemnly denied all knowledge of Ngáyé's place of concealment, his house was similarly invested on the 24th. His people fired on and dispersed the party sent to search; and, while Menthagí and the queen, terrified by the reports of the fugitives, were, with fear and trembling, awaiting his appearance at the palace, he effected a peaceful retreat to Tsagáin, a town on the opposite side of the Iráwadí. While the dominant party had at their command 4000 or 5000 troops, the prince had not as many hundreds. As soon as his departure was discovered, his house was forthwith plundered; and his sister, the princess of Pagán, was imprisoned and loaded with irons. As an excuse for this conduct, it was alleged by Menthagí and the queen, that they had long known it to be Tharáwadí's purpose to usurp the throne. In this there is little of verisimilitude; nor does there seem to be any reason to suppose, that such a purpose was entertained by prince Tharáwadí, until from Tsagáin he had removed to Moutshobo, the birth-place of Alompra, distant about thirty miles from A'va. At Moutshobo, many of the people resorted to him. After having acted for sometime solely on the defensive, he at length began to act offensively, and shortly became master of several large and well-garrisoned towns. At this period, the British resident endeavored to induce Menthagí to propose an amicable arrangement; but all was in vain until they were driven to the last extremity, when, having at length communicated the state of affairs to the king, the whole court applied to the British resident to intermediate. It was now, however, too late. Although the resident, at very considerable personal risk, proceeded to Tharáwadí's, camp, and, as it is said, obtained from the prince a solemn promise to spare life, yet he could not induce him to listen to any terms short of absolute submission. The result was that the Menthagí and twelve ministers yielded themselves up to Tharáwadí's eldest son, commanding at Tsagáin,—the king and queen were separated,—and the prince's second son was sent to take charge of the palace. On the 9th April, prince Tharáwadí, himself reached Tsagáin, and shortly after the British resident had an interview with him, at the prince's own desire. Flushed with success, the prince now seemed little disposed to listen to any remonstrance, or even to adhere to his promises: on the 20th, however, he yielded so far as to release several state prisoners, giving them their freedom, but leaving them utterly destitute. Some of the most obnoxious were executed with great cruelty. The prince does not appear to have taken up his abode in A'va, to which place he has a superstitious aversion, he talks of deserting it for Moutshobo, a place twenty miles distant from the river, and in no respect fitted to become the capital. Others say that 'Kyouk-myoung' is to be the new capital. We do not know whether to regard these two accounts as contradictory, or to consider the two names common to the same place.

Since the above was written, reports have reached us of an anticipated war between the British government and Burmah, the new king, excited with his easy success, being vain enough to hope, that he can wrest the conquered provinces of Arracan from British power.

We trust this is not the case; for we desire to see the influence of western powers in the east depending on their superior knowledge, rather than on their superior prowess in arms. If, however, war breaks out, the effect of it will be to bring the British posts still nearer to those of China, towards the frontier of Yunnan.

ART. VI. *Practical lessons in sacrificial rites, given at the public literary hall in the department of Kwangchow, by two professors from the Board of Rites in Peking, under the direction of the commissioner of territory and finance.*

THE present incumbent in the office of pooching sze, the head of the territorial and financial branch of the provincial government, caused no small consternation among gamblers, and others of like occupation, on his arrival in Canton, about two years ago. He is a Mantchou. According to current reports, he is tall and well formed; and in his official capacity, watchful, impartial, proof against bribes, and easily moved by persons in distress. His excellency's tenderness is so unlike what is customary in official persons, that the common people have not been contented with the usual epithets of father and mother of the people, but have dubbed him with the title of "grandmother." Once on a former occasion, he filled the same office which he now holds, in this province; and, in the ordinary course of governmental honors, was raised from the rank of pooching sze to that of lieutenant governor, and sent to Keängse. There he so far yielded to the solicitations of a young friend, a magistrate, as to receive him in the capacity of a pupil; for which act, it being in opposition to the laws, he was degraded, and sent again to Canton to fill his former station. Here, among other things, the duties of his office require him to watch over the manners of the people, and to preserve their morals. A sincere wish faithfully to discharge his trust, united, no doubt, with a desire to regain the imperial favor, or some other equally cogent reasons, have induced the worthy commissioner to make special efforts to improve the manners of his "grandchildren," by procuring two able instructors for those who stand forth before them as the exemplars of propriety and as guides in the performance of sacred rites. The evidence of such wish and desire is exhibited in the following proclamation.

"Altsingah, by imperial appointment territorial and financial commissioner, &c., in the province of Kwangtung, hereby invites attention to the practice of sacrificial rites.

"Whereas the ceremonial observances, prescribed by the ritual for the temples of the sages, ought not to be neglected; and whereas in this province they have been long falling into desuetude, and are now in a very low condition; therefore, when about again to return to this place, with special care I selected, from those attending at the Board of Rites, two professors, not re-

garding as an obstacle the long distance which they have had to travel. These professors I have sent to the literary hall of Kwangchow foo, there, in the temple dedicated to the sages, to give instruction in the performance of sacred rites, with the purpose of adding thereto a glorious dignity. Hereby information is given to the masters of music and ceremonies in Canton, who may wish to improve their practice, that each attendant on these lessons shall receive for his encouragement one mace [about 15 cents] per day. Be carefull to avoid sloth. Earnestly, diligently, fulfill my wishes.

"Taoukwang, 17th year, 4th month, 3d day." (April 7th, 1837.)

A few explanatory remarks will enable our readers to understand the nature and object of these 'lessons.' In every district and department of the empire there is a public hall, called *heŏkung*, in which the chief local officers are required to offer sacrifices, and do homage to the ancient sages and emperors. The chief provincial officers are required to officiate in the metropolis of the province in which they reside. On particular occasions, fixed by the ritual or by custom, they are required to proceed to the temples in state, and there individually go through the prescribed ceremonies—offering incense, kneeling, bowing, &c. In the performance of these politico-religious rites, the officers of government, the ministers of the state religion, are aided by two classes of men, one called *yŏsăng*, and the other, *woosăng*,—titles which the English language has no words to express. The phrase, 'master of ceremonies,' conveys the general sense of the words; but a more correct idea will be obtained from a brief description of the respective rank and duties of these professors of music and ceremonies. They are literary men, who have obtained the degree of *sewtsae*, and are appointed to this service by the chief provincial officers. Their rank is respectable. They constitute two classes, each containing ordinarily not less than sixteen persons, who are arranged into courses, eight in a course. Two courses, one in each department, officiate in concert, which gives sixteen as the full complement of performers for a single service. Their situation and duties in the temples is not unlike that of the Levites in the ancient Jewish service; while on the magistrates devolve the duties of the priesthood.

The *yŏsăng* are musicians. During the time of service they play appropriate airs on their 'eight kinds of instruments,' one or more of them, in the mean time, performing a recitative. This music,—very unlike any thing European,—requires careful attention. At Peking the cultivation of it is entrusted to a Board of musicians, attached to the Lé Poo. In Canton, except on occasions like the present, music receives no patronage from government; and the *yŏsăng* are left to seek instruction wherever they can obtain it.

The *woosăng*, by word of mouth, by a wand, or by walking to and fro, lead the services of the official worshipers. While the music is playing, every advance and retreat, every turning, kneeling, or bowing, is done at the word of one of the woosăng, who is appropriately the master of ceremonies, and whose stentorian voice is not unlike that of command in a military drill. A complete service occupies forty

minutes or an hour, during which not a word is uttered nor a voice heard, except from the yŏsăng and woosăng. The worshipers stand erect, march, countermarch, kneel, rise, bow, &c., then make their exit; and the performance is ended.

Such, in brief, are the ceremonies, which the worthy commissioner wishes to improve. The two professors, whose family names are Soo and Le, are still in Canton: the first is a native of Soochow in Keängsoo; the second is from the province of Cheihle. They are attached to the Board of Rites, in the same capacity as the yŏsang and woosăng are to the public hall in Canton. The attendance on their lectures here, is said to have been neither punctual nor numerous. What improvements have been made in the practice of ceremonial rites, remains to be seen; no doubt, however, the commissioner will receive a due reward for his great solicitude and munificence in promoting the worship of the dead!

ART. VII. *Journal of Occurrences. Return of the Morrison from Lewchew and Japan; of the Raleigh, from Fuhkeën and the Bonin islands; Lintin anchorage resumed; deaths; the Siamese navy; Lahore and Cábul; Persia.*

SINCE our last number went to press, more than two months have elapsed, but without any very important local events, so far, at least, as the Chinese are concerned. The ship Morrison returned on the 29th of August. A full account of her voyage will be published in our pages. H. B. M. ship Raleigh, after inquiring for the Fairy's crew at Fuhchow, touched at Lewchew and the Bonins; but we have no account of what she effected. On reaching Macao, she was immediately dispatched to Calcutta. The discussions, on the part of government, about sycee and opium still continue; but 'the fleet,' in the mean time, has returned quietly to Lintin, the prohibitory edicts notwithstanding.

Deaths. The Peking Gazettes notice the decease of the general commandant of Fuhchow foo, and of Yang Yuchun, the retired governor of Shense and Kansuh. Both are praised as able and faithful military men; both had seen service in the Mohammedan wars. His majesty's obituary notice of Yang Yuchun is so much more diffuse and laudatory than usual, that we must allow ourselves to make some extracts from it. 'Since the reign of Keënlung,' says his majesty, 'when he took his second military degree, he has diligently worked his way as a soldier; he never failed to be immediately present wherever military service was to be seen. For his suppression of revolters at Hwăching, in the reign of Keäking, our august father conferred on him the title of *nan*, with various honorary privileges. After our own accession, we conferred further honors, especially after the Mohammedan war, in which he himself brought four cities back to their duty. From the office of provincial commander-in-chief, he was raised to the governorship of Shense and Kansuh. His able government of the frontier was of advantage; his upright conduct, and his strictness combined with kindness, are universally known; and his unwavering fidelity rendered him an all-important member of the body politic. When, at the age nearly of 80 years, he requested leave to retire, we, unwilling wholly to refuse his request, commanded his presence at court; and to manifest our regard for a meritorious servant, we raised him to the rank of a *how* of the first class. We then permitted him to retire on the full pay of his office.' The rest of the document records the grief of his majesty on hearing of his servant's death, and gives presents of money for the funeral expenses, remits all offences, &c., nearly in the usual terms. The eldest son of the

deceased, Yang Kwŏching, himself of high civil rank, is to succeed to the title, *how*, which we may render by that of 'earl;'—*nan* may be rendered by 'baronet.'

Siam. The Singapore Free Press of 27th of July, notices the arrival at that port of his Siamese majesty's frigate "Conqueror," a vessel of 600 tons, just launched from the docks at Chántibun. She is armed with forty guns, of what calibre is not said; but, notwithstanding her warlike equipment and name, she is at present to be employed only as a peaceful carrier of the goods of his golden-footed majesty's subjects. Another vessel of 1000 tons has been laid down, and is to be similarly equipped and employed. The Malay pirates, expelled by the vessels of his Britannic majesty, from the immediate neighborhood of Singapore, have taken refuge in the northern part of the gulf of Siam. War-boats have been dispatched against them by the Siamese government, but, as may be supposed, to no purpose—neither party having any desire for too near a contact. It is said that the king has directed the phráklâng, or foreign minister, to address the Straits government on the subject, requesting their aid in extirpating the pirates. We are glad to find so haughty a potentate as the Siáyuthayan monarch entering into an unsought communication with a subordinate European government.

Lahore and Cábul. Every one who has had enjoyed the pleasure of an introduction by lieut. Burnes, to Ranjít Singh, and to the brother-chiefs of Pesháwur and Cábul, must feel some degree of interest in the proceedings of these potentates. The mahárájá of Lahore, and the chief of Cábul are now at war, and the following correspondence has lately passed between them. The veteran mahárájá writes: "I have always considered you in the light of a son, and have therefore directed my officers to refrain from attacking Jellahabád [the eastern frontier of Cábul]; but you, like an ungrateful child, have appeared contumaciously before me. It has always been remarked, that the weak are peevish and the strong magnanimous. Notwithstanding what has passed, if you will send your son with valuable presents, and some excellent horses, your faults shall be forgiven. Should you refuse, my armies shall advance to the very heart of your country." To this Dost Máhomed replies: "Every one knows who is weak and who is powerful in this part of the world. God, of his excelling bounty, has bestowed upon you the wealth, the power, and sovereignty over nearly five provinces of the Panjáb: many have died of grief because they failed of obtaining even a tenth part of what you enjoy. After such a gift from Providence, of what value can Pesháwur be to you, the whole revenue of which would hardly pay the salaries of your servants for one day; in subduing Pesháwur, you have forgotten your original promise, and have not acted according to agreement with me, nor with the kindness and consideration you have otherwise shown to me. God knows how long, and with what success, I with so little power and authority—can contend against you; but Pesháwur is the place where my ancestors have lived and died: I shall follow their example." Dost Máhomed's forces were in the first instance successful; but could not stand against disciplined troops commanded by a French officer. Generals Ventura, Allard, and Court, have all been sent to the field of action; and Dost Máhomed had lost a son in battle. Down to the latest date, the mahárájá's troops seem to have acted only on the defensive.

Persia. A correspondent of the Calcutta Courier mentions the establishment of a lithographic press at Téherán, and the publication of two numbers of a monthly journal, under the auspices of Máhomed Sháh. 'News from various quarters of the globe are given in the columns of the new journal, which comprises twelve pages. The emperor of China is represented to have attained to his sixty-fifth [fifty-fifth] year, and to have declared his will, that, on his death, the extensive empire of China should be ruled by the empress, until when the heir apparent to the imperial throne shall come to maturity. Máhomed A'lí Pásha, the renowned potentate of Egypt, is said to have nominated the son of Ibrahim Pásha his successor. He is spoken of in terms of great commendation, and held in high admiration for his encouragement of the useful arts in Egypt.'—We have quoted the passage referring to China, to show that some interest is taken in its affairs by nations at the western extremity of Asia, not as having the slightest belief in the truth of the representation therein contained. Modern China is too much led by precedent for the emperor to place his empress on the dragon's seat, even as a temporary occupier of it.

THE

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ART. I. *Sketch of Spanish Colonial History in Eastern Asia: the expeditions of Gomez, Loaisa, Saavedra, Villalobos, and Legaspi.* A. D. 1524 to 1572.

THE safe return of one ship from the fleet of Magellan, her valuable cargo, and the accounts submitted by her commander, Cano, gave a new impulse to the zeal and enterprise of Charles V., and he immediately commanded a second expedition to the Moluccas. Among the strenuous advisers of these renewed attempts, we are surprised to find Talero, the early friend and after rival of Magellan. This unexpected resuscitation is, however, authorised by our authorities, who correct themselves as to his reported death, and represent him as applying for royal leave to send out two ships at his own cost and promising to pay, for such license, one third of the profits of the expedition. It does not appear, however, that his propositions were favorably received, probably because certain inconvenient rights might be revived in the person of the partner of Magellan. While the well founded pretensions of Talero were thus evaded, our notions of political justice are further shocked by finding a royal license granted to Gomez, the runaway pilot of the San Antonio, who thereon fitted out a ship for a voyage to the Moluccas. The cost of this equipment seems to have been borne chiefly by the lordship of Biscay. Gomez set sail in 1524, but meeting with boisterous weather, he soon returned, and his expedition thus resulted in a total failure.

Reserving for a future page, a notice of the controversy which arose between the Spanish and Portuguese monarchs, as to their respective rights to the Moluccas, we proceed to trace the course of the fleet of Loaisa, the second attempt to reap the fruits of the discoveries of Magellan. This fleet consisted of six ships and a tender, and in fitting it out, the pretensions of Seville were set aside, in favor of Coruna. It was well supplied with arms, and the more peaceful ammunition requisite for commercial exchanges, and placed under the

command of Garcia Jofre de Loaisa, as captain-general, seconded by Sebastian de Cano. Ample instructions as to dealing with the native tribes and with the Portuguese, were prepared, the oath of homage taken, the royal pennon blessed; and thus thoroughly furnished, Loaisa sailed from Coruna in July 1524, and on the 2d August, anchored in Gomera. Pursuing the voyage hence, the coast of Brasil was made in safety, but one of the six ships was lost, in a harbor in 37° south latitude during the night of the 14th of January.

The remaining vessels pursued their course, encountering frequent gales and often seeking shelter in the Patagonian harbors. One of these, like the quiet haven which received the ships of Æneas, was so secure, that the resting bark needed not the anchor.

* * * * hic fessas non vincula naves
Ulla tenent, unco non alligat anchora morsu.

Clearing the Straits of Magellan, the 25th May, a storm separated the squadron, and the little tender, almost without provisions, bore away for New Spain, then just known as the splendid prize of the adventurous Cortez. The flag-ship pursued her way across the Pacific, but before half the long and painful passage was accomplished, Loaisa expired, and his successor Cano, the survivor of all the disasters of Magellan's expedition, was consigned, four days after, to a last resting place beneath the waters of the Pacific. The command of the fleet now devolved on Toribio Alonzo de Salazar, and on the 13th September, the first of the Ladrone islands was descried in 14° north latitude, and called San Bartolome. On approaching a second island, of the same group, the ship was hailed in Spanish, by a deserter from the fleet of Magellan. His native companions brought supplies of cocos, plantains, rice, fish, &c., but were ill requited for their confiding attentions, eleven of them being entrapped and carried away to work the pumps of the leaking vessel. The death of Salazar again deprived the expedition of a head, and an election followed, which conferred the command on Martin Iniguez de Carquizano.

On the 2d October, Mindanao was descried, but it was with difficulty that refreshments could be obtained from the shore, the natives mistaking the strangers for a new detachment of hated Portuguese. A better reception was met with at Talao, half way between Mindanao and Ternate, but when the native chief besought, in return, that the strangers would fight his battles for him, Iniguez refused and sailed for Gilolo. Early in November, a friendly port in this island was entered, and here the party first learned the fate of 'la Trinidad,' and the companions of Espinosa. It was also told them, that the Portuguese had revenged on the rájá Almansor, his kind reception of the Spanish fleet, and that for the same reason, they had recently burned the principal town of Tidore, and driven the chief to the mountains. The Spanish writers say, that the recollection of this earlier visit and the hatred of the Portuguese, made the fleet of Iniguez most welcome at Gilolo, and that their arrival was celebrated by the natives, all around, with illuminations and dances.

A different reception was given to the new comers by the Portuguese colonists of Ternate, then commanded by F. de Castro, a name of much note, in the colonial history of that nation, at this period. De Castro denied the right of the Spaniards to interfere in the commerce of the Moluccas, and required them to be gone, but the rough and loyal Iniguez refused submission, and declared that he would answer all such demands, 'without ink or paper.' Repelling some slight attacks of the Portuguese, he anchored before the destroyed capital of Tidore, where the young chief of the island came to wait on him, supported by the rájá of Gilolo an old man of eighty years. This alliance brought on an open war with the Portuguese, in the course of which, one of their vessels, with 250 quintals of cloves, was captured.

Several battles, negotiations, and ill-kept armistices, fill up the interval, to the death of Iniguez, who fell a victim, not long after, to poison administered by a Portuguese. On his death Hernando de la Torre was chosen as the fourth successor of Loaisa, and the new commander, aided by the práhus of Tidore and Gilolo, exerted himself in making head against the Portuguese and their ally the chief of Ternate.

We leave De la Torre for a while, in this unhappy position, to follow the tender of Loaisa's squadron, which, it will be remembered, sought a refuge from famine, in some port of New Spain, seven years before an independent empire, but now reduced to a Spanish colony. Before her arrival, it is said that the genius of Cortez, or perhaps the promptings of his superiors in Spain, had suggested to him that the western ports of his new conquests were the most favorable points, from which to carry on the spice trade. On the arrival of the tender he immediately gave orders for an expedition in aid of Loaisa, and the little vessel being no longer seaworthy, three new ships were equipped, well armed and manned, and furnished with an assortment of merchandise and some Mexican silver. This fleet sailed from Cevatlanejo on all-saints' day, A. D. 1528, under the command of Alvaro de Saavedra. Passing in sight of several of the Ladorne or Marianne islands, Saavedra made the coast of Mindanao, and at a port in the vicinity he cemented his friendly intercourse with a petty rájá, by performing the usual Dayak ceremony. Here he was informed that eight of his countrymen, refugees from the fleet of Magellan, had been sold as slaves to the Chinese; and two others, presenting themselves with a similar story of their manner of arrival in the island, he ransomed for sixty dollars. Standing on toward the Moluccas, Saavedra repulsed a Portuguese squadron which attempted to oppose his progress, and reached Tidore in safety, where he found a cordial welcome from De la Torre. After a stay of two months, he sailed again on his return to New Spain, with sixty quintals of cloves, then quite a valuable cargo, but now worth about $1500.

A discovery was then made which threw an unhappy light on the fate of the Santa Maria d 'el Parral, one of the missing ships of Loaisa's squadron. The Spaniards ransomed by Saavedra proved to be two of the mutineers of her crew, which after putting their officers to

death, had carried the vessel to the island of Sangin, where the greater part of them fell by the hands of the natives, and the survivors were sold into slavery. The wretches who made this disclosure were drawn and quartered.

While this retribution was inflicted at Tidore, Saavedra pursued his course and touched at a large island which he named 'Isla de Oro,' peopled by a black race, with curly hair, naked and armed with swords, &c. This discovery is said to have been in 7° north latitude, and cannot therefore be identified with the 'Gold Island' which figured on the charts of the Pacific to the southeast of Japan, down even to the time of Krusenstern. After carrying his vessel seven degrees farther to the north, and finding the northeast winds too strong to be resisted, Saavedra put back to the Moluccas.* After a short respite, he again attempted this, till then unaccomplished passage, and reached the 20th degree of north latitude; but falling sick, he was compelled to resign the command of the fleet and expired soon after. His successor, in compliance with his directions, pressed on, intending to reach the 30th parallel, and, if the easterly winds should be found to prevail far north, to put back to the Moluccas. Eight days after the death of Saavedra, his successor Pedro Laso followed him; and the remaining crew, 18 in number, baffled in all their efforts to get to the northeast, returned to Tidore, where a part entered the service of De la Torre, and the rest, seeking a passage home by way of India, were apprehended, and kept two years in prison, by the Portuguese governor of Malacca.

Thus ended the expedition planned by Cortez and executed by Saavedra. Our authorities leave us in the dark as to the fate of the remaining vessels of Saavedra's fleet, but we infer that they were retained by De la Torre, and no doubt were soon ruined by the worms so destructive to ships in these latitudes. No clue is given as to the fate of the three missing vessels of Loaisa's fleet, whether they were lost in the passage across the Pacific or rejoined the admiral at Tidore.

The return of Saavedra's ship to the Moluccas deprived De la Torre of the hope of early succors from New Spain, but he still maintained the contest with the Portuguese, and a series of petty conflicts ensued. The brunt of the war seems, however, to have fallen on the native allies of both parties; and in its progress, their towns were burned, their cultivation wasted, and themselves plundered, murdered, or reduced to slavery. At length an occasion presented, which was eagerly seized by the Portuguese, and De la Torre was surrounded in the fort of Tidore, when the greater part of his force was absent, and compelled to a capitulation. The absent partisans refused to accede to the stipulations, and De la Torre himself, distrusting the good faith

* We may as well confess, once for all, that our authorities are very brief and obscure, on the subject of courses, positions and names of places, and that we do not attempt, for fear of making this a geograpical disquisition, to collate the information derivable from other sources, or discuss all the points which may not satisfy the reader.

of his conquerors, broke his engagements and the war was thus renewed. The Portuguese now spread the report that the king of Spain had sold to them his right to the Moluccas, and it is added, that when this announcement came to the ears of the native chiefs, it aroused them to a determined resistance and even to plans for the extermination of the foreigners, who would thus treat them as slaves in buying and selling them. Their threats coming to the knowledge of the Portuguese commander, he seized several of the influential chiefs and put them to death. A general rising is said to have followed this cruel act, and De la Torre, regarding the animosity of the natives as directed indiscrimately towards both nations, joined the Portuguese in provisions for the common defence and safety. It was now the beginning of 1530, and the Spanish party were still without advices or succor from any quarter. Menezes, the Portuguese governor was then succeeded by Gonsalo Pereira, an old man, but who exposing himself unguardedly to the natives, soon fell a sacrifice to their fury. With his successor Fonseca De la Torre, discouraged by his long disappointments, treated for the return of his party, in the Portuguese ships to Lisbon. A tedious reference of this treaty to the governor-general of India, was then made, and his answer being favorable, the remnant of the Spanish force left these lands in 1535; and arriving in Spain while Charles V. was absent on his expedition against Tunis, they found a kind reception from the council of the Indies.

We must here advert briefly to the negotiations which had been in train during the first five years of their long and dreary absence, and which had terminated long before their return, in the practical renunciation of the Spanish right to the trade of the Moluccas. It has been already mentioned that the first outfit of Loaisa's fleet called forth a remonstrance from king John of Portugal. The Spanish sovereign replied, that he should certainly adhere to the demarcation established between the discoveries of the two crowns, by papal authority, and that he proposed to send two vessels, one east and the other west, to ascertain its true position. King John rejoined by sending an ambassador, and this measure effecting nothing, the disputed point was referred to the royal councils, each of which, very naturally, sided with its master. Arbitrators were then appointed who met on the frontiers of Spain and Portugal, and here the question was taken up and mooted, cosmographically, politically, and all ways save disinterestedly. The Spanish writers say that the claims of their king were substantiated by the demarcation and by the voluntary submission of the native chiefs, so that no ground was left to the Portuguese, but that of prior, but unlawful, possession. But before a compromise could be arrived at, the commissions of the negotiators expired, and it was agreed that the question at issue should be remitted to the royal principals, between whom there existed ties of blood and friendship, whose force might facilitate its amicable decision. Unhappily for the Spanish cause, the treasury of Charles V. was sadly exhausted, and the monarch was much pressed at this moment to meet the charges of his coronation day, in Italy. The wily Portu-

guese saw his necessities and persuaded him to supply them by selling his claims to the trade with the Moluccas. A bargain was struck for 350,000 crowns, or more correctly this sum was paid by Portugal for the exclusive trade in spices, until the Spanish right by the demarcation should be established, and the money refunded. The Spanish council saw that this was a silly contract; and the procuradores of the cortes even offered the same sum for a six years grant of the spice trade; but it was now too late, and the emperor, ashamed of his bargain, commanded that nothing more should be said to him on the subject. This arrangement was completed in 1529 and its stipulations placed the Portuguese in exclusive possession of the Moluccas.

But, Charles V. by no means intended to cede to the king of Portugal under this contract, any thing more than the Molucca trade for the time being. He continued to claim a perfect right to push his discoveries in the Pacific and convinced that the navigation by the Straits of Magellan was extremely hazardous, he committed the business of exploration and conquest to the viceroys of New Spain, as his ablest representatives. Under his direction the viceroy Antonio de Mendoza, examined the coasts of California as far as 40° north lat. and proceeded to extend discoveries in and beyond the Pacific. For this purpose, a fleet of four vessels was equipped, which sailed under command of Ruy Lopes de Villalobos, on all-saints' day, A. D. 1542. It passed through the Marianne islands, naming many and taking possession of them for the crown of Spain. Arriving in the vicinity of Mindanao, in February 1543, and touching at Sarragan, it was determined to form a settlement; but the old Spanish soldiers could hardly be persuaded that it comported with their honor to become tillers of the soil, mere laborers. In fact they succeeded so ill in this line, that scarcity began to press on the settlers, nor did their native allies prove a sufficient dependence for necessary provisions, Ruy Lopes now sought an alliance with the chief rájá of Mindanao, but previous quarrels with the Portuguese had awakened the fears of the native chief, and the Spanish envoy meeting hostilities instead of a welcome, returned unsuccessful. Necessity still pressing on the colonists at Sarragan, a vessel was sent to obtain supplies from the neighboring islands, and it was on one of these expeditions, that the group to the northward was first visited and called 'Filipinas,' in honor of the prince of Asturias, afterward Phillip II.

The arrival of a Spanish fleet had by this time become known at Ternate, and the Portuguese governor lost no time in remonstrating against the infraction of the treaty of 1529. Villalobos replied, that his master had at the same time forbidden him to approach the Moluccas, and commissioned and required him to form establishments in the islands without the cession line. Dissatisfied with this answer, the Portuguese, coasted the islands, persuading the natives to refuse all supplies to the Spaniards, till Villalobos, unable to maintain himself, resolved to seek new locations for his starving followers, at some more northern points. Leaving Sarragan, with this design, the winds and

currents carried his fleet still farther south, and compelled him to make a harbor in Gilolo, where the native chief had before entertained Loaisa's squadron, and by this hospitality, had drawn on himself the enmity of the Portuguese. Villalobos was induced to land and form an alliance with this friendly rájá, but scarcity, resulting from the hostilities of the Portuguese and the impoverished condition of the island, followed him even here. He now dispatched a vessel to conduct the two ships, left at Sarragan, to Gilolo; but the messenger found that the vessels, and a great part of the men left with them, were already cut off. The surviving colonists were collected, and conveyed to Gilolo, stopping on the way to assist the rájá of Panguisari in a petty war, on condition that he would permit the preaching of the Catholic faith and own himself a vassal of Spain! Meantime the 'San Juan' had been dispatched, the 6th August, for New Spain; but after passing through several groups of islands, one of which was a volcano, and reaching the 30th parallel of north latitude, she was compelled, like all her predecessors, to put back again.

The governorship of Ternate now fell into other hands, and the new officer made a treaty with Villalobos, that there should be no communication between their followers, that the Spaniards should purchase no cloves except from the Portuguese and that this compact should continue in force, until rescinded by their superiors the viceroys of India and New Spain. The San Juan was again dispatched for New Spain, the 7th March, 1545, with a cargo of 600 quintals of cloves, for which the other large Spanish ship had been sold to the Portuguese. After four and a half months' absence, she again made her appearance at Tidore. Her commander, persuaded that so many failures proved the impracticability of the northern passage, had attempted to reach New Spain by a southern course. He had coasted the shores of new Guinea with this design, but meeting with the never failing easterly winds and pressed by a mutinous crew, he was compelled to abandon his purpose and return to Tidore.

During the absence of the San Juan, Villalobos had been called on by the Portuguese commander to join him in an attack on the rájá of Gilolo, which he promptly refused. The conferences held by the governor on this subject, and the appearance of several Spanish deserters in the Portuguese service, awakened the suspicions of the native princes who had so long espoused the side of the armaments from Spain. While Villalobos was weakened by this partial defection, the Portuguese party was strengthened by the arrival of a new fleet; and the Spanish officers, fearing that circumstances would force them into ungrateful subserviency to their old rivals, offered to treat for their return to New Spain. Their stipulations on this last point, as well as for the future security of their Tidorean allies, were rejected by the Portuguese, and Villalobos, yielding to the pressure of the times, consented to abandon the native chiefs and take passage viâ India to Spain. His high-minded followers indignantly disavowed these engagements, and many of them passed into the service of their ally, the rájá of Tidore. Villalobos however, continued faithful to his

treaty, and embarked with the greater part of his men for Europe, after having first lent them to the Portuguese, as auxiliaries in an unsuccessful descent on Tidore. These weak concessions to trying circumstances, did not avail their author; he died in the early part of the passage home. His fellow-voyagers, including four Catholic priests, reached Lisbon via Goa, in August, 1549. Thus ended this unfortunate expedition; its only fruits—the examination of some of the islands north of the Moluccas and the bestowal on them of their present name.

A new and happier epoch now opens, in the history we are tracing, with the death of Charles V., on the 21st September, 1558, and the accession of Phillip II. to the throne of Spain. The new monarch remembered the distant islands which had so long borne his name, and enjoined their further examination on Luis de Velasco, his able representative in New Spain. Velasco entered into these views with ardor, and four vessels were immediately prepared and placed by a happy choice under the command of Miguel Lopez de Legaspi, a native of Guipuscoa, and in all respects an accomplished leader and able man. Six Augustine friars accompanied the expedition, headed by P. Urdaneta, who had figured as a good soldier under Villalobos, and thus furnished, the fleet put to sea November 21st, 1564. On the 13th February land was made in about 12° north latitude, which must have been the eastern coasts of the now valuable island of Samar. Following the shores of this and the neighboring island of Leyte, Legaspi sought a friendly intercourse with the natives, which their suspicions, grounded on the recollection of previous injuries from foreigners, often made it impossible to obtain. To those chiefs who had before befriended the Spanish expeditions he sent messages of thanks, and gave the strictest orders that, in every interview with the islanders, the mildest bearing should be shown. At Cabalian, on the southwest point of Leyte, the Dayak ceremony of tasting blood was performed, but unable even after this, to quiet suspicion and obtain provisions, Legaspi was compelled to seize all the edibles within his reach, and then make payment for what their owners could not be persuaded to part with in a more peaceful way.

Remembering the kind reception given to Magellan's fleet at Limasava, a small island south of Leyte, he steered toward it, but the stranger had been there before him, and its principal port was deserted and desolate. Legaspi proceeded to Bohol, and having captured, on the way, a Bornean práhu which shewed hostile demonstrations, he liberated the prisoners, with regrets that they had compelled him to treat them as enemies. From his captives Legaspi learned that his inability to obtain provisions was the result of the general hatred produced by the long continued oppressions of the Portuguese. At the town of Dapitan he was more fortunate; the ancient chief impressed by the superiority of his new guests, sent away his Bornean visitors, declaring that he would have no friends but the Spaniards. Here Legaspi learned the importance of Zebu and determining to proceed thither, he arrived before the town, now one of the most important in

the Phillipines, the 27th April, 1565. The gross defection of the Zebuans from the Catholic faith, their treachery to the companions of Magellan, and the hostilities with which they met his first approach, drew Legaspi from his accustomed mildness, and, landing a force, he sacked the town and drove the inhabitants to the jungles. An image of the Savior, found in one of the native huts, was regarded by the superstitious Spaniards as a miraculous testimony in their favor, and they resolved to fulfil, on the spot, their vow to found a convent and church in the name of Jesus. A general council was also held and it was agreed, that a vessel should be dispatched to New Spain for succor, while possession was kept of the new acquisitions. Urdaneta was chosen to be the messenger of the expedition and to urge the desired assistance. Meanwhile the Zebuans resorted in vain to blockade and poison, to dislodge the invaders. Legaspi found means to procure supplies, by visiting the neighboring islands and forming friendly connections with them. Under these auspices, the Catholic faith was preached in various places, and its ministers were encouraged by many marvellous conversions. A feeble attempt was made by the Portuguese to support their claim to the possession of Zebu; but to these pretensions no concession was made by the Spanish colonists, and they ceased for a time to be pressed.

The ship which it had been determined to dispatch to New Spain, sailed the first of June, and after a favorable passage reached the port of La Navidad, October 3d, 1565. Two months before, the little tender, which had run away from Legaspi's fleet, had also regained a port on the same coast. We are not informed what courses were taken by these two vessels—the first that succeeded in crossing the Pacific from west to east, but no doubt, their happier fortune was due to the choice of a more northern track. The navigator who performs this passage so easily, at the present day, in ships sheathed in copper and with a perfect understanding of the winds of the Pacific, will not the less respect the sagacity which first lead the way to his own success.

The representations of Urdaneta and his associates procured the immediate dispatch of the 'San Geronimo,' the 1st May 1566, to Legaspi's aid. Unhappily her passage was protracted by mutiny and deviation to five and a half months, and her commander had been cut off by the mutineers, and twenty-six of them were abandoned on a desolate island, before the loyal part of her company brought her safely to Zebu. In the mean time Legaspi had been extending his commerce with the adjacent islands, on one of which considerable quantities of cinnamon were found. Three more years were passed in these limited efforts; but when a further reinforcement of two ships and 200 men came, under Felipe de Salcedo, in 1569, Legaspi enlarged his plan of operations, subdued the island of Panay, and prepared an armament for the conquest of Luzon. This expedition moved northward in May 1570, and after some successful descents on Mindoro and Batangas, it approached the spot where Manila now stands.

The territory around this noble bay was then governed by two rájás, an uncle and a nephew, named Matanda, and Soliman. From

the latter cognomen, as well as from their joint possession of some pieces of artillery, we must infer a connection with Arabian visitors, if not a Mohammedan descent, or perhaps an intercourse with China and a traffic with the Portuguese. The elder chief seems to have been a sincere and steady friend of his Spanish guests; but Soliman, notwithstanding his celebration of the Dayak ceremony with De Goyti, attempted soon after to cut him off. The Spanish captain defended himself, and, in turn becoming the assailant, he captured the fort of Soliman with its twelve cannon, and burnt his village.

In De Goyti's absence, Legaspi employed himself in preparing for a meditated attack of the Portuguese, and in dispatching his largest ship with a cargo of 600 quintals of cinnamon to New Spain. This ill fated vessel was driven on shore at Guam, the largest of the Ladrone or Marianne islands (now a Spanish settlement), and no part of her valuable lading saved. The shipwrecked crew warded off the attacks of the islanders, and built themselves a small vessel from the wreck, in which they returned in safety to Zebu. The Catholic faith was now making rapid progress, around the settlement of Legaspi, and among the early converts were Tupas and his son, the former the ablest and most sagacious of the Zebuan chiefs, the latter a promising youth, 20 years of age.

The preparations which Legaspi had been making against an attack from the Portuguese, now proved neither unnecessary nor in vain. A squadron under Pereira appeared off the port, and the Spanish general was required to surrender himself, and to go and answer before the tribunal of Lisbon for his infraction of the compact of 1529. Legaspi answered by fortifying himself, and by assuring his opponent that he was executing, and would abide by his royal master's commands. Hostilities ensued, but the firm resistance of the Spanish commander compelled his antagonist to retire. De Goyti now returned with highly encouraging accounts from Manila, and with him came also a further reinforcement of three vessels from New Spain. Legaspi had the satisfaction to find himself confirmed in his command, and to receive the royal orders to subdue and colonize the Phillipine group, to assign the lands to his victorious soldiers, and to promulgate the Catholic faith. He immediately commenced a regular fortress at Zebu, erected the settlement into a city; and determining to be present at the fulfilment of his purposes, he sailed the 15th April, 1571, for the bay of Manila, the admirable position of which for his colonial capital, he already foresaw. Matanda received the Spanish general kindly, and a friendly arrangement of differences being made with Soliman also, both these chiefs were formally accepted as vassals of the crown of Spain. Legaspi proceeded to found a fort, a church, a convent, and a palace, on the left bank of the river Pasig, at the eastern extremity of the bay, and an existence was thus given to Manila, the 19th May, 1571. The day being that of Santa Potenciana, she was named patroness of the Phillipine islands, an honor which her saintship still retains.

It now became evident that there existed a party among the native chiefs, who regarded the intruding foreigners with hatred, or who had by no means understood what was meant by the submission they had promised to a foreign crown. A league was formed by the malcontents for the expulsion of the strangers, but when these rude allies presented themselves before the walls of Manila, the newly planted cannon soon broke their ranks and their compact, and Legaspi remained, without an antagonist. His first attention was then given to his capital, and on the 24th of June, 1571, '*Manila*' was formally incorporated as the chief city of 'Nueva Castilla' or Luzon, as well as of the lesser islands of the Phillipine group; officers were appointed; and Don Miguel Lopes de Legaspi assumed the title of first 'governor and captain-general,' the style which his successors still retain. Afterwards, when the royal cedules of 1574 came, they conceded to the 'noble and ever loyal city,' all the privileges of the capitals of kingdoms. Legaspi now extended his power northward to Pangasinan, Ylocos, &c., and southward to Camarines; and to his perpetual honor it is recorded, that these advances were unmarked by any of those excesses and cruelties, which foul the annals of Spanish supremacy in America, and disgrace many an otherwise distinguished name. We must not omit to notice a happy augury which is recorded as having greatly cheered the founders of Manila at this time. A soldier, strolling beside a marsh, discovered an image of the Virgin. The natives declared that it had been, from time immemorial, the object of their veneration, and that they had often removed it to a worthier site, but that it would always find its way back to the palm-marsh again. This treasure trove was forthwith deposited in the church of the Conception, amid much questioning, whether it had reached the islands by some prior vessel, or by the hands of saint Thomas the apostle. A sumptuous church was afterward built to the Virgin on the spot where this relic was found, but being shattered by earthquakes, and having moreover served the ill purpose of covering the approaches of the English in 1762, the holy image was removed to the cathedral, whereof it still continues, say our authorities, to be a chief ornament. Its miraculous powers, they add, have been most signally displayed in the protection of those navigating between Manila and Acapulco, in recognition of which, a novenary of votive masses is always celebrated on the sailing of the annual galleon, to the manifest preservation of this most valuable branch of the Manila trade.

The able leader, who had thus achieved the conquest of the Phillipines, is said to have held equally sagacious and liberal opinions on matters of foreign policy, and to have sought to obtain for them all the benefits of a free and extensive intercourse. The wreck of some Chinese junks on the coast of Mindoro soon after afforded him an opportunity to display these sentiments to great advantage. The Mindorans, with the same lax views on this point which long prevailed elsewhere, appropriated the property of the unfortunate Chinese; but Legaspi compelled them to give up their spoil, and on dismissing

the grateful strangers, assured them of a welcome, at all times, to the *free port* of Manila. This liberality is said to have made a deep impression on them: and as to the accompanying offer to give them the silver of Mexico in exchange for the merchandise of China, it seems quite probable, for aught we know of the Chinese character, that it was very interesting to them—"les era muy interesante,' as our books say. Relying on these overtures, junks came the following year with Chinese cargoes, which were promptly exchanged for silver, and Legaspi availed of their return, to send letters and presents to the governor of Fuhkeën, which it is probable, were duly delivered. A ship which was dispatched soon after for New Spain, carried a portion of these Chinese productions, as evidence that a commerce was really opened with that country.

But the time was now come when the individual, to whose prudence, enterprise, and courage, Spain was mainly indebted for her possession of the Phillipines, was to be called away from the scene of his arduous but successful labors. On the 20th of August 1572, Legaspi died, after a very short illness, and was buried in the Augustine church, amid all the expressions of public veneration and public sorrow. Very probably those who shared his successes and lamented his death, have drawn his character in too glowing colors. The spirit of a military age and a proud nation prevented them from seeing, as we do now, the odiousness of armed colonisation, both in a public and private point of view. But palliating this common obliquity of his day and generation, the sagacity, patience, activity, and liberality, which marked the enterprises of Legaspi and ensured their success, entitle him, beyond a question, to the highest rank among the celebrated leaders of his age, if not to the very first name on the list of the founders of the colonies of Spain.

Art. II. *Siamese History: notices continued from the Siamese era, 918 to 926 (or from* A. D. *1542 to 1550).* By a Correspondent.

Siamese era, 918. After the taking of the city by the Peguans, the following circumstances are related with considerable minuteness, and may be quoted as an illustration of eastern etiquette. 'The king of Siam was conducted to the king of Pegu, into whose presence he *crawled.* The first thing the conqueror did was to move his *betel* and *siri* apparatus to his visitant, who did not take anything from it; he next took betel and siri and presented them with his own hand; the recipient clasped them a while and then masticated them; the Peguan king then presented him a cospidor, but he did not use it.' The relation of such matters the Siamese call history! After all this, the

Peguan monarch proceeds to say to his guest, that it was customary in war for kings to seek for conquest, that the glory of it might fill the earth, but he would not have his guest dejected, and invited him to go home with him and visit Pegu. He was committed to Mahá Thamma rájá with instructions to see him well provided for; the king of Pegu then collected most of the people, and every thing that was curious and fanciful, to be conveyed to Pegu. But 10,000 men, women and children, with a hundred officers of various grades, were left to people the country, and Mahá Thamma rájá was constituted king of Siam, at the age of 55, under a title which recognized him as divine, related to the sun, equal to the greatest genius above, the righteous conqueror of celestial spirits, however, exalted, and emperor of the magnificent kingdom of Siam, ever abounding in all precious substances. After all this, his Peguan majesty left 3,000 men to guard the country, and returned home by way of Kempéngpet. While on their way to Pegu, the captive king fell sick. His conqueror furnished him with physicians, and gave orders, that, if they did not cure him, they should be put to death. However, after ten or twelve days he died, and the Peguan king caused ten of his doctors, Peguan, Burman, and Siamese, to be executed, after which he burnt the body, and sent the bones back to Siam.

919. The Cambojans marched upon Siam with 30,000 men. The Siamese, conscious of their defenceless state, and their inability to contend with such a force, proposed to fall over in a body to Pitsanulók. But it was suggested to the king that such a step would disgrace him in the estimation of the Peguans, and he concluded to try his strength. The enemy assailed the city three times, but being unsuccessful, retired, not, however, without taking many prisoners from the outer provinces. Afterwards they plundered and carried off the inhabitants of Chantaburí and the neighboring settlements.

920. The king sent his son, Naret, to govern Pitsanulók, at the age of sixteen.

921. The king of Pegu set on foot an expedition against Lán Cháng (South Laos), and sent word to the king of Siam and the governor of Pitsanulók to assist him in the enterprise. They obeyed the summons, but the Laos defended their country so bravely that the assailants were obliged to return before the commencement of the rainy season. The Cambojans, moreover, marched into Siam, took numerous captives, approached the capital from whence they were repulsed, but succeeded in carrying off great numbers of people and their officers, and the two bronze images, the digging out of which an account has already been given.

922. This year the king of Camboja sent an army under charge of two of his principal officers (one of whom was a Chinese named Chantu), to assail a province of Siam called Pechhaburí. They proved unsuccessful, and Chantu fearing the displeasure of the king at his defeat, instead of returning, collected the forces at his disposal, and fled to the king of Siam. The latter was so pleased that he loaded Chantu with favors. With the property thus acquired, he built him-

self a junk—embarked his family and attendants, and fled. He was closely pursued by prince Naret, who had come to visit his father; but he escaped.

924. The king had the royal city enlarged by a trench on the east, ten fathoms broad and three deep, and the wall extended near it. Phyá Phichhian excited rebellion, which threw the whole country into commotion; but he was slain in an attempt to take Lopburi, and his party made slaves to the government. In the 3d month, the king of Camboja, with 70,000 men, made another attempt to take Pechaburí, and after three unsuccessful attacks at scaling, succeeded the fourth time—plundered the city—took all its inhabitants prisoners, and returned.

925. The Cambojans made another assault upon the country, but were repulsed with slaughter by Naret.

926. The king of Pegu died on Saturday, 7th day of the 2d month, at the age of 65, after a reign of 15 years, and was succeeded by his son Mangurng. This change of sovereigns, was followed by the rebellion of the provinces Rum and Khang. Prince Naret being apprized of these circumstances, visited his father, and explained to him the whole course of events, and resigned his place to go and assist the king of Pegu, in restoring order to his empire. He then returned to Pitsanulók, collected 100,000 men, 800 elephants, 1500 horses, and marched for Pegu, where he was received with great rejoicing. He joined his forces with those of Pegu, and, by his skill and courage, the rebellious cities were soon reduced, and their leaders led captive to the capital. The king rewarded prince Naret with high praises and substantial presents of golden vessels, &c. He then returned to Pitsanulók, and thence proceeded to the Siamese capital, where he related every occurrence to his royal father, who was so delighted, that he caused his achievements to be celebrated in a feast of seven days' duration. Thence Naret returned again to Pitsanulók. The Peguan king, however, regardless of gratitude and justice, concluded, that as prince Naret was so intelligent and so daring and powerful in war, he would probably hereafter prove a thorn to the Peguans. He therefore formed the plan of removing all the inhabitants of the northern provinces down to Pegu, as a means of defence in any emergency. He then employed false pretences to overthrow prince Naret's fair prospects. He dispatched messengers to him, saying the governor of Ava had rebelled and was fortifying himself, and he solicited Naret's assistance. The latter, on consultation with his father, collected an army of men, horses, and elephants, and marched for Pegu without the least suspicion of evil. The Peguan king, on the other hand, when he heard of Naret's approach, sent a part of his army to waylay him, rout his forces, and bring him a prisoner to Pegu. It was supposed that, if this purpose was effected, it would confer a glory on Pegu such as no other country had ever enjoyed. Phyá Kian, and Phra Rám, to whom this business was entrusted, proceeded, and met prince Naret at a place called Kréng, told him that they had been sent by the king of Pegu to conduct him forward, and after having

paid their respects to him, left him to pay their devotions to a priest of the place named Kanchang, to whom they disclosed the commission with which they had been entrusted by the king of Pegu. The priest was touched with compassion for the prince Naret, as one who had committed no offense, and looked upon him as one through whose influence the Budhist religion was to be perpetuated. In the evening, therefore, he took his informers and paid a visit to Naret, and after giving him his blessing, told him that his companions brought information of some mischievous purpose of the Peguan king against him. Prince Naret inquired the reasons of such a measure, and Phyá Kian and Phra Rám rehearsed the whole matter from the commencement. The prince was greatly vexed, and his affections sundered from the king of Pegu at once. But, in token of his gratitude for the timely information communicated, he offered to take the priest and his attendants under his protection, convey them to Siam, and provide for them and all connected with them, to which they, of course, assented. He then took a solemn oath, calling upon all the genii of the world above to witness, that thenceforth the kingdoms of Siam and Pegu were severed forever. He immediately commenced his march home, gathering all the Peguans he could find on his march, and when he came to the Sataung river, he collected all the boats and rafts possible, crossed his army and captives, and then burnt the whole flotilla. On his arrival at the capital of Siam, his father confirmed the oath he had made, rewarded the priest and his companions, under whose government he placed the Peguan captives, and the Prince returned to Pitsanulok, where he expended immense sums of gold in religious offerings.

[A race of people called Thaiyai are often referred to in writings regarding Siam; but who they are, or where, has been matter of considerable doubt. They are referred to in this Siamese history several times. In the year 926 (Siamese era), a party of them belonging to Wiang Siia, fled from Kampéngpet to Pitsanulók. About the same time, more than 20,000 are said to have come and located themselves in Chhiang Thông. Among them were a prince from a place called Chi, and another from Lôngchémai. Wiang in the South Laos dialect, and Chhiang in the North Laos, both signify country, but where Siia, Thông, Chi, and Lôngchémai are situated is beyond my knowledge. Some writings which are said to be Thaiyaí, have been shown me, which are evidently in the character of the South Laos, and it seems not improbable that they were a portion of the Laos, possibly having some peculiarities of manner and language, such as now prevail between the Northern and Southern Laos, or between the inhabitants of Bankok and Ligore. These two latter have indeed the same written character, but their pronunciation is exceedingly diverse. The principal object of this note is to elicit information on this topic from any who are capable of communicating it.]

Art. III. *Geology of Central Asia: survey of the four great systems of mountains, which cross that region; the Altaic, the Teënshan, the Kwanlun, and the Himálaya.*

In connection with the accounts given in our previous numbers concerning the different geographical divisions of Central Asia, and the brief survey there taken of the various nations and hords inhabiting that region, we here give our readers an epitome of its geological formation, extracted from Macgillivray's sketch of Humboldt's travels. The journey of that distinguished traveler into Asiatic Russia afforded him an opportunity of investigating a portion of the world, of which the physical formation is as yet very partially known, and which still presents a rich field to the enterprising naturalist.

The middle and internal part of Asia, which forms neither an immense aggregate of hills, nor a continuous platform, is intersected from east to west by four great systems of mountains, which have exercised a decided influence upon the movements of nations. These systems are, 1. The Altaic, which is terminated to the west by the mountains of the Kirghís; 2. the Teënshan; 3. the Kwanlun; and, 4. the Himálaya chains. Between the Atlaic range and the Teënshan are Soungaria and the basin of the Ele; between the Teënshan and the Kwanlun, are Little or Upper Bokhára (Eastern Túrkestan) or Kashgar, Yárkand, and Khoten, the great desert of Shamo, Túrfan, Khamil, and Tangout, which last must not be confounded with Tibet. Lastly, between the Kwanlun and the Himálaya are eastern and western Tibet, in which are Lassa and Ladak. Were the three elevated plains between the Atlaic, the Teënshan, the Kwanlun, and the Himálaya ranges to be indicated by the position of three alpine lakes, we might select for this purpose those of Balkashi, Lop, and Tengri or Tengkiri, which correspond to the plains of Soungaria, Tangout, and Tibet.

1. System of the Altaic. This chain surrounds the sources of the Irtish and Yenisei or Kem. To the east it takes the name of Tangnou; between the lakes Kosogol and Baikal, that of the Sayanian mountains; beyond it is called the Upper Kentai (Kenteh), and the Daourian mountains; and lastly, to the northeast, it connects itself with the Yablonoy chain, the Khingan range, and the Aldan mountains, which advance along the sea of Okhotsk. The mean latitude of its prolongation from east to west is between 50° and 51° 30′ north. The Altaic range, properly so called, scarcely occupies seven degrees of longitude; but the northern part of the mountains, surrounding the great mass of elevated lands in the interior of Asia, and occupying the space comprised between 48° and 51° north, is considered as belonging to this system, because simple names are more easily retained by the memory, and because that of Altaic is more known to Europeans by its

metallic richness, which amounts annually to 45,907 troy pounds of silver, and 1246 troy pounds of gold. The Altaic mountains are not a chain-forming the boundary of a country, like the Himálaya, which limit the elevated plain of Tibet, and have a rapid slope only on the side next to India, which is lower. The plains in the neighborhood of lake Balkashi, have not an elevation of more than 1920 feet above the level of the sea. Between the meridians of Oust-Kamenogorsk and Semipolatinsk the Altaic system is prolonged, from east to west, under the parallels of 49° and 50°, by a chain of low mountains, over an extent of 736 miles, as far as the steppe of the Kirghís. This ridge has been elevated through a fissure which forms the line of separation of the streams of the Sarasou and Irtish, and which regularly follows the same direction over an extent of 16 degrees of longitude. It consists of stratified granites not intermixed with gneiss, and of greenstone, porphyry, jasper, and transition limestone, in which there occur various metallic substances. This low range does not reach the southern extremity of the Ural, a chain which, like the Andes, presents a long wall running north and south, with metallic mines on its eastern slope, but terminates abruptly in the meridian of Sverinogovloskoi. Here commences a remarkable region of lakes, comprising the group of Balek-koul (lat. 51° 30′ north), and that of Koumkoul (lat. 49° 45′), indicating an ancient communication of a mass of water with the lake Aksagal, which receives the Tourgai and the Kamichloi Irghis, as well as with lake Aral; and which would seem, from Chinese accounts, to have formed part of a great plain extending to the borders of the Frozen ocean.

2. System of the Teënshan or celestial mountains. The mean latitude of this system is 42.° Its highest summit is perhaps the mass of mountains covered with perpetual snow, and celebrated under the name of Bokhdaoula, from which Pallas gives the name of Bogdo to the whole chain. From Bokhdaoula and Khatounbokhda, the Teënshan runs eastward towards Barkoul, where they are suddenly lowered so as to fall to the level of the elevated desert, called the Great Cobi or Shamo, which extends from Kwachow, a Chinese town, to the sources of the Argoun. If we now return to Bokhdaoula, we find the western prolongation of these mountains stretching to Goudja and Koutché, then between lake Temoustou and Aksou to the north of Kashgar, and running towards Samarkand. The country comprehended between the Altaic chain and the Teënshan is shut up to the east, beyond the meridian of Peking, by the Khinganoula, a lofty ridge, which runs from southwest to northeast; but to the west it is entirely open. The case is very different with the country limited by the second and third systems, the Teënshan and Kwanlun ranges; it being closed to the west by a transverse ridge running from north to south under the name of Bolor or Belúrtág. [This chain separates Little Bokhária from Great Bokhária, the country of Kaffiristan, Badakshan, and Upper Jihon?] Its southern part, which is connected with the Kwanlun system, forms a part of the Tsungling of the Chinese. To the north, it joins the chain which passes to the northwest

of Kashgar. Between Khokand, Dervagel, and Hissar, consequently between the still unknown sources of the Sihon (or Sir) and Amou (or Oxus), the Teënshan rises before lowering again in the khanate of Bokhára, and presents a group of high mountains, several of which are covered with snow even in summer. More to the east it is less elevated. The road from Semipolatinsk to Kashgar passes to the east of lake Balkashi, and to the west of lake Ossikoul, (?) and crosses the Narim, a tributary of the Sihon. At the distance of 69½ miles from the Narim, to the south, it passes over the Rovat, which has a large cave, and is the highest point before arriving at the Chinese post—to the south of the Aksou—the village of Artuche, and Kashgar. This city, which is built on the banks of the Aratumen, has 15,000 houses and 80,000 inhabitants, although it is smaller than Samarkand.

The western prolongation of the Teënshan, or as it is there called, the Muztág, is deserving of particular examination. At the point where the Belúrtág joins the Muztág at right angles, the latter continues to run without interruption from east to west, under the name of Asferahtág, to the south of the Sihon, towards Kodjend and Ourateppeh (Uratippa) in Fergána. This chain of Asferahtág, which is covered with perpetual snow, separates the sources of the Sihon (Jaxartes) from those of the Amou (Oxus). It turns to the southwest nearly in the meridian of Kodjend, and in this direction is named (till it approaches Samarkand) the Aktág or Al Botous. More to the west, on the fertile banks of the Kohick, commences the vast depression of ground comprising Great Bokhária and the country of Maweralnehar; but beyond the Caspian sea, nearly in the same direction as the Teënshan range, is seen the Caucasus, with its porphyries and trachites. It may, therefore, be considered as a continuation of the fissure upon which the Teënshan is raised in the east; just as to the west of the great mass of mountains of Azerbaijan and Armenia, mount Taurus is a continuation of the action of the fissure of the Himálaya and Hindú Kúsh mountains.

3. The Kwanlun system. The Kwanlun or Koulkoun chain is between Khoten, the mountains of Kokonor, and eastern Tibet, and the country named Kachar. It commences to the west at the Tsungling range. It is connected with the transverse chain of Belúr, as observed above, and, according to the Chinese books, forms its southern part. This section of the globe between Little Tibet and Badakshan is very little known, although it is rich in rubies, lapis lazuli, and mineral turquoise; and, according to recent accounts, the plain of Khorásán, which runs in the direction of Herat, and limits the Hindúkho to the north, appears to be rather a continuation of the Tsungling and of the whole system of Kwanlun to the west, than a prolongation of the Himálaya, as is commonly supposed. From the Tsungling, the Kwanlun or Koulkoun range runs from west to east towards the sources of the Hwangho or Yellow River, and penetrates with its snowy summits into the province of Kansuh. Nearly in the meridian of these springs rises the great mass of mountains bordering on lake Kokonor, resting to the north upon the snowy chain of the

Keleënshan, which also runs from west to east. Between these last and the Teënshan, the heights of Tangout limit the margin of the upper desert of Cobi or Shamo, which is prolonged from southwest to northeast. The latitude of the central part of the Kwanlun range is 35° 30′ north.

4. Hima'laya system. This range separates the valleys of Cashmere and Nipa'l from Bútan and Tibet. To the west it rises in the mountain Javaher to an elevation of 25,746 feet, and to the east in Dhwalagiri to 28,074 feet, above the level of the sea. Its general direction is from northwest to southeast, and thus it is not at all parallel to the Kwanlun range, to which it approaches so near in the meridian of Attok and Jellalabad, that they seem to form the same mass of mountains. Following the Hima'laya range eastward, we find it bordering A'sa'm on the north, containing the sources of the Brahmapútra, passing through the northern part of A'va, and penetrating into the province of Yunnan in China. It there exhibits pointed and snow-clad summits. It bends abruptly to the northeast, on the confines of Hoonan, Keängse, and Fuhkeën, and advances its peaks to the ocean, the island of Formosa, the mountains of which are in like manner covered during the greater part of summer, being its termination. Thus we may follow the Hima'laya system as a continuous chain from the eastern ocean through Hindúkho, across Candahar and Khora'san, to beyond the Caspian sea into Azerbaijan, along an extent of 73 degrees, or half the length of the Andes. The western extremity which is volcanic, (like the eastern part,) loses its character of a chain in the mountains of Armenia, which are connected with Sangalou, Binghel, and Kachmirdagh, in the pashalic of Erzroum. The mean direction of the system is north 55° west.

These mountain chains with their various ramifications and intervening platforms and valleys, afford evidence of revolutions anciently undergone by the crust of the globe; these having been elevated by matter thrust up in the line of enormous cracks and fissures. The great depression of Central Asia was probably caused by the same action. Analagous to the Caspian sea and other cavities in this district, are the lakes formed in Europe at the foot of the Alps, and which also owe their origin to a sinking of the ground. It is chiefly in the extent of this depression of Central Asia, and consequently in the space where resistance was least, that we find traces of volcanic action. Several volcanoes are described in this space by ancient Chinese authors, who also mention a variety of volcanic products, such as sal ammoniac and sulphur, which form articles of commerce.

We thus know in the interior of Asia, a volcanic territory, the surface of which is upwards of 2500 square geographical miles, and which is from 1000 to 1400 miles distant from the sea. It fills the half of the longitudinal valley situated between the first and second systems of mountains. The principal seat of volcanic action appears to be in the Teënshan. Perhaps the colossal Bokhdaoula is of trachite formation like Chimborazo. On both sides of the Teënshan violent earthquakes occur. The city of Aksou was entirely destroyed

at the commencement of the eighteenth century by a commotion of this nature. In eastern Siberia, the centre of the circle of shocks appears to be at Irkutsk, and in the deep basin of lake Baikal, in the vicinity of which volcanic products are observed. But this point of the Altaic range is the extreme limit of these phenomena, no earthquakes having been experienced farther to the west, in the plains of Siberia, between the Altaic and Uralian ranges, or in any parts of the latter.

The volcanic territory of Bishbalik is to the east of the great depression of Asia. To the south and west of their internal basin, we find two cones in activity—Demavend, which is visible from Tehran in Persia, and Seiban of Ararat, which is covered with vitreous lavas. On both sides of the isthmus between the Caspian and Black seas, springs of Naphtha and eruptions of mud are frequent. On the western margin of the great depression, if we proceed from the Caucasian isthmus to the north and northwest, we arrive at the territory of the great horizontal and tertiary deposits of southern Russia and Poland. Here we find igneous rocks piercing the red sandstone of Jekaterinoslay, together with asphaltum, and springs impregnated with sulphurous gazes.

A phenonenon so great as that of the central depression of Asia, which resembles the circular valies of the moon, could have been produced only by a very powerful cause, acting in the interior of the earth. This cause, while forming the crust of the globe by sudden raisings and sinkings, probably filled with metallic substances the fissures of the Uralian and Altaic chains. *See Humboldt's travels and researches, by W. Macgillivray, pp.* 352–367.

Note. We have found it difficult to follow our author in some parts of his Essay; and, to avoid the hazard of changing his meaning, we have followed for the most part his own orthography in the names of places.

Art. IV. *Gaoumun fan yu tsă tsze tesuen taou, or A complete collection of the miscellaneous words used in the foreign language of Macao. 2. Hungmaou mae mae tung yung kwei hwa, or those words of the devilish language of the red-bristled people commonly used in buying and selling.*

In the account given sometime since of the means usually employed by the Chinese in learning to speak English, we mentioned the existence of manuscript vocabularies, which were frequently seen in their hands, and which each individual formed as his circumstances required. Some of them attain a very respectable size, containing upwards of three thousand words and phrases, and are valuable to those who wish to learn the modes employed by natives in expressing foreign objects. But we were not aware that these collections had ever been

published until recently, when we met with the two little Vocabularies whose titles are quoted above The first, much the most complete of the two, is a general collection of Portuguese words and phrases; the other is designed to assist the Chinese trader in his traffic with his 'red-bristled' customers. Small and imperfect as they both are, these incipient attempts in philology deserve a passing notice, inasmuch as they show the Chinese mode of doing such things; and moreover plainly declare the want that exists for fuller and better arranged dictionaries. Were this want supplied, the native merchant would not continue to use the barbarous jargon now spoken at Canton; since from a well digested grammar and dictionary he would learn English idioms; and not, as at present, arrange all his English words according to Chinese idioms.

Indeed, we are of the opinion that it would be well worth the while of some sinologue to prepare a complete vocabulary of English words for the special use of the Chinese. He could procure his materials from such manuscripts and published collections as those we allude to; and would, no doubt, by such a work materially improve the present colloquial dialect. How greatly the mutual good understanding of natives and foreigners would be improved by a better dialect, every one residing at Canton can testify. The fact that for many years to come, the task of acquiring another language will for the most part fall to the share of the native, is also another inducement for compiling such a work.

The collection of Portuguese and Chinese words is designed for natives residing at Macao and its vicinity; and in the compass of thirty-four pages contains upwards of 1200 examples. They are arranged under sixteen heads; as eatables, social relations, natural objects, buying and selling, furniture, weights, &c.; and under each division there are found words sufficient for the common intercourse of life. The examples are placed in columns, and the translation is given in Chinese sounds immediately beneath each one, but in a smaller type. The same character is always employed to represent the same sound. But while the sounds of many of the Portuguese words are expressed so uncouthly, as they are with the rough monosyllables of the Chinese, we do not see how a native can use his acquisitions in conversation without at the same time he learns the pronunciation *viva voce*. For instance

Imperador, emperor, is sounded, *in-pe-la-taw-loo*.
Agora, now, is sounded, *a-ko-lăp*.
Gente, a man, is sounded, *yen-tik*.
Casa, a house, is sounded, *kak-tsze*.
Carta, a letter, is sounded, *keet-ta*.
Dentro, within, is sounded, *teen-too-loo*.

The majority of the words are, however, represented by Chinese sounds close enough for the reader to detect the word he has heard in conversation; and also, on the other hand, for the student to catch by the ear the phrase he previously learned from the book. On the

cover there is a picture of a Portuguese, dressed in the costume of 1600, with a cocked hat, powdered cue, short breeches, and a sword. Both of the works are printed at Fushan near this city, and are anonymous. The first book is as good a 'muster' of Chinese attainments in foreign philology as we have hitherto seen; though far behind what can and ought to be accomplished in the really difficult task of expressing foreign words and ideas in Chinese.

Against the title of the second vocabulary we have a strong objection. It is another instance of the studied contempt this people endeavor to throw upon everything foreign; and cannot be too strongly reprobated. In several places, things and occupations are stigmatized by the epithet of *devilish*, and that without the least necessity. Nothing of this kind is to be discovered in the Portuguese and Chinese collection, where the term *foreign* is used. This continual endeavor to degrade the English in the eyes of their countrymen appears to run through all classes of the Chinese; and we were rather surprised that any one should have condescended to prepare a vocabulary of a 'devilish language.' The title alone is an inducement for one to give them a new and better compilation. The English vocabulary consists of only sixteen pages, containing less than 400 words, and is probably the production of the same hand as the first one. He, however, knew much less of English than he did of Portuguese. The examples are arranged under the four heads, of numbers, men and things, words used in conversation, and eatables. Some of the phrases are singular for the attempt to express a difficult sound; and others are curious for the translation given. A few examples will suffice.

Tael is pronounced *te.*
Jacket is expressed by *tik-ka.*
Alike is expressed by *a-loo-sum*, intended for all the same.
To sell is expressed by *say-lum*, or sell 'em.
Commonly by *so-so.*
To exchange by *cheen-che*, or change.
To want by *kah-le*, probably derived from the Portuguese *querer.*
A clothes-seam devil is expressed by *tay-le-mun*, or tailor man.
The devil of the kitchen is a *kok-mun*, or cook.
An account is *kan-ta*, or counter.
A husband is *hah-sze-mun.*
A wife is *wi-foo.*
A beggar is not inaptly rendered by *kum-sha-mun*, or *kum-shaw-man.*
Unclean is *tah-te*, or dirty.
To call is *kah-lum*, or call 'em.
The earth is *kaw-lang*, or ground.
Distant is translated by *lang-wi*, or long way.
Please is rendered by *chin-chin.*
To set is *sheet-tum*, or sit down.
Great is rendered *kah-lan-te* from the Portuguese *grande*, which is an evidence that the same person is author of both works.

Leisure is *hap-teem*, or have time.
Whither is *kwut-yu-ko*, or what you go?
To enter is *ko-yeen-si*, or go inside.
Occupied is *hap-pe-chun*, or have pidgeon or business.
Presently come is *tik-lik-ke-kum*, or directly come.
Not understand is *no-sha-pe*, naŏ saber, or not know.
Orange is *loo-lan-che*, like the Portuguese *laranja*.
Gentlemen's sons is translated *meet-che-mun*, or midshipman.

These are enough to show why the Chinese speak barbarous English as they do. If the teachers and books are so defective, how can we expect the scholars to be accomplished? A Chinese commits one of these vocabularies to memory, and then constructs his sentences according to the idioms of his own language; which is the only way he knows aught about the subject, and then considers himself an elegant scholar, fully able to act as an interpreter between the high authorities of his own country and the foreign merchants! None of these 'linguists' can read the simplest document in English; nor can more than two or three of them understand two Englishmen in their common conversation. Persons in England might suppose that a Chinese would be glad to receive instruction, and qualify himself for his profession; but we know that not one of these linguists ever comes to a foreigner for aid, or ever thinks of taking any lessons in the English language. They pick up their words in conversation and from vocabularies and native teachers. Now, while such is the state of things, we think that an intelligible chrestomathy and dictionary, which will give the native the sound of the foreign word in Chinese and in English characters, with some directions for speaking with a little regard to gender, time, &c., would be an excellent means of improving the present barbarous jargon. The publication of a work of this kind would perhaps come within the sphere of a society having for its object the promotion of useful knowledge. And with such crude attempts as these before us, we can recommend the preparation of a complete dictionary to the society already established, believing that it would do much towards the improvement of our intercourse, and tend to create a better mutual good will between parties now mutually prejudiced, because each is ignorant of the others views and motives.

Moreover, we think that foreigners, who intend to reside many years in this country, will find themselves amply rewarded for any time they may employ in learning the Chinese language. With proper attention, and suitable helps, an industrious man, by daily attention to the local dialect, for a few months, or a year or two at most, would learn such a number of words and phrases as to enable him to excuse his Chinese friends from the hard task of acquiring their *kwei hwa!* The man, too, who learns the language, even to this limited extent, will truly save himself from many impositions; and, not unfrequently, will command respect, and secure influence, far beyond what he could do without such knowledge. In this case, as in all others, he would find that knowledge is power.

Art. V. *English and American trade: statements of the trade to Canton, in vessels of Great Britain and the United States of America, from July 1st, 1836, to the 30th of June, 1837.*

The following statements have been prepared and published under the direction of the 'General Chamber of Commerce;' we copy them from the Canton Register, where they are signed by William Scott, secretary to the committee of the Chamber. Mr. Scott has appended to the statements the following remark as a note; 'The values of the different articles must be considered as only a rough approximation to the probable average of the season; it being impossible to attain greater accuracy, owing to the Chamber having been formed at so late a period of the year, that, before commencing to collect the materials from which the foregoing statement is compiled, most of the vessels had taken their departure.'

STATEMENT OF TRADE IN BRITISH VESSELS AT CANTON.

Imports.		Quantity.	Average Price.	Per	Tot. val. *Sp. Drs.*
Broad Cloth	Yds.	1295279	$ 1.20	Yard	1554335
Camlets	Pces.	16257	25.	Piece	406425
Long Ells	"	89124	9.	"	802116
Bombazetts	"	4613	11.	"	50743
Woollen Yarn	Pls.	165	100.	Pecul	16500
Flannel	Yds.	2400	.33	Yard	792
Blankets	Pairs	1322	4.	Pair	5288
Velveteens	Yds.	4996	.20	Yard	999
Cotton Yarn	Pls.	18431	40.	Pecul	737240
Long Cloths	Yds.	5629849	.12½	Yard	703730
Domestics	"	7286	.10	"	729
Handkerchiefs	Doz.	35620	1.50	Dozen	53430
Chintzes	Yds.	119808	.12½	Yard	14976
Cambrics	"	22850	"	"	2856
Linen	"	10920	1.	"	10920
Canvas	Bolts	198	12.	Bolt	2376
Gold Thread	Catties	167	40.	Catty	6680
Cochineal	Pls.	349	180.	Pecul	62820
Smalts	"	166	38.	"	6308
Ginseng	"	52	60.	"	3120
Quicksilver	"	2054	115.	"	236210
Tin Plates	Boxes	1200	7.50	Box	9000
Tin	Pls.	15732	19.	Pecul	298908
Spelter	"	2955	5.50	"	16252
Lead	"	14961	6.	"	89766
Iron	"	16238	3.	"	48714
Copper	"	54	20.	"	1080
Amber, False	Chests	42	20.	Chest	840
Betel Nut	Pls.	23755	3.	Pecul	71265
Bicho de Mar	"	134	6.	"	804
					5,215,222

IMPORTS, CONTINUED.		Quantity.	Average Price.	Per	TOT. VAL. *Sp. Drs.*
					$5215222
Birds' Nests	Catties	373	$20.	Catty	7460
Camphor Baroos	„	121	40.	„	4840
Cotton, Bengal	Pls.	240192	Tls.9.	Pecul	3002400
Bombay	„	347580	8.5	„	4103375
Madras	„	89579	9.	„	1119738
Cornelians	—	—	—	value	135700
Cloves	Pls.	198	$ 28.	Pecul	5544
Ebony	„	9796	3.	„	29388
Elephants' Teeth	„	532	85.	„	45220
Fish Maws	„	1501	55.	„	82555
Glass Beads	Chests	10	18.	Chest	180
Gum Olibanum	Pls.	3820	3.	Pecul	11460
Anime	„	157	4.	„	628
Myrrh	„	205	5.	„	1025
Copal	„	67	20	„	1340
Bdellium	„	1234	4	„	4936
Horns, Rhinoceros	„	20	20.	„	400
Unicorn	„	63	40.	„	2520
Kayabuco Wood	„	33	5.	„	165
Mother Cloves	„	46	10.	„	460
Mother O'Peurl Shells	„	1619	4.	„	6476
Opium, Patna	Chests	7192	778.	Chest	5595376
Benares	„	2575	683.	„	1758725
Malwa	„	17687	675.	Pecul	11938725
Turkey	Pls.	292	611.	value	178412
Pearls	—	—	—	„	120000
Pepper	Pls.	12311	8.	Pecul	98488
Pimento	„	30	10.	„	300
Putchuck	„	357	18.	„	6426
Rattans	„	8155	3.	„	24465
Rice	„	218949	1.50	„	328424
Saltpetre	„	10031	7.50	„	75233
Sandal Wood	„	10325	22.	„	227150
Sapan Wood	„	142	3.	„	426
Sea horse Teeth	„	44	40.	„	1760
Sharkfins	„	4650	26.	each	120900
Skins, Land Otter	No.	7376	6.	„	44256
Sea Otter	„	834	40.	„	33360
do. Tails	„	713	4.	„	2852
Rabbit	„	9980	.50	„	4990
Musk-rat	„	4735	1.	Pecul	4735
Soap	Pls.	162	3.	„	486
Stock Fish	„	1195	5.	„	5975
Sundries	—	—	—	value	77224
Treasure, Gold	—	—	—	„	5912
Plata Pina	—	—	—	„	87393
Bar Silver	—	—	—	„	70226
Dollars	—	—	—	„	307409
				Spanish Dollars.	34.900,662

Advances negotiated by the East India Company, from 1st May 1836 to 30th April 1837, Spanish Dollars 4,186,663=£ 968,236.8.10.

Exports.		Quantity.	Average Price.	Per	Tot. val. *Sp. Drs.*
Alum	Pls.	35632	2.50	Pecul	85080
Anniseed	Chests	383	11.	Chests	4213
Arsenic	"	114	10.	"	1140
Bangles	"	66	50.	"	3300
Beads	"	1345	18.	"	24216
Brass Leaf	"	231	45.	"	10395
Bricks	No.	100000	5.	Mil	500
Camphor	Chests	863	33.	Chests	28479
Capoor Cutchery	"	78	6.	"	468
Cassia	"	11675	5.	"	58375
China Ware	—	—	—	Value	16346
Root	Pls.	665	3.50	Pecul	2328
Cochineal	"	153	180.	"	27540
Copper	"	11	20.	"	220
do White	Boxes	49	50.	Box	2450
do. Ware	—	—	—	Value	830
Corals, false	Chests	124	40.	Chests	4960
Cotton Yarn	Pls.	5643	40.	Pecul	225720
Crackers	Boxes	3762	4.	Box	15048
Galangal	Pls.	266	3.50	Pecul	931
Gauze	—	—	—	Value	300
Gold Ware	—	—	—	"	4450
Grass Cloth	—	—	—	"	4120
Gum Benjamin	Chts.	38	40.	Chest	1520
Hartall	Pls.	612	14.	Pecul	8568
Hats	Boxes	56	50.	Box	2800
Ivory Wire	—	—	—	Value	2200
Kittisalls	Chts.	2007	11.	Cht.	22077
do. Silk	"	61	13.	"	793
Lacquered Ware	—	—	—	Value	3630
Marble Slabs	Boxes	3856	5.	Box	19280
Matting	—	—	—	Value	4532
Musk	—	—	—	"	17600
Nankeens	—	—	—	"	108718
Oils Spice	Pls.	78	30.	Pecul	2340
Paper, White	Chests	2338	13.	Chest	30394
Colored	"	237	12.	"	2844
Gilt	"	287	15.	"	4305
Cards	"	19	30.	"	570
Pearls false	—	—	—	Value	13991
seed	—	—	—	"	105
Preserves	Boxes	1050	4.	Box	4200
Rhubarb	Pls.	922	58.	Pecul	53476
Silk, Canton &c.	"	6635	T.200.	"	1843056
Nankin	"	13762	455.	"	6261710
Piece Goods	—	—	—	Value	338212
Silver Ware	—	—	—	"	4645
Sugar	Pls.	63803	T. 5.2	Pecul	460800
					$9,733,769

EXPORTS, CONTINUED.		Quantity.	Average Price.	Per	TOT. VAL. *Sp. Drs.*
					$9,733,769
Sugar Candy . . .	Pls.	31377	T. 7.	Pecul	305054
Sweetmeats . . .	Boxes	1161	$ 4.50	Box	5225
		Pls. T.	Taels		
Tea, Canton Bohea . .		702 a 14	9828.		
Fokien do. . .		447 a 16	7152.		
Congo . . .		183509a32	5872288.		
Caper . . .		5094 a 26	132444.		
Souchong . .		19100 a 50	955000.		
Campoi . . .		287 a 30	8610.		
Ankoi . . .		1274 a 21	26754.		
Hongmuey . .		3989 a 32	127648.		
Pekoe . . .		2952 a 71	209592.		
Orange Pekoe . .		7088 a 31	219728.		
Black .		224442 Pls.	7569044.	=	10512562
Hyson . . .		19923 a 61	1215303		
Young Hyson . .		5118 a 38	194484.		
Hyson Skin . .		12613 a 26	327938.		
Twankay . .		31448 a 29	911992.		
Gunpowder . .		4587 a 58	266046.		
Imperial . . .		3149 a 55	173195.		
Green .		76838	3088958.	=	4290220
Not specified . .		6925 a 34	235450.	=	327013
Tiles	No.	21000	10.	Mil.	210
Tobacco	Pls.	400	25.	Pecul	10000
Trunks	Sets	329	22.	Set	7238
Umbrellas . . .	Chests	200	20.	Chest	4000
Velvet	Boxes	119	70.	Box	8330
Vermillion . . .	„	1096	63.	„	69048
Sundries . . .	—	—	—	Value	62615
Treasure, Gold . .	Taels	43919	23.50.	Tael	1032096
Sycee . .	—	2058754	5. per cent	Prem.	3002350
Dollars, Spanish	—	—	—	—	728395
South American		68304	3. per cent	Dct.	66255
					30,168,380

AVERAGE DISBURSEMENTS.

On 77 Vessels at Whampoa .		$ 6000 each	462,000	
38 do. do.	with rice	1500	57,000	
56 do. Lintin . .		750	42,000	561,000
Balance				4,171,282
			Spanish Dollars.	34,900,662

STATEMENT OF TRADE IN AMERICAN VESSELS AT CANTON.

IMPORTS.		Quantity.	Average Price.	Per	TOT. VAL. *Sp. Drs.*
Broad Cloth - -	Yds.	263344	1.20	Yard	316013
Camlets - - -	Pce.	5042	25.	Piece	126050
Long Ells - - -	„	34472	9.	„	310248
Bombazettes - -	„	6344	11.	„	69784
Woollen Yarn - -	Pls.	76	100.	Pecul	7600
Blankets - - -	Pairs	1251	4.	Pair	5004
Cotton Yarn - -	Pls.	4232	40.	Pecul	169280
Long Cloth - -	Yds.	3605826	.12½	Yard	450728
Do. Dyed -	„	391117	.14	„	54756
Domestics - - -	„	489520	.10	„	48952
Handkerchiefs - -	Doz.	20783	1.50	Dozen	31173
Chintz - - -	Yds.	194964	.12½	Yard	24370
Cambrics - - -	„	3000	.12½	„	375
Velveteens - -	„	4400	.20	„	880
Linen - - -	„	5726	1.	„	5726
Canvas - - -	Bolts	420	12.	Bolt	5040
Ginseng - - -	Pls.	1509	60.	Pecul	90540
Cochineal - - -	„	132	180.	„	23760
Quicksilver - -	„	501	115.	„	57615
Tin - - - -	„	834	19.	„	15846
Spelter - - -	„	3049	5.50	„	16770
Lead - - -	„	9946	6.	„	59676
Iron - - - -	„	3490	3.	„	10470
Copper - - -	„	2288	20.	„	45760
Betel Nut - - -	„	2005	3.	„	6015
Cloves - - -	„	122	28.	„	3416
Mother of Pearl Shells	„	449	4.	„	1796
Nutmegs - - -	„	39	120.	„	4680
Opium, Benares - -	Chests	5	683.	Chest	3415
Turkey - -	Pls.	446	611.	Pecul	272506
Pepper - - -	„	2292	8.	„	18336
Rattans - - -	„	3781	3.	„	11343
Rice - - - -	„	577578	1.50	„	866367
Skins, Beaver - -	No.	1465	4.	Each	5860
Fox - - -	„	1198	1.20	„	1438
Land Otter -	„	6773	6.	„	40638
Sea Otter -	„	560	40.	„	22400
do. Tails - -	„	310	4.	„	1240
Musk-rat - -	„	410	1.	„	410
Sundries - - -	—	—	—	Value	8450
Treasure, Dollars -	—	—	—	„	428485
Plata Pina -	—	—	—	„	35485
					3,678,696
Balance					4,524,173
				Spanish Dollars	8,202,869

EXPORTS.		Quantity.	Average Price.	Per	TOT. VAL. *Sp. Drs.*
		Pls. T.	Taels		
Tea, Bohea - Chests	2183	1266 a 11	13926.		
Souchong - „	29139	17483 a 20	349660.		
Pouchong - „	4644	2322 a 25	58050.		
Pekoe - - „	1604	802 a 30	24060.		
Black „	37570	Pls. 21873	T.445696	=	619022
		Pls. Taels			
Hyson - - „	19986	9993 a 45	449685.		
Young Hyson - „	93056	63278 a 28	1771784.		
Hyson Skin - „	24557	12524 a 22	275528.		
Twankay - „	5211	3181 a 28	89068.		
Gunpowder - „	9373	7790 a 50	389500.		
Imperial - - „	8051	5722 a 47	268934.		
Green „	160234	Pls.102488	3244499.	=	4506248
Total Chests.	197804	Pls.124361	3690195.	=	5125270
PIECE GOODS.					
Crape Shawls - -	No.	38962	$2.	Each	77924
Do. Do. embrd.	„	44017	5.		220085
Do. Do. damasked	„	40150	2.	„	80300
Levantine Do. -	„	4360	3.	„	13080
Crape Scarfs - -	„	17549	2.	„	35098
Damasked Do. - -	„	7950	.90	„	7155
Black Handkerchiefs	Pcs.	41629	4.75	Piece	197738
Pongee Do. - -	„	36310	7.	„	254170
Sarsnet Do. - -	„	1791	5.50	„	9850
Lutestring Do. -	„	100	10.	„	1000
Levantine Do. -	„	48	10.	„	480
Crapes - - -	„	1282	8.	„	10256
Senshaws - -	„	11814	10.25	„	121093
Do. Black -	„	475	10.25	„	4869
Sarsnets Do. -	„	8242	7.50	„	61815
White -	„	3014	16.	„	48224
Common -	„	3166	13.50	„	42741
Coloured -	„	1719	12.	„	20628
Levantines - -	„	2332	9.	„	20988
Satin -	„	2572	14.	„	36008
Satins - - -	„	6582	15.	„	98730
Coloured -	„	1250	18.50	„	23125
Damasked	„	1031	20.	„	20620
Camlets - -	„	1254	10.	„	12540
Pongees White -	„	40154	11.	„	441694
Szechuen -	„	22267	4.50	„	100202
Lutestrings - -	„	1476	8.	„	11808
Do. mixed -	„	499	7.	„	3493
Meenchow - -	„	200	4.25	„	850
					$2,501,184

Exports, continued.		Quantity.	Average Price.	Per	Tot. val. *Sp. Drs.*
					2,501,184
Concan	„	225	9.	Piece	2025
Figured Silk	„	290	20.	„	5800
Silk Dresses	No.	100	15.	Each	1500
Taffeta	Pcs.	592	34.50	Piece	20424
Grass Cloth	„	12330	8.	„	98640
Do. Handkerchiefs	„	1325	4.	„	5300
Gauze	„	2525	4.	„	10100
Nankins, Blue	„	44956	.65	„	29221
Yellow	„	4950	.70	„	3465
Sewing Silk	Pls.	410	450.	Pecul	184500
Raw Silk	„	125	400.	„	50000
Miscellaneous.					
Alum	Pls.	10	2.50	„	25
Anniseed	„	20	10.	„	200
Baskets	„	—	—	Value	120
Camphor	„	1980	35.	Pecul	69300
Cassia	„	5800	10.50	„	60900
Do. Buds	„	30	14.	„	420
China Ink	Catties	231	1.	Catty	231
Ware	„			Value	32179
Crackers	Boxes	21700	1.	Box	21700
Dragon's Blood	Pls.	6	60.	Pecul	360
Fans & Fire Screens	No.	161143	1½	Each	2417
Feather Fans	„	2200	.40	„	880
Galangal	Pls.	127	3.50	Pecul	445
Gamboge	„	13	55.	„	715
Ivory Ware	—	—	—	Value	5528
Lacquered Ware	—	—	—	„	5929
Matting	Rolls	26342	4.	Each	105368
Mats, Bamboo	—			Value	33
M. O'Pearl Buttons	Gross	184300	.10	Gross	18430
Slabs	—	—	—	Value	50
Paper	Pls.	10	20.	Pecul	200
Rattans, Split	„	100	20.	„	2000
Rhubarb	„	95	40.	„	3800
Spice Oils	„	173	120.	„	20760
Sugar	„	15469	8.	„	123752
Sugar Candy	„	40	7.	„	280
Sweetmeats	„	2225	14.	„	31150
Trunks	Sets	157	23.	Set	3611
Sundries	—	—	—	Value	2287
					8,025,869

Average disbursements.

11 Ships at Whampoa	6000	= 66.000		
63 do. do. with rice	1500	= 94.500		
22 do. Lintin	750	= 16.500	177,000	
		Spanish Dollars.		8,202,869

ART. VI. *Missionary travels in China and Chinese Tartary, by the bishop of Corea. From Annales de la Propagation de la Foi. No. L.*

[Not having access to the original of these travels, we have borrowed the following article from the [London] Athenæum, for Feb. 25th, 1837. In our number for August, 1836, (vol. 5, p. 147,) there is a notice of "the bishop of Corea, who left Penang on his mission to that country in 1832." It appears, consequently, that two bishops were at the same time, by different routes, on their way to Corea. We give the article from the Athenæum entire.]

THE late bishop of Capsa, Mr. Bruguiere, having been appointed vicar apostolic and head of the Catholic mission in Corea, traversed the most important parts of the Chinese empire to reach his destination. The journal of his travels has just been published in the work before us—a periodical designed as a continuation of the celebrated 'Lettres Edifiantes.' Having recently noticed the voyages of a Protestant missionary to the Corean peninsula, we shall, without further preface, proceed to cull the additional information respecting China and its dependencies, supplied by the Catholic prelate. We must premise that Mr. Bruguiere's title was the only profit he derived from his bishopric; and that want of money compelled him to travel more like a mendicant than a vicar apostolic. Unable even to pay for the comforts of a European vessel, he was forced to become a passenger on board the Chinese junks; and he has given some curious details of the system of navigation practised on board these vessels. But we must first hear his report of Manila, the capital of the Philippine islands—a city once earnestly coveted by our countrymen, but whose name has now almost fallen into oblivion. * * * The bishop says, that the people of Manila are devotedly attached to Catholicism; and he attributes their adherence to Spain to the strength of their religious feelings: he confesses, however, that there are some partisans of innovation even in the Philippine islands. There are three millions of Catholic Indians in the island of Luzon; but paganism is still the religion of the mountain tribes, who are said to regard Christianity as a badge of servitude. The archbishop of Manila lent our missionary a sum sufficient to pay his passage to Macao. Soon after his arrival at this port he embarked on board a Chinese junk for Fuhgan, the residence of the vicar apostolic for the province of Fuhkeën; and this voyage, of scarcely two hundred leagues in length, was more than two months in duration. The causes of this delay were the ignorance and timidity of the Chinese sailors. The bishop says,—

We remained at anchor from the 19th to the 26th (of December, 1832); and like delays happened frequently. The captain declared that the wind was contrary; they wanted a southerly wind, and the northeasterly monsoon had just commenced. The Chinese do not know how to beat up against a contrary wind: the clumsy build of their ships, and the fear that they have of

losing their reckoning, never allow them to take a bold offing; they always keep the land in sight; and this makes their navigation long and dangerous. They have a compass, it is true, but they make little use of it; I doubt if they are even acquainted with its variations. On the 26th we at length proceeded, but cast anchor after four hours' sailing, because the captain found the weather very cold, yet we had not passed the 22d degree of latitude. Similar reasons detained us two months and a half on our voyage. The wind, the rain, the tide, the fear of pirates, interrupted our navigation. Every night we sought shelter in some creek under the cannon of some fort, if such a name may be given to a ruinous building defended only by an old mandarin and his domestics. Under most of these forts an armed bark was stationed, to protect the junks from the assault of the pirates, who infest these seas in the eleventh and twelfth months. On the 28th several pirate barks, well armed, attacked us. They commenced by seizing two small junks which were a little in advance of our squadron. As the sailors made no resistance, the buccaneers only stripped them stark naked, offering no violence to their persons.... Our turn came next; our captain hung out a signal of distress, and hailed the neighboring barks, six of them united and formed a line; the crews only supplied a contingent of one hundred and forty men without arms; the pirates were more than three hundred in number, well armed; for in China it is forbidden to have weapons on board merchant ships, under severe penalties; and pirates alone dispense with this law. God had pity on us, the pirates retired without venturing an attack.

Having escaped all the dangers from lubberly sailors and cowardly pirates, the bishop at length reached Fuhgan. He thus describes the surrounding country:—

The district of Fuhgan is a country covered with hills and mountains of moderate size, some of which are clothed with dwarf pines, and the tea shrub. This precious shrub is chiefly produced in the province of Fuhkeën. Generally speaking, the mountains of China, and a great part of Tartary, are bare and sterile. It is only by great patience and labor that the inhabitants can render them productive in some places; they have generally a barren and melancholy aspect.

From Fuhgan the bishop proceeded to Nanking: he praises highly the fertility and beauty of the province of Keängnan, and incidentally informs us that the negligence of the Chinese fiscal authorities affords the greatest possible facilities to smugglers; but that Europeans are objects of hatred and suspicion, not only to the government, but to the people. The bishop assumed the disguise of a native, and he gives a melancholy account of the difficulties he had to encounter in accommodating himself to the Chinese usages, and the dangers of detection arising from the slightest deviation; even the native Christians, dreading that his presence might be made a pretext for persecution, tried to force him to return. Though his health was broken, his money almost gone, and his guides dispirited, the bishop persevered, and pursued his route towards Tartary, sometimes in one of the rude vehicles of the country, but most frequently on foot. One of his adventures is characteristic of the social state of China. Disguised as a mandarin, he passed in a chariot the barriers of the province of Shanse.

We met some convicts, whom they were leading into exile, bound together by a long chain; when they saw us, the troops that conducted them sate

down upon the ground, one soldier alone holding the end of the chain. Immediately a dispute arose between the convicts and my followers. "We want money," shouted the malefactors. "You shall have none," replied my guides. "We will allow ourselves to be crushed by your chariot wheels," exclaimed the wretches, throwing themselves down in the middle of the road. "Clear the way," shouted the driver. "We will not—give us money, or we will die here." From words they came to blows; my people dragged them by the chain from under the chariot, not without receiving some smart blows. My guide gave a vigorous pull, and remained master of the field of battle. Unfortunately the convicts had their wives with them, and these ladies took their place and renewed the combat. In this country, to lay hands on a female, even in self-defence, is an affair of state. It was necessary, therefore, to have recourse to prayers and compliments. My interpreter, who was very polite, made them an eloquent harangue, but nothing could shake their purpose. They placed themselves under the feet of the horses, and declared they would not stir without money. We were forced to negociate, and purchase a free passage for about six francs. We might have had recourse to a mandarin, but the accusation would have exposed me to the imminent hazard of discovery. The soldiers looked as if they had no concern whatever in this singular combat; instead of checking the insolence of their prisoners, they remained tranquil spectators, doubtless expecting their share of the spoil. In some districts of China they rob openly, but rarely commit murder. Within thirty leagues of Peking, there has been for some years a society of robbers: they plunder publicly, and in the face of day. The magistrates who ought to watch over the public safety favor this disorder, and share in the spoil.

After wandering about for some months in continual fear of detection, the bishop was informed that he might obtain a safe asylum in Chinese Tartary, until the Coreans were prepared for his reception. The Great Wall of China is no longer an impassable barrier between Tartary and the Celestial Empire: smugglers pass openly through its crumbling breaches; and though the gates are still guarded, the warders are remarkable for anything rather than vigilance. The account which our author gives of this celebrated structure, corrects the extravagant descriptions of previous writers:—

On the 7th of October, 1834, we arrived at the Great Wall, so highly extolled by those who know nothing about it, and so emphatically described by those who have never seen it. This and the other wonders of China should only be seen in pictures to maintain their reputation. The Great Wall has nothing remarkable, but its length, which is about fifteen hundred miles: its principal direction is from east to west; but a little to the north of Shanse it trends to the west-south-west. This rampart, formerly covered with bricks, which have tumbled down, forms the frontier of three or four provinces, each of which would, in Europe, be a considerable kingdom. In the plains and ravines it is a regular wall fenced with battlements, between thirty and forty feet high; on the mountains, I doubt if its height exceeds ten feet; indeed, on the heights, it is little more than a ridge of earth, flanked by numerous projections like redoubts, but there is no person to guard them. There are gates at regular intervals for the convenience of travelers and the levy of transit-duties . . . I passed through the gate called Chan Tchakú (Changkeä kow), it is that through which the Russians go on their road to Peking. No one paid the least attention to me; the guards turned their backs, as if to give courage to me and my followers. Were a more rigorous watch kept, it would be easy to cross the wall in the mountains, or through the breaches which time has made.

The bishop chose for his residence the village of Sivang (Sewang), in Tartary, which is chiefly inhabited by native Christians. Though the latitude is not more than 41° north, he found the climate more cold than that of Poland. On one occasion he states—

I celebrated mass in a little chapel crowded with people. There were two chafing-dishes beside the altar; the wine was kept in a vessel of warm water; but notwithstanding these precautions, it was with difficulty I kept the sacred elements from freezing.

The soil is poor, harvests frequently fail, and famines are common:—

Hemp is the plant which best repays the cultivator: it attains the height of seven or eight feet, and sometimes more. Within the last few years potatoes have been introduced from Russia; they thrive very well, and yield a good produce.

So that the roots which sir Walter Raleigh planted in his garden at Youghal, have nearly made the circuit of the globe. The influence of cultivation on climate is strongly marked at Sivang:—

The part of Tartary in which Sivang is placed, has only been cultivated within the last ninety years. Great as the cold is now, it is less than it formerly was; for they raise grain that would not have grown here thirty years ago. The effects of tillage in improving the climate, were observed by the Greeks in Thrace, and the Romans in Gaul; at Sivang they are within the experience of the present generation.

We have had no good account of Tartary since Rubruquis was sent to make a treaty with the khan Sartash, by St. Louis, in the thirteenth century. The bishop hints that he meditated preparing a full description of this remote country; and on this account his notices of the customs and manners are unfortunately meagre and desultory:—

The two castes of Tartars (Mantchous and Mongols) profess Lamaism. The Mongols are a filthy race; they wipe their filthy hands dripping with grease in their cloaks, to show that they can afford to eat meat. When a Mongol Tartar wishes to compliment his host or guest, he takes a huge bone, and gnaws it all round, and then hands it to his friend, who gnaws it in turn. At the end of the repast, the Tartar guest wipes his fingers in his host's robe, drawing a streak of grease from his head to his heel; and politeness requires the host to reciprocate this delicate attention.

Lamaism is a variety of Budhism—perhaps the most prevalent creed in the world. The account given of it by the bishop of Capsa adds little to our previous information. The chief novelty he communicates is, that the monastic institutions of the Lamas, for both sexes, are more rigid in their rules of celibacy than those of the Chinese and Burmese. The similarity between the ecclesiastical discipline of Lamaism and the Papacy, gave rise to the belief in the Christian kingdom of Prester John, described in such extravagant terms by the writers of the middle ages. Our author, however, seems very reluctant to admit this simple explanation, and suggests that the Christians might have been extirpated by Genghis khan. But that conqueror was not a persecutor; he had several Nestorians in his service; and many

Nestorian Christians were found in Tartary by the embassadors of St. Louis.

While the bishop remained at Sivang, the viceroy, alarmed by the excesses of the Chinese sectaries called Pihleënkeaou, (worshipers of the flower of the Nymphæa,) ordered a severe inquisition of those suspected of professing Christianity, apparently believing that there was some connexion between the two religions. The poor bishop was exposed to great dangers, but was preserved by the friendship of some mandarins, who did not share the error of their superiors. As we have mentioned the name of the secret society, which will probably at no distant date change the constitution of the celestial empire, it will not be uninteresting to give some account of so formidable a body, supplying the defects of the bishop's description from other sources.

Since the conquest of China by the Mantchou Tartars, two centuries ago, a large party has existed, anxious to restore the ancient line of native sovereigns: the members, being closely watched by the imperial government, formed a secret society, similar to that of the freemasons, but ruled and organized like the Jesuits, from one of whom, indeed, it has been said that the plan of the institution was obtained. The society soon extended its ramifications into every part of the empire; and its members are supposed to amount to several millions; they are united by the most solemn oaths of secrecy and mutual assistance; they have signs and pass-words known only to themselves; they have a common purse to meet the exigencies of the order; and they are remarkable for their implicit obedience to the commands of their unknown superior. In the year 1794, they made a vigorous effort to overthrow the reigning dynasty, and their ravages were not suppressed until 1802. Occasional revolts have occured since; but the Pihleënkeaou have conducted their operations so cautiously, that all the efforts of the imperial ministers have failed to discover their leaders. The connection, real or supposed, between this secret society and the Jesuits, was the cause of the cruel persecution of the Chinese Christians, at the commencement of the present century.

Having escaped from the dangers of persecution, the bishop began his perilous journey to Corea; and he had nearly reached the frontiers of that country, when he fell a victim to famine and fatigue. The continuation of his journal, after his departure from Sivang, has not been received by his brethren, and there is no account given of his notes.

The general impression produced by the bishop's narrative is, that the Chinese have retrograded in civilization under the Tartars; and that the government is in a state of deplorable and increasing weakness. It is manifest that the people have ceased to respect laws which are openly contemned by public functionaries: the bishop was once mistaken for an English smuggler of opium; his interpreter being absent, he could not explain the error; but a bribe of a few pence was sufficient to put an end to all disquietude. Christianity, though proscribed, is openly professed; and persecutions occur only

when an avaricious governor wants a pretext to extort money. Piracy and smuggling are acknowledged trades, and the mandarins are quieted by a share of the profits. There is every reason to hope that the tea trade will not long be confined to Canton; the inhabitants of Fuhkeën, the province in which the shrub grows, are described by our author as the most enterprising smugglers and sailors in China; and in the present disorganized state of the government, they would not be deterred from a profitable traffic by mere fiscal regulations. Though the state of the Catholic Christians in China engaged a considerable share of the bishop's attention, we regret that his account of them is a tissue of vague generalities: he does not supply any data for estimating their number; and from his dwelling very minutely on a few instances of conversion, we are led to conclude that they are of rare occurrence.

Art. VII. *Memorial from the chief provincial authorities, desiring to limit the number of the hong merchants to thirteen. Dated Canton, September,* 1837.

A respectful memorial, the sacred perusal of which is solicited, in relation to the merchants engaged in foreign trade, showing that they are now sufficiently numerous for the transaction of business, and requesting that the old regulations in regard to the appointment of such merchants be restored, with the view of clearly laying down a limit, and of arresting wide-spreading evils.

Our humble opinion is, that, the port of Canton being open to a general commerce with foreigners, it is of the first importance, that the hong merchants, by whom the trade is conducted, should be proper men; in which case alone can the cherishing kindness of the throne be seconded. To enable the ship-traveled people to be, universally, recipients of joy and advantage, and to prevent smuggling and enrich the revenue, depend wholly upon them. Their relation to the affairs of the customs is not then at all trivial.

Formerly the hongs engaged in foreign trade were in all thirteen; but in length of days negligence having arisen, some among them became, in consequence, defaulters to the revenue, and fell into debt, on which account they absconded, or were subjected to punishment. Hence in the 11th year of Keäking (1806), the then superintendent of customs, Tihking, presented a memorial, wherein he requested that a senior merchant should be appointed to regulate all the affairs of the hongs; and that, in future, whenever a new merchant should be chosen, the senior and all the hong merchants should jointly bind themselves, by signing a security, for him. In answer to this memorial the following imperial edict was received:

"Tihking has presented a report of the results of his investigations of the state of the custom-house. The merchants engaged in foreign trade, in Canton, who enter into security for the payment of the duties, have hitherto been admitted to fill their places, upon the security of only one or two merchants being given for them. Then, when involved in distresses and reduced in circumstances, they have either become defaulters, or have fallen into debt and absconded; and thus, much evil and many illegalities have resulted. Let it be as the said superintendent of customs has requested. Let a careful selection be made, from among all the hong merchants, of one or two individuals, of wealthy and substantial connections, and of honest and sterling character, and let them be appointed to the general management of the affairs of the hongs engaged in foreign trade, to lead and direct all the other hong merchants, and with equity and justice to amend what is wrong: and let the names of the senior merchants thus selected be recorded in the public offices, and reported to the Board. Whenever a new merchant is to be chosen to fill up a vacant place, let the whole body of the hong merchants, seniors and others, enter into a joint and general suretiship for him, and let the matter be communicated, in a distinct form, to the Board. If any one be expelled or retire, let it be reported, that whatever relates to him may be erased. And every year, on the day when the custom-house is closed, let a complete list of the hong merchants' names be made, and presented to the Board, for examination and reference. Let the Board of Revenue be made acquainted with these directions. Respect this."

Afterwards, in the ninth year of Taoukwang (1829), the then superintendent of customs, Yenlung, finding that none would come forward as hong merchants, and fearing that the senior merchants, having the responsibility of the suretiship, purposely made hindrances and objections, recommended for establishment some new and altered regulations, which having been laid before the throne, the following imperial edict was received:

"Yenlung has laid before us a memorial, requesting a change in the regulations in reference to the bringing in of new merchants. In the province of Kwangtung, hongs are established for carrying on foreign trade. Formerly, a man was allowed to become a hong merchant, on obtaining the security of one or two of their number: but in the reign of Keaking, permission was given to appoint senior merchants to conduct the general affairs, and to require of any one, being chosen as a new merchant, that he should have the jointly-signed security of the senior and all the other merchants. These senior merchants have continually been in the practice of purposely making objections, so that the new merchants are too few to complete the regulated numbers; and it is difficult to get the vacant numbers filled up. Hence, for several years past, while the foreign ships have been daily increasing in number, the number of hongs has been constantly diminishing; so that it is difficult for them to give due attention to all things, and illegalities rapidly spring up. It is certainly right, taking these things into consideration, to make a change. Let it be as is requested. Hereafter, if a man in opulent circumstances and of good connections prefer a request to be made hong merchant, and the superintendent of customs find that what he states of himself is correct, let him be put on trial for one or two years; and if he then be found really correct and upright in his dealings, and possessing the confidence of the foreign merchants, and have paid up all the duties without defalcation, let him, according to the old regulations, obtain the security of one or two hong merchants, and on so doing receive his appointment. Let the rule, that the joint security of the senior and all the other merchants is to be procured, be forthwith annulled. Respect this."

These directions were respectfully recorded and obeyed; and from that time onwards, merchants have successively come forward to supply vacancies, so that the full number of thirteen hongs, formerly existing, is now again complete; and there is no cause for anxiety on the ground of there not being enough to pay due attention to business: among these, is Pwan Wanhae, of the new hong Jinho, who has been on trial seven years, and, though frequently urged to it, has never yet obtained securities, nor in consequence been reported to the Board; also, Yeih Yuenchang of the new hong Footae, Lo Futae of the new hong Tungchang, with Yung Yewkwang of the new hong Anchang — not yet entered on the list presented to the Board, who have been on trial from upwards of one, to about two, years. These persons we have commanded, in obedience to the last-established regulations, speedily to obtain the true and faithful securities of one or two merchants, that their names may be reported to the Board, and they be duly appointed, in order to give weight to the principle of responsibility; and for doing this, we have limited them to a period of one month. If the period pass over, without their obtaining a merchant to give securities for them, we will immediately communicate with each other, and erase their names, at the same time making inquiry if there are any transactions commenced by them during their period of trial, and yet unfinished, and in that case strictly urging the completion thereof, under governmental inspection.

In making regulations, however, the first and most important thing is, to ascertain what is most suitable; and in establishing laws, it is desirable to adopt such as may long continue unchanged. The new regulations, sanctioned on the representation of Yenlung, and now in force, we, your majesty's ministers, have found, after diligent and faithful examination, and joint discussion, to have been suited to the past, but to be unsuitable to the present state of things; and to have given rise to evils, which result in impeding their operation and rendering them ineffective. The full number of hongs engaged in foreign trade at Canton has, for a very long period, been thirteen: and even when the vessels have been numerous, and the amount of duties large, there has never been any anxiety in regard to their being unable to attend to all their concerns. But Yenlung, seeing that the hongs were weakened and reduced to half their number, and impelled by this temporary state of circumstances, effected the alteration — that any opulent person, applying of his own accord to become hong merchant, if his representations be found on inquiry to be true, should be permitted to enter on a course of trial. But what limit ought to be prescribed was not once made a subject of consideration. Thus the common people, striving together for gain, and snatching every opportunity — the appointments may go on gradually and endlessly increasing. Then the merchants being numerous, their characters must be various and often not free from alloy. In this way, it must indeed become difficult to pay due attention to all affairs.

During upwards of ten years past, silver bullion has been exported, and the poisonous opium has been spread throughout the

empire, giving rise to a crowd of illegalities—smuggling contraband articles, and evading the lawful duties. While in this we see scoundrels who are *without*, entering into compact to do evil, it would be difficult to ensure that the contamination does not actually commence *within*. Thus, in the third month of the present year, a criminal, Leäng Ake, was apprehended as a smuggler; and on his trial there appeared a letter, from the hong merchant Lo Futae to an escaped criminal Ching Yungping, wherein allusion was made to Lo Heaoufung, naval captain in the department of Shaouking, as concerned in the establishment of that hong. I, your minister Täng, in consequence, represented the circumstance against him to your majesty, and received your imperial pleasure to remove from Lo Heaouping his rank, and to bring him to the capital, to be tried. Although the trial of the case has not yet terminated, yet it is already plain that the said merchant, not being affluent, has connected himself with lawless people. If now, when investigation of this subject is being made with the utmost strictness and closest attention, the spread of the evil be not quickly arrested, it is truly to be feared that these illegalities will increase to a very great degree.

Moreover, the plan of placing men on a course of trial was adopted as an important means of selecting good merchants. But how unfathomable is the human mind! How shall it be ascertained, that men are not, during the one or two years of trial, artfully patching up, to save appearances, in order that, after their appointment as merchants, they may pursue their law-subverting plans? Then, when the time has elapsed, and the necessary securities have been obtained, the leak in the patched kettle is, when too late, discovered; though the law pursue such a person, yet how is the loss already suffered to be made up? Hence it is perfectly clear, and beyond a doubt, that the plan of passing through a course of trial is not in the least to be depended on. But the old regulation, sanctioned at the desire of Tihking, that the securities given for a merchant shall consist of a joint bond entered into by all, being agreeable to the common and general sense of justice, how solid and substantial is the security it gives! By the framers of the new regulation, it was found fault with, as giving scope to make objections and present hindrances; and hence they altered it, deciding hastily to sanction an appointment on the surety of one or two merchants. They did not call to mind, that the result of such objections and hindrances—delay—is but the lesser evil: for these one or two merchants, if not his immediate relatives or intimates, are probably induced to secure him by presents; and when suddenly his affairs are upset, the injury that is thereby caused is indeed great.

Furthermore, in all cases of prosecution of these merchants, the property sequestered not sufficing to pay all demands, the whole body of the merchants has been directed to pay them by instalments. This practice has now by long usage become a rule; and, whether standing surety for the defaulter or not, none can in the least degree evade it. But when they have to pay for one whom they did not secure, the payers must indeed find it difficult quietly to submit. Is it not much bet-

ter, that they for whom they pay should be secured by them, by which a remedy will be obtained for careless security, in the caution which each will observe?

Our feeble and obscure views, we, your ministers, would humbly represent to be these:—That, as the number of the hong merchants has been filled up, and there is no deficiency, but the number is sufficient for conducting affairs, a limitation should at once be plainly prescribed: That it is our duty to request, that hereafter, when any of the thirteen hong merchants fails, or is for any cause expelled, or retires, then as each vacancy occurs, permission be given to supply it; but that, except in such case, it be not permitted, without sufficient cause, to add a single merchant to the number: That it is unnecessary to prescribe a period for going through a course of trial, vainly adopting a nominal, but unreal, check; but that, at the time of appointing a merchant, the old rule should be reëstablished, of giving a general security; the whole body of merchants, seniors and others, being required jointly and carefully to select an opulent, honorable, and upright man, and to sign their names together to a bond of security for him,—the whole to be laid in a separate form before the Board of Revenue, that the man may be fully appointed: That not the slightest evasion and hindrance be suffered, so that every monopolizing purpose may be disappointed: That, lastly, in all other respects the former regulations be retained, as the rule according to which all affairs are to be safely conducted. Thus a fixed limit will be laid down; and, it is hoped, the numbers will be properly circumscribed, and not in excess; those who become merchants will bring with them large property, so that there will be something on which the responsibility can rest; and those who secure them will, as a matter of necessity, seek for really and substantially good persons. It may be expected also to be not wanting in advantage, as enriching the revenue, and as tending utterly to put an end to all compacts in wrong-doing. We present our views before the throne, with the desire of reforming the affairs of the custom-house, and unite together in a joint memorial, respectfully awaiting the imperial decision as to their propriety or impropriety; and to this end we humbly solicit our sovereign to cast on them a glance, and to vouchsafe instructions. A respectful memorial.

Art. VIII. *Imperial edict, communicated to the hong merchants from the hoppo, requiring certain foreigners to leave Canton.*

Wán, superintendent of maritime customs in Canton, &c., to the hong merchants, Howqua and others, for their full information. On the 22d of October, I received from the governor and lieut.-governor the annexed communication.

"We received, on the 19th of October, by an express of the Board of War, a dispatch from the Council of state, addressed 'to Tăng, governor of Kwangtung and Kwangse, and Ke, lieut.-governor of Kwangtung, to be enjoined also on Wan, superintendent of customs,'—and containing, under date the 29th September, 1837, the following

"Imperial edict. 'A report has been laid before us, representing that, in the province of Kwangtung, remissness and illegalities increase daily; enumerating six particulars; and earnestly requesting that orders may be given for amendment thereof. The memorialist states, that of the multitudinous cases of plundering which occur in that province, the majority are attributable to associated banditti, bearing such names as the Teënte Brotherhood, the Triad Society, &c.; that these club together in bands and fraternities, and are ever and anon injuring and troubling the people; and that every instance of complaint affords occasion for varied and numerous extortions. Again, he states, that the magistrates of districts in that province, when levying the tribute of grain, have sometimes, as it is said, reduced it into money at the extravagant rate of six or seven taels for a *sheih* [about eight or nine dollars for 130 catties]; that they are very lax towards their writers and police, receiving bribes to screen and shelter them. The report then points out that the storing up of grain is a convenience to the people; and that there is nothing better than to establish free granaries, and to hold the grain, furnished to fill them by the people themselves, as a provision for the occasional wants of years of dearth,—a measure alike advantageous to the officers and the people. In regard to governmental cruising vessels, the objects of their establishment are the apprehension of thieves, and the prevention of smuggling: but of late, the report states, the only thing aimed at by them is, to receive from the whole face of the country petty and unlicensed fees; they do not at all apprehend smugglers; and all the stations and posts of the maritime police have gradually come to be mere names, without any effective reality. In the salt department of that province, it is needful to put a stop to all clandestine encroachment; and it is essential, from time to time, to examine thoroughly, and adopt measures for making a full end thereof. With regard to all that relates to tolls and duties, it is still more needful to remove and cut away every evil and illegality. The depraved foreigners residing in Canton, ——— and others, and the receiving ships already at Lintin, should all be forcibly expelled. Let Tăng and his colleagues make faithful examination in regard to each of these six subjects spoken of in the memorial, and if there be such illegalities as are named, they must feel it imperative on them to lay aside every consideration of pleasing others, and proceed with truth and fidelity to correct what is wrong. It is our sincere hope that the civil administration, and the military defenses, may all be really and practically useful. In that case all will be right and proper. Let a copy of the original address be sent, and these commands be made known, to Tăng, and Ke, and by them enjoined on Wan. Respect this.'

"The council of state having, in obedience to the imperial pleasure, forwarded the above, we the governor and lieut.-governor have received the same. We will proceed accordingly, in distinct documents, to direct inquiry on the several points alluded to in the five clauses, beginning "in the affairs of the police, there must not be any remissness or procrastination allowed:" also, on the subject of the remaining clause, "that, in relation to tolls and duties, all illegalities should be removed, and correctness restored,"—we will forward a communication to the naval commander-in-chief, expressing our hope, that he will immediately drive away and send back to their country the receiving ships anchored in the seas about Lintin and Lantao,—and that he will, after careful consideration, write in answer, and inform us of the line of action adopted by him, to enable us to reply to the throne: we will still further instruct the judicial commissioner, to proceed immediately, in concert with the financial and territorial commissioner, to act in accordance with the instructions contained in our separate dispatches; and, on the several points noticed in the original memorial and in the imperial edict now received, to issue directions that the imperial pleasure may be respectfully obeyed and acted on; at the same time, also, to detail consecutively the measures adopted in reference to each clause, and report the same for our examination, so as to enable us to make our reply to the throne.

"Besides all this, it is our duty to forward to you [the hoppo] this communication, for your examination. We trust you will immediately command the hong merchants to expel with severity those depraved foreigners, ——— and others, residing in Canton; also, that you will examine and discover if any of your attendant officers have indeed sold to depraved natives the information of warrants being out against them, thus enabling them to procure others to take their place, and so giving rise to gross illegalities; furthermore, whether the number of officers deputed to act in the custom-houses of Canton and Macao should or should not be reduced. We hope that you will grant us a reply, that we may perform what is required of us; and that, as regards the other particulars of the memorial and imperial edict, you will act with respectful obedience, and enforce what is required. Annexed is a copy of the original memorial."

The above communication having reached me the hoppo, I, on the receipt of it, proceed to issue this order, to give information. When the order reaches the said merchants, let them immediately pay obedience to it, by instituting inquiry concerning each of the foreigners unlawfully residing in Canton, namely ———, ———, ———, and ———, and by speedily, and with severity, expelling them. They must not allow them to linger for an instant. Let them also with the utmost speed report the period of the said foreigners' departure for Macao, to enable a reply to be made to the throne. This is an affair in which the imperial pleasure has been received, requiring examination. The said merchants must, therefore, by all means, act in obedience to it. If they dare to connive and screen the foreigners, they themselves shall be held solely responsible. Let each, then, tremblingly obey. Oppose not. A special order. October 25th, 1837.

ART. IX. *Plan proposed for importing Chinese mechanics and laborers from Singapore to New South Wales.* By G. F. Davidson.

THE plan proposed by the undersigned for the importation of Chinese laborers and mechanics, having met with very considerable success, he is now induced to publish it in full, for the information of those distant settlers, who may not have had an opportunity of perusing it at either of the Sydney banks. My plan is to write to Singapore, in the early part of August, for four or five hundred Chinese, to be hired from the annual supply by the junks from various ports in China, which arrive there in December and January in large numbers, and may be hired for this or any other country with very little trouble. With my order to hire the men, I mean to send a ship from hence to bring them to Sydney; or, if a vessel cannot be had here on fair terms, my agent in Singapore shall have the necessary orders on that subject. From each subscriber I will require an advance of £5 for every Chinaman to be brought to him. This sum is to be expended in paying ten dollars (that being the amount due to the junk by each emigrant on board) for passage money from China, in food and clothing for the voyage to this port, and other contingent charges at Singapore. On the arrival of the men in Sydney, I would deliver each subscriber his number, and require from him immediate payment of whatever balance might be due me over and above the advance of £5 per man already mentioned. For the satisfaction of subscribers, I would, on the arrival of the vessel in Sydney, make out an account of the whole expenses of the undertaking, such account to be deposited in some public office for the perusal of those concerned.

From a calculation I have made, I feel convinced I can land the men in Sydney at £10 a head, say £11, and add £1 for commission to my Singapore agent; for this the men would serve twelve months after their arrival in the colony, getting fed of course, and they would serve a second year for £1 per month and rations; after the second year they would expect wages something nearly equal to what free Europeans get here. I would not begin with fewer than four hundred men, as it would require that number to fill a ship, and make it worth while. As many more as I can get subscribers for, will be obtained, and I have no objections to contract for an annual supply. From my long experience amongst Chinese, I have no hesitation in recommending strongly to the settlers of New South Wales, the importation of them into this country; as carpenters, cabinet-makers, wheelwrights, millers, blacksmiths, bricklayers and brickmakers, gardeners, cooks, growers of maize, sugar, and tobacco, and general laborers, I can with perfect safety recommend them. As shepherds, I doubt whether they would answer.

For several years past, I have not seen less than six or eight thousand Chinese brought to Singapore in the months of December and

January, and have invariably seen them willing to go anywhere with those who paid their debt to the junk they came in; they leave their country so very poor, that a fair prospect of plenty to eat, will induce them to go anywhere. From what I have seen on board the junks, I should say that 20 per cent. of the men brought here will be mechanics, perhaps more, but I cannot bind myself on that head. It will, of course, be my duty to bring the number of each trade required, as near as I can, and in the event of a deficiency in any particular trade, I would recommend the drawing of lots for a priority of choice. As to the distribution of the laborers, I must let them go in parties; were I to allow drawing of lots for them, a son might be separated from a father, a brother from a brother, and so on, which would tend very much to render the men discontented. Supposing 20 per cent. of the men prove to be mechanics, a subscriber for ten will have a claim for two tradesmen, for five men one tradesman, and so on, any number under five will not give a claim to a tradesman, unless more than twenty in the hundred should prove such. In case of loss by shipwreck, I propose taking out a policy of insurance, to cover the sum advanced by the subscribers, previous to my dispatches leaving this. Any subscriber failing to make the necessary advance will, of course, forfeit his men.

Rice being the principal article of a Chinaman's food, I would recommend the importation of fifteen hundred or two thousand bags in the ship, the men came in; it might be landed here at three halfpence per pound, and would go as far as flour in rationing the men.

It seems to be a prevailing opinion that the Chinese will not remain with their masters after their arrival here, of this I have very little fear. After the expiration of two or three years, numbers of them will, no doubt, wish to return to China, which I consider will tend to induce many more to come here the following year, particularly if those who go carry accounts of good treatment, &c., with them. Chinese emigrants never bring their wives and families from their native country; but this does not prevent their remaining many years in those countries where they find constant and profitable employment. If they get £15 a year and rations, it will be double what they earn in and about Singapore, and, in my opinion, will be sufficient to keep up a constant supply of Chinese laborers in this market. On the subject of ill-treatment, I would caution the settlers of New South Wales; a Chinese will not put up with it, and will spread such reports about it, as will tend to prevent future supplies reaching this part of the world.

(Signed) G. F. Davidson.

Sydney, June 15th, 1837.

[*Note.* The foregoing appears as an advertisement in the Sydney Herald of June 19th, 1837. In a postscript, Mr. Davidson gives a list of the subscribers which he had already obtained, amounting to fifty-seven, requiring 335 Chinese. Mr Davidson says, the advance of £5 per annum, is to be paid in to the commercial bank, Sydney, on or before the first of August next (1837), in order to give time for the men to be there by March, 1838.]

ART. X. *Correspondence between the Committee of the East India and China Association and the government of Great Britain.*

By late arrivals from England, we are glad to learn that China and its inhabitants, and the interests of foreigners here, are not forgotten. In a speech before one of the public assemblies held last May, in London, the Rev. Mr. Medhurst announced that medical missionaries for the Chinese would accompany him on his return to the east. Mr. Medhurst expects also to bring out with him a steam-press. The British parliament was again directing its attention to China. A bill, authorizing the establishment of a court or courts, with criminal and admiralty and civil jurisdiction, was brought before parliament in June, by lord Palmerston. On this subject, and respecting the appointment of consuls and an embassy, his lordship had previously (on the 22d June, 1836) been addressed by the committee of the East India and China Association. The following is a part of the address:

"For the purpose of obtaining these objects the association submit to your lordship the expediency of his majesty's government sending a commercial agent or consul to Canton, with municipal and judicial functions to protect the rights and properties of British subjects, and by timely notice or otherwise to prevent, as far as may be practicable, the infraction of the Chinese laws by British subjects, such consul not to have any political authority. At the same time they would recommend that all the former servants of the East India Company should be withdrawn from China, as their presence only tends to distract the Chinese authorities in their understanding of the true relations in which the intercourse with that country is now governed, and any duties which the Company's servants might be called upon to perform should be done by the consul. Upon the best consideration the association have been able to give to the subject, they would not recommend an embassy to be sent to Canton; but as a further measure, they think that an embassy might be tried to Peking, landing at the nearest convenient port; but, as the success of the embassy would very materially depend upon the secrecy with which preparations are made in this country, it is recommended that the arrangement of such mission may not be known by the Canton authorities previously to its arrival in China. It would be important also that the negotiator should not be precluded from performing the ceremonies required at the court of Peking, and that he should be attended by such a force, and with such a retinue, as would give dignity and strength to the mission, and be accompanied by an interpreter, capable of speaking and writing the language fluently, that by possessing the means of communicating readily with the supreme government at Peking, without a chance of being misunderstood in conveying to the court, that the objects sought for are altogether pacific and of a commercial nature. Upon the embassy being received by the Peking government, and when called upon to state its objects, the following demands it is thought should be made. * * *

These are seven, and are expressed in nearly the same terms as were used by the Glasgow association in a memorial, noticed in our last volume: see page 335. In reply to the address it is stated—

"That his majesty's government are well aware of the great importance of the trade between this country and China; and that they have for that reason cautiously abstained from adopting prematurely, and without the fullest consideration, any measures by which that commerce might incur the hazard of interruption. They concur with the committee in considering the privileges enumerated in the letter of the association of 22d June, 1836, to be such as it would be exceedingly desirable to secure for the interests of British subjects trading to China, but those privileges can be obtained only by a negotiation with the supreme government of China, and his majesty's government are of opinion that it is not at present advisable to send an embassy to Peking with a view to such negotiation." *Canton Press Oct. 28th*, 1837.

We are glad the British government are going to move 'cautiously;' and, we trust, they will be sure they are right before they decree, that *the negotiator shall not be precluded from performing the ceremonies required at the court of Peking*. If those ceremonies are mere tokens of respect, such as is due to a great monarch, let them be performed; but if they are to be considered as marks of divine homage, or of vassalage, or of inferiority on the part of the embassador's sovereign, woe to the man who performs them.

ART. XI. *Estimate of the annual consumption of Indian Opium in China, with a table showing the progressive increase in the number of smokers in eighteen years.*

MUCH has been said, by our correspondents and others, respecting the amount of opium consumed in China, and the number of those who use the drug. With reference to both these topics, the tables on the opposite page contain valuable data; and, in connection with papers already published, will enable those who desire to investigate the subject, to draw tolerably accurate conclusions. The tables, (as far down as 1833,) have been kindly sent to us by one who, though now retired from his business in this country, was for many years extensively engaged in the traffic. On account of the manner in which the government treats the traffickers and smokers of the drug, it is quite impossible for us to gain that minute information, which the importance of the subject seems to require. Some fifty or sixty native traffickers and smugglers, it is said, have been seized within a few months. In the tables, the estimated amount of the drug and the given number of consumers, are too low; besides, the Turkey opium, and the native produce, are not brought into the account. The tables, therefore, must be regarded as only an approximation to the truth. The quantity daily used varies exceedingly in different cases: some consuming only one candareen or less; some three; some ten; some twenty or more. Whether three candareens per day, as assumed in the table, is a fair average, we are not prepared to say.

Estimate of the annual consumption of Indian opium and of the stock remaining on hand at the close of each year, from 1828–29 *to* 1836–37.

Years.	Patna.			Benares.			Malwa.			Total.		Remaining Stock on the 31st of March each year, including Macao.					
	Chests.	Price.	Value.	Chests.	Price.	Value.	Chests.	Price.	Value.	Chests.	Value.	O. P.	N. P.	O. B.	N. B	O. M.	N. M.
1828–29	4831	947	4,574,650	1130	911	1,029,585	7,171	966	6,928,880	13,132	12,533,115	428	—	170	—	704	1302
1829–30	5564	866	4,820,448	1579	842	1,329,129	6,857	861	5,907,580	14,000	12,057,157	239	781	65	41	1586	2712
1830–31	5085	876	4,453,984	1575	848	1,335,810	12,100	588	7,110,237	18.760	12,900,031	552	1083	92	261	2117	4060
1831–32	4442	953	4,234,815	1518	954	1,448,195	8,265	704	5,818,574	14,225	11,501,584	1265	921	137	272	2983	5578
1832–33	6410	798	5,115,126	1880	774	1,455,600	15,402	570	8,781,700	23,693	15,352,429	555	1304	202	129	973	3163
1833–34	7893	631	5,023,175	1642	653	1,066,459	11,715	676	7,916,971	21.250	14,006,605	205	685	84	192	961	2127
1834–35	7558	600	4.368,245	2509	582	1,427,604	9,982	599	5,962,930	20,089	11,758,779	217	584	94	138	2658	3691
1835–36	9011	750	6.713,195	2005	702	1,407.510	15.002	599	8,986,198	26,018	17,106,903	271	1211	185	342	1864	3873
1836–37	5280	749	3,957,939	2795	711	1,989.270	13,430	633	8,506.984	21,505	14,454,193	519	2086	318	250	997	4189

Table showing the progressive increase in the number of smokers of Indian opium in China for eighteen years, estimating the consumption of each man at three candareens, equal to $17\frac{40}{100}$ *grains per day.*

Average of three years ending on the 31st of March.	Chests of Patna and Benares.	Weight in catties.	Candareens of pure extract at 50 touch.	Chests of Malwa.	Weight in catties.	Candareens of pure extract at 75 touch.	Total chests consumed.	Total candareens of pure extract.	Number of smokers at 3 candareens or 17.40grs. per day.	Value in Spanish Dollars.
31st of March, 1820,	2850	285,000	228,000,000	1,437	143,700	172,440,000	4,287	400,440,000	365,699	$4.548,900
31st of March, 1823,	2594	259,400	207.520,000	2,479	247,900	297,480,000	5,073	505,000,000	461,187	8,234,773
31st of March, 1826,	3002	300,200	240,160,000	5,450	545,000	654,000,000	8,452	894,160,000	816,584	7,913,310
31st of March, 1829,	4920	492,000	393,600,000	6,160	616,000	739,200,000	11,080	1,132,800.000	1,034,520	10,856,058
31st of March, 1832,	6588	658,800	527,040,000	9,074	907,400	1,088,880,000	15,662	1,615,920,000	1,475,726	12,154,334
31st of March, 1835,	9311	931,100	744.880,000	12,366	1,236,600	1,488,920,000	21,677	2,233,800,000	2,039,998	19.769,111

ART. XII. *Journal of Occurrences. Commercial business; the hoppo's chest; the Hingtae hong; Peking Gazettes; literary and military examinations; new Tartar general; public executions; &c.*

COMMERCIAL business here, for six months past, has been nearly *in statu quo*, very few goods having been bought or sold. Vessels have arrived late, and few in number,—there being only 24 now at Whampoa, and about as many more at Lintin. The period of their departure, it is expected, will also be late. Rice, here the staff of life, is both plentiful and cheap—the foreign article varying from $1.20 to 1.50 per pecul. The trade at Lintin, or at least a considerable number of the vessels in which it was formerly carried on there, have moved northward, there being twelve or fifteen now on the east coast. Consequently 'the coming in of the vile drug,' and 'the oozing out of the precious metal,' through the Tiger's Mouth have greatly diminished.

The hoppo's chest, under all these circumstances, is suffering greatly,—its receipts being less by tens of thousands than they were last year. Even the poor tide-waiters, it is said, cannot get single dollars now, whilst a few months ago tens and hundreds were the monthly income.

The debts of the Hingtae hong, it is now confidently and generally believed, will be paid; but *how* and *when* are questions, important ones, yet to be determined. The sum due to foreigners is something more than two millions of Spanish dollars.

The Peking Gazettes, received during the last month, contain nothing of importance. We observe the illness of the first minister, Changling, who has requested permission to resign. His request is not allowed, but others have been appointed to the acting care of his various duties, and unlimited leave of absence from his duties has been granted. The chief subjects of the Gazettes are, complaints of the venality and carelessness of officers in various parts of the empire, and representations regarding the high price of silver. One memorialist states, that the annual export of silver is, from Kwangtung thirty millions,—from Fuhkeën, Chekeäng, and Keängsoo, ten millions,—and from Teëntsin in Cheible, twenty millions of taels. There must evidently be an error in the copying of this memorial; and probably three, one, and two, in place of thirty, ten, and twenty, millions, would be the correct reading.

The literary examinations of candidates for the rank of keujin, or 'promoted men,' commenced on the 7th of September; and during the night of the 6th of this month the names of the seventy-two successful individuals were proclaimed throughout this city. One of these, it has since been discovered, attained his degree by proxy, having engaged a man, whom advanced years and poverty withheld from efforts on his own account, to enter the lists in his name, and write the necessary essays for him, the reward, amounting (it is said) to $1500, being payable only in case of success. Some difference afterwards arose about payment of the money, and several of the other candidates having been offended by the person in whose name success had been obtained, they complained to the lieut.-governor of what had taken place. The lieut.-governor, unwilling to subject himself and his fellow-officers to the punishment to which they will be liable, endeavored to hush up the matter. The scholars, however, pressed attention to it, and a day was appointed for inquiry; when it appeared, that he who had engaged the proxy was unable to write even an ordinary essay. His first degree had been purchased, as is very often done; but the degree of keujin, unless by the express pleasure of the emperor, is conferred only on talent. The literary examiners left Canton, to return to Peking, on the 23d; and on the same day the governor proceeded, on a tour of military inspection, to the eastern departments of the province. The military examinations of candidates for the second degree began on the 25th.

A newly appointed tseängkeun, or general of the Tartar garrison of Canton, arrived on the 29th. He is comparatively young, short, and without any martial air, or, what supplies its place in China, an austere and rough deportment.

On the 18th, four criminals, three of them newly apprehended, the other an escaped prisoner recaught, being brought before the governor, were tried in his presence and that of the lieut.-governor and all the principal civil authorities, and, being condemned, were immediately taken out and executed.

THE

CHINESE REPOSITORY.

VOL. VI.—NOVEMBER, 1837.—No. 7.

ART. I. *Notices of the moral and social condition of several places in the Indian Archipelago, collected in the voyage of the Himmaleh, in* 1836. By G. TRADESCANT LAY.

IN laying before the readers of the Repository a short account of the interesting matters that fell under our notice, in the voyage of the Himmaleh to the Indian Archipelago, I cannot better consult unity of narration, than by treating each subject with a distinct and separate reference, without attempting to follow the events and incidents in the order in which they occurred. I may remark, by way of prelude, that during our absence from Singapore, which occupied nearly five months, we visited Macassar, Bonthain, Ternate, Zamboanga, and Borneo Proper; and that, in my judgment, the outline of the expedition did as much honor to the understanding as to the heart of the individual by whom it was framed. The object of the voyage was to attempt something towards spreading the religion of Jesus; and if commerce and natural science were to have a share in it, it was that these, in their turn, might be made instrumental in promoting the same good cause. I take a lively interest in whatever tends to enlarge the boundaries of human knowledge, but my delight is not a little enhanced by reflecting, that, among other second causes, wisdom derived from studying the laws of nature can be made to serve as the handmaid of the gospel. While therefore my first object is to distribute the Holy Scriptures, and to ascertain by what means they may have a wider circulation, I endeavor to note and describe what is curious in the works of nature, so far as health, leisure, and mental ease, can enable me. After I have made a few observations on the success, or rather the intimations of future success, I met with in seeking to advance the views of the British and Foreign Bible Society, I will mention a few subjects which seem to stand before others as engaging or instructive.

At Macassar our books, which we gave freely to all who would read them, were accepted with great thankfulness by the natives as well as by the Chinese. Our first distribution took place in the custom-house, in and about which place is always a great multitude of those who, having but little to do, are ready to gaze at whatever may be new or surprising. A motley packet of books, in the Chinese, Malay, and Bugis, languages, formed an exhibition of no ordinary kind, especially when the vigilance of the inspectors had spread them in great confusion upon the floor. But though a great many pressed forward to look on, when they saw that some were made happy by our liberality, they neither plied us with importunities, nor gave offense to the officers of the establishment by their misconduct. The latter found some Malay Testaments in Roman character, which, as it happened, were the very thing they had been wishing for, for they were familiar with the oral sounds of that language, but not with the Arabic letters in which it is usually written. I shall long retain a lively recollection of this scene, as our good intentions were appreciated by the people that we were seeking to benefit, and all spake in the highest terms of such unexampled liberality. We found that many could read, but often with difficulty and hesitation, for the want of those helps to improvement which we were bestowing upon them. In giving away books, you promote the education of the people (apart from all the spiritual benefit they may derive from them), by placing means in their hands which they cannot obtain from other quarters. Printed books are not to be had, and the copying of manuscripts is a rare and consequently an expensive work. Some Bugis tracts prepared at Singapore met with a reception that was truly delightful, and gave us encouragement to think, that it would not be difficult for one versed in their language to do great good among them. My inference is not drawn from what I saw in a crowd, where a general excitement may be supposed to create a great influence, but from many experiments made in small groups and neighborhoods, where everything around us was soft and tranquil, and the people had leisure to understand their own wishes. It was my practice to put a few of these little books in my pocket and walk out every evening in quest of information, for I was desirous not merely to give them away, but to learn how far they were acceptable, and what seeming likelihood there was that they would be read with attention and profit. Habit has long accustomed me to look a little below the surface of things; I am not content therefore with dispensing so many pages of printed paper, but strive to come at the mind of the natives, and learn, as far as I am able, the current and bent of their feelings.

At Macassar many little circumstances constrained me to think that success of a missionary kind would be immediate as well as permanent among the people, while a contribution to their little stock of literature, by translating the Scriptures, would give a man a real ascendency over them, and lead all, whether believers or unbelievers, to look up to him as their friend and benefactor. The Bugis and Macassar alphabets were taken from the Sanscrit, and are identical, except that

the former has twenty-three, while the latter has only nineteen characters. It is a very neat kind of writing, and so much admired by the inhabitants of the Celebes that even those who cannot read, regarded our books as pictures, and many times offered to purchase, promised to get a teacher, and used intreaties to obtain them. Complaints were made respecting the deficiency of the alphabet, as many words, differing widely in sense and sound, were represented in writing by the same characters. This the zealous missionary would rectify, while he would furnish them with the instruments of natural logic, by a set of abstracts, borrowed from some harmonious dialect. Thus he would lay the foundation for everything that is refined in knowledge or lovely in practice, while sowing the seeds of holiness by which a soul is meetened for heaven. Our attempts to do good were approved by the resident, and most thankfully received by the natives; and could an individual obtain permission of the Dutch government to reside there, I see no reason to think that his labors would not be attended with the happiest effects.

At Ternate we did but little, as the Chinese have but an imperfect acquaintance with their own characters, the natives are so reduced that they evince no curiosity, and our stay being short and transient did not allow us to cultivate much intimacy with the people. A Dutch missionary, who had labored five years among the inhabitants of Moova with small success, performed the duties of pastor to the settlement. But it seems, that he is so limited in the nature and extent of his operations, that he cannot stir a hair's breadth to the right or to the left, without infringing upon some regulation, and thus incurring a warning from the resident, whose official duty it is to see that the good man does not do too much among the natives. The chapel on the Lord's day presents a most pleasing appearance, and is attended by a congregation that embraces several varieties of the human family, blended in many intermediate shades of feature and complexion, all alike in neatness of attire and decency of behavior. The chapel is a small well-built edifice, and has been put in repair and beautified by the resident, who has shown himself no enemy to the observance of the Sabbath, nor to the public worship of the Almighty.

At Zamboanga, in the island of Mindanao, upon the Straits of Basilan, we found about forty Chinese, very poor, and much neglected. The Catholics will not allow them to have any schools, so that their ignorance of their own literature, which is very great now, will be still greater in the next generation. Mr. Dickinson, who kindly took the trouble to look after them, promised some books if they would come on board, but so little value was set upon the offer that none made their appearance. The Spanish language is spoken by the natives in tolerable purity, and many learn to read, but among the Roman Catholics we know the Bible is a proscribed book; or at least, it cannot be studied without the license and permission of the priest; hence it could not be expected that we should succeed to a very great extent, where Romanism is in free vigor. The evil, however, was that I had no Scriptures in the Spanish language with me, which I regret

exceedingly, for several opportunities occurred when they might have been bestowed with advantage. In fact, we were exceedingly delighted with this people, as we wandered from house to house to make ourselves familiar with their habits and moral condition. The priest was a man of good family, and of a liberal way of thinking, so far as liberality can be cultivated under the dominance of a religion made up of embargos and disabilities. The books would therefore have been read in secret, without much danger from an inquisitorial search, and I think we met with some so independent in their way of thinking, that the books would have been read at any rate.

At Zamboanga, as well as at Macassar, there seemed to be no reason to infer that the people would not at once receive a missionary with kindness, and listen to his instructions with gratitude and attention. The power of the ruler has thrust itself between the appulse of the gospel and the ear of the poor heathen. As light and the sentiments of liberty spread, this obstruction will be lessened. Political philosophy leads us to such a conclusion, but we have a much higher assurance in the promise of the Almighty, that in the seed of Abraham shall all the families of the earth be blessed. At Ternate, the people must be lifted out of the dust, and receive the nature bestowed upon little children, for they are sunk so low through oppression, that though the Dutch have permitted them to cultivate the spices, they seem to be wholly unconscious of the advantages, and just till the soil enough to furnish them with the means of a poor and slender diet. If a missionary were to go and live among them, I dare say that, at first, he would have some trouble to convince them that he came on purpose to seek their welfare, but he would find them humble and respectful without the kris or Malay side-arms, and without any of that personal importance which is always associated with it.

At Borneo, for reasons which it is not necessary to state here, I did not attempt to circulate the Scriptures till I had thoroughly ascertained that the sultan, priests, and prime minister, did not consider it unlawful, that is, incompatible with their character as Mohammedans to read a book containing the religion of Jesus Christ. Copies of the sacred volume were in possession of some of the chiefs; one brought me the sleek quarto edition printed at Calcutta as a proof that he had one. When I inquired if he read it, he said, very often, and showed me that he did not tell a falsehood by reading some passages with great ease. This they cannot do without a good deal of practice, for the biblical style is different from the colloquial and epistolary, and the stiff sharp pointed character is so unlike the graceful and flowing hand of the copyist, that I have often seen a man obliged to spell the words like a child before he could make them out, though he would instantly write the same words in a smooth and easy character. Finding that he gave me so good an answer to my first question, I asked if he believed the Bible; he replied by saying, how should I not believe it? it is all very true. In one of our walks, an old counselor and favorite of the sultan showed me a part of the New Testament, as a gift from some person, whom he was proud to

call his friend. He was a zealous Mohammedan, if one may judge from the eagerness he manifested to hold an argument with me about the unity of the Godhead, but a chief interposed and would not let him repeat his challenge.

We lived in the midst of the people nearly a month, and were ever and anon reminded of our promise, that when we returned to the ship we would send them some Bibles. Among the applicants was the sultan himself, who, while the high priest and I were sitting before him, told me that I must be as good as my word. Upon this the priest, instead of cautioning the sultan against reading any book beside the Koran, evinced his anxiety to show that the Bible was no stranger to him, by telling us that the Jews divided the Old Testament into three parts, the psalms, the law, and the prophets, which, with the gospel, made the sacred volume consist of four principal divisions. This man sent his respects to Mr. Tracy, with thanks for the books that he had given to his countrymen. And, after much investigation, I am warranted in affirming, that no man there ever thought it wrong to read any book, whether he was bound to believe it or not. Most of them, and perhaps all, are abandoned lovers of pleasure, and are little disposed to exercise any part of that self-denial inculcated in the Bible; but a few relics of the moral sense are left, and these find their appropriate pleasure in the melody of righteous admonition. There is something essentially charming and delightful in the precepts of holiness, and the mind is so much led away by the sound of them, that in a sort of trance the heart forgets her own wickedness, though the will remains as corrupt as it was before, and returns again to its old purposes as a sow to her bathing in the mire. Reading is confined to persons of quality, so that until the missionary begins his labors among them, they only can receive immediate benefit by the distribution of books. All merit is limited to them, and none who are not pangerans, or the descendants of feudal lords, practice any arts of skill, or attempt to lay up any knowledge among them. A chief is the head, and his train of dependants the hands; he thinks and they not; he lays the plan, his brothers and near relatives execute the finer parts, while the retainers and vassals perform the drudgery. If you put the head in motion, the whole body will move with it; if, therefore, the chief should think it right to read the Bible, all his followers would be devoutly of the same opinion; and, should he make up his mind to forget the religion of the prophet and adopt that of Jesus, those who had looked up to him as the exemplar of action and virtue, would follow without a murmur, and perhaps without a single impression of surprise. A foreigner, with a little insight into medicine and sincere love for the Bible, may dispense relief for disease and scatter the word of God, as we were invited to; if he did not carry any insidious enemies with him, his person would be safe, though his patience at first might be severely tried, as the people are wholly given up to vice, very conceited, great cowards, and immeasureably selfish.

If a man were to tell them that he came to Borneo with the express design of overthrowing Mohammedanism and planting the religion of

Jesus Christ in its place, he would not perhaps obtain leave to reside there on such terms; but if he stated that he would practice physic and do them all the good in his power, the sultan would give him a house and food to eat. Several times the sultan repeated his invitation; 'stop here,' said he, addressing the writer, 'and I will give you a house, and send to Europe for your wife.' His succor would be sought with the most implicit reliance, his reproofs would be borne, and his instructions listened to with the deepest interest, by many. When the chiefs used to come to me and complain of their pains and aches, I pointed out their vices as the cause of their sufferings, but they never took the reproof amiss, or made any other defense, save this, that they could not help it. Some were very eager to know the rules of government in other countries, inquiring what were considered offenses, and what punishments were awarded to them; and on one occasion, after I had been answering many such questions, a chief said, if you did but know more of our language, how many curious and instructive things could you tell us. I said, I have spoken Malay but a short time, and the language itself is deficient, so that there is a twofold hindrance in the way of free and pleasant communication. I recited some sentences out of a Malay book one evening, to their very great delight, as it was thought a rare and extraordinary thing to hear a white man read. One of the minister's brothers often solicited poison, that he might carry it about him as an asylum in the day of battle. When I said, a brave man would fight while he was able, and when he could no longer wield his weapon he would submit to his fate with resignation,—he still clung to his favorite resource, and many times renewed his request, till wearied with his importunities, I told him, God had forbidden self-murder. These words he repeated in a tone of perfect acquiescence, without asking whether the precept came from the Bible or the Koran.

These things are of very little importance when taken by themselves, but I mention them as intimations that the labors of a medical missionary would not be lost upon them, even at the very outset of his career. In my view of them, their character is compounded of those vices which mankind have always deemed most hateful and most unworthy of rational beings, and therefore I am not disposed to dazzle his eyes with the golden hopes of magnificent success. I and my fellow-laborer learnt to judge of the Borneo people, not by hearing, nor by seeing, but by feeling, and little was wanted to complete our opinion. All I assert is, that a man might use the means, and if he did it with faith and patience, the blessing of God would be sure to follow, an inference which we draw from the consummate veracity of God. When we cannot use the means, then we cannot look for the blessing. There is one circumstance which would have a growing operation in his favor, which is, that the character of missionaries is better understood by the natives of this part of the world—they begin to find out, that they were mistaken, when they confounded with them the tyrants and money hunters that have for centuries oppressed, cheated, and impoverished, them. They are fast hastening to the conclusion, that

they belong to a distinct order of men, whose sole business and aim are to promote works of benevolence. We met with an instance of this kind at Borneo, at a time when we were in great want of pleasing considerations. A Chinaman had come as interpreter and mercantile agent in a trading vessel, during our stay, and was in all points a Chinaman, that is, a man of trade. One evening as he was sitting in a large circle, and answering a variety of questions respecting Singapore, we went and sat down a short distance from them. Among other questions he was asked, what kind of persons the missionaries were, when he gave them such a neat and faithful account of their conduct and character, that we could not have desired, that a single addition should have been made to it. There was no religion about this man, he understood business and spoke the Malay language exceedingly well, and being a man who understood the world, he gave to his hearers an accurate account of the missionaries just as he would of the governor or any other person there.

At Macassar every thing is flat and dull, there is no motive for industry, no stimulus to enterprise. The spirit of monopoly on the part of the Dutch, and the insecurity of property, from the grasping and unchecked avarice of the native rájas, take from the subject every inducement he might feel to be useful either to himself or to others. The idleness and nonchalance that we see under every aspect and modification, should excite our compassion, but never provoke our resentment, for it would be marvellous indeed if we discovered anything beyond a regard for present ease and present gratification. Nor are there any extraneous circumstances that can awaken curiosity in a native, or stir up his energies: no well furnished stores to win his attention and make him desire better clothing, or any of the more showy implements of luxury. There is a long street within the walls of Macassar that runs parallel to the beach, and is called the bazar, and I many times walked from one end to the other with a determination to buy something as a memorial of Macassar, but not a single article that was either pretty or ingenious could be found. A few common edibles, a small assortment of dying stuffs, a remnant or two of Chinese crockery, with a looking-glass and an ugly comb, made up the average inventory of all their merchandise.

The Macassar differs from the Bugis in having larger and more open features, as well as in the peculiar ruddiness that is mixed with the brown tincture of his skin. The hair is suffered to fall down and float loosely upon the shoulders, and has a red tinge oftentimes, by way of correspondence with the rest of the person. I have seen the truth of this circumstance questioned, because red hair and a dark complexion were thought incompatible with each other, an opinion that is not affected by this instance, for here the hair is not yellow nor orange, but its ends have a deep red hue, while the rest is black. The little boys and girls that you see running about in troops are often very handsome, while the lineaments of the latter are sometimes not only faultless in design, but they have withal a shade of thoughtfulness and melancholy, which is rightly esteemed to be the last touch

and finishing stroke of personal beauty. These promises of future loveliness vanish before maturity, for the want, I suppose, of education, which, while it bestows unfading charms upon the mind, tends to model and perpetuate all the perfections of the body. I do not pretend to have a profound acquaintance with those branches of knowledge that teach us to judge of the jewel by the shape of the casket; yet I cannot help thinking that the indications which I read upon the head and countenance of a Macassar, so often at variance with his present condition in the scale of morals and intellect, will hereafter unfold and explain themselves in a very delightful manner, when liberty and religion shall have cast their smiles upon him. That he is not deficient in head-piece, is evinced by some productions of skill in the manufacture of gloves and baskets, where the workmanship for delicacy and fineness cannot be surpassed. We found them much in love with their own written character, which is the same as the Bugis, if we except the small deficiency of three or four letters. Many can read, and all would learn, if they had books to afford them the means of doing it. We observed, though many seemed to value themselves as being of a more ancient and noble stock than the Bugis, they esteem it creditable to understand that language, so that a translation of the Scriptures in this admired and far-famed dialect would serve for almost the whole of the humanised portion of Celebes. It is said that Dr. Leyden translated a gospel into the Bugis; if the manuscript could be obtained, an edition would be acceptable to many in that beautiful but neglected island. Their persons are exempt from those unsightly scabs and blemishes that we see in many other places, and this I impute to their cleanly habits. Wells are plentiful, scarcely a yard without one: hither, males and females come to wash their clothes and bathe their skin, pouring many a bucket full upon their heads. It forms a part of the daily duty and amusement of old and young, and seems to be one of the principal cares of a mother. The person of a Chinaman at Macassar is exactly the reverse; it is every way unwholesome, for, instead of an anxious rubbing and a copious affusion, the application of a filthy dishclout drawn over the neck and face once or twice completes the whole business of washing. The Chinese at the places visited by us were generally poor and often despised, since a native junk seldom or never comes to replenish their stores, to render them respectable, or to find them employment.

At Bonthain we stayed only two days, and, as it rained during one of them, we had but little time for research. The town is seated near the nook of a far-withdrawn indentation in the coast, where the land from each point climbs by an easy but varied ascent into a magnificent amphitheatre of mountains. The cascade a few miles from the residency is an object of much curiosity; a stream of water about three fathoms in breadth falls over an escarpment, which we guessed to be about 150 feet in height. To the eye it seems perpendicular, and the vertical plane is only interrupted here and there by a ledge that makes only a small divergence in certain parts of the stream. The cold within reach of the spray was very great, but what the real depression

of temperature was I cannot tell, as I was so unfortunate as to forget my thermometer. Water when in the state of mist or steam seems to have a great affinity for caloric; hence the reason why we feel a strong sensation of cold when a mass of cloudy vapor is moving towards us in the atmosphere.

The natives here are said to speak a language different from the Macassar, but I apprehend the dissimilarity is neither great nor radical. The only matter of interest among the natives is a market, held at the head of the bay, every fifth day. Towards this point all are seen hastening, soon after daybreak, with their various items of merchandise. Rice, and the sirih, with accompaniments, a few sorts of bark for dyeing, some India goods, and Javanese copper-wares, are brought for sale. I supposed, at first, that the productions on one side of the harbor were different from those on the other, but I was mistaken, for I saw large pink-colored bamboo shoots, and other vegetables, returning by the same way they had come. So, for any thing I know to the contrary, a man might carry a bundle of such things three or four miles merely to sell them to his next neighbor. But there is nothing laughable in this, for nature has implanted in us a fondness of *cœtus et celebrationes*, as Tully remarks in his Offices; so that a man does not scruple to trudge a few weary miles, that he may behold and converse with a company of his fellow-creatures, and in such a celebratio or assembly sell his goods to the highest bidder, though he might have disposed of them at as high a price by walking only a few yards from his own door. In speaking of vegetables, I might just mention, that the potatoes, *Solanum tuberosum*, not the *Convolvulus batatas*, or sweet potatoes, cultivated at Bonthain, may be compared to any in the world for their excellence. A loose pulverulent soil, such as Trappean rocks generally afford, and a sunny exposure on the side of a mountain, are circumstances highly favorable to the growth of this useful article of diet.

The soil of Ternate is perhaps, in all respects, the best that can be found in any part of the world, and there is something in its dark crumbling texture that impresses the mind with the highest ideas of its fertility, while the vegetable creation around you bespeaks, in the strongest and most lively terms, the extreme happiness of all its members. The sultry parts of the day are often fanned by a breeze, and the nights are very cool, the thermometer having been known to descend as low as 56°. Though this may be rare, yet the sheet or coverlet is seldom unwelcome. All stress is therefore taken off the system during the night, and nature so far recruits her powers and repairs the wastes of the day, that in point of salubrity there seems to be no place like Ternate within the tropics. The assertion is not intended to be made absolutely, or as if there is no exception in favor of any other region; for, though I have traveled much, I have not examined the meteoric phenomena of every quarter within the tropics. But still the hand of God seems to have poured out blessings upon the Moluccas in a stream of overflowing plenteousness; from 'the beginning to the end of the year,' health, beauty, and softness, move

in one unbroken circle. If the beneficence of the Deity puts on an air of peculiar loveliness in these places, the malice of man has been no less conspicuous in thrusting forth itself in all its hateful deformity, as if it had been the proper business and function of a human creature to be the very inverse of his Maker, and to resemble as much as possible the evil one, who is emphatically styled in Scripture, both in Greek and Hebrew, the destroyer. The Dutch, not content with the devastation they could make by themselves among the spice trees, at last, resolved to hire the native rájás to assist them in the execution of their diabolical purposes. The trees have in consequence of this proceeding been nearly extirpated; the few that remain probably escaped the notice of the destroyers, while the natives, robbed of what was their glory, have lost all feelings of independence and personal right, and live and look like the sons and daughters of oppression. Their subsistence is derived from the tillage of the soil, or the tendance of the durian, mangosteen, and other fruit, trees. And I dare say that those philanthropists who think it is enough for a poor man, that he feeds and sleeps with as little intellectual disturbance as possible would find much to admire in the condition of these people. The gentleman mentioned above and myself took our seat in the carriage of the resident, and were received by the sultan with much ceremony and military display; Malay forms of etiquette and a field officer's uniform are not altogether at variance with each other, while the address and venerable appearance of the individual must have inspired sentiments of respect, could one forget that he received a pension to act the foe instead of being the friend and patron of his subjects. When I speak of the Dutch, I mean the Dutch government, without reference to individuals, for it is only the part of common courtesy to acknowledge, that the governor of Macassar showed me every mark of respect and attention, and the farewell of the resident of Ternate was accompanied by a charge to return as soon as possible, and with him explore all the beauties of the Moluccas.

Zamboanga has a neat appearance when viewed from the Straits of Basilan, but possesses no buildings of any beauty or magnificence. A church is in process of being erected, which will have a very good effect from the sea. The inhabitants wear a very pleasing aspect, the intermixture of Spanish blood having contributed to beautify and polish their features. The Spanish language is uniformly spoken, and very few know much about the mother-tongue of their forefathers. Many are taught to read and write, with some of the more familiar rudiments of the Catholic religion; but the characteristic of this people is a happy exemption from care, disease, and labor, since all the necessaries of life may be obtained by the smallest exertions of industry. When we entered their dwellings they talked to us with the most perfect good nature, and seemed in no way restrained by our presence. When wet, hungry, and tired in travel, they gave us a share of the best hospitality their houses could afford; and, out of compliment to their guest, descanted upon the happiness and prosperity that would arise to the settlement, had they but English instead of

Spanish masters. A few miles' walk from the town brings you to a country delightfully varied with the interchange of mountain and plain. These plains are smooth, with only here and there a shrub or perhaps a little copse. I confess there is something in a wide campaign that is inexpressibly engaging, especially when we meet with it amidst a range of hills, where the eye, after expatiating a while in the liberty of the expanse before it, can rest by turns upon the green pinnacles, which, shifting behind each other in perpetual succession, sweep around the spectator, and form an amphitheatre of elevation.

The exercise of authority at Zamboanga is not severe, and if the Spaniards do not take a lively and efficient interest in promoting the welfare of the people, they certainly do not grudge their happiness. The officers of the military establishment who treated us with kindness and consideration, not uncommon among the better sort of their nation, often spoke in praise of their inoffensiveness, and the comparative purity with which they spoke the Spanish language. The governor remarked, on one occasion, that a man could by working two hours in the day earn a real, one eighth of a Spanish dollar, which was sufficient to maintain himself and family, and that in consequence of this, they were not disposed to labor. This is the amount of censure cast upon them by their rulers, which, under existing circumstances is no censure at all, for why should a man toil when there is no object set before him to stimulate his exertions?

—Sunday morning presented a gay spectacle at Zamboanga, as many repair betimes to the public service, the officers of the naval and military departments in uniform, the soldiers in a neat and easy costume, and many of the inhabitants in their best attire. After the service, the governor and all official persons wait upon the padre as a matter of compliment, and those who dare not presume to mix themselves with such folks, find another opportunity of paying their respects, for his 'reverence' walks out, when many are seen advancing to make an act of obeisance, while some still more devout run up to him and kiss his hand. There was something above the ordinary standard in the character and bearing of this man, and his look was full of benevolence, so that such ceremonies of respect did not seem altogether out of place. But such is the nature of the Catholic religion, that though regard to one professedly a minister of Jesus Christ may appear becoming, yet if these people knew their own situation, they would deem him one of their greatest enemies, inasmuch as a fundamental article in his creed is the duty of keeping them far from the noble privilege of thinking and choosing for themselves. Hence, though things appear easy and tranquil, there are no symptoms of improvement, no aspirations of thought or enterprise, no efforts after anything better. There is contentment, if one may judge from externals, but contentment of a very questionable sort, for it leaves a man stranger to every acquirement that can fit him for acting a worthy part here, and in utter indifference about his final destinies.

At Zamboanga, we buried the missionary Samuel Wolfe, who had been gradually approaching the borders of the grave for many months

prior to his death. The officers of the settlement put on their black coats and attended the funeral. He was buried by the permission of the padre in an old Campo Santo, on the west side of the town. An imaginary line, drawn from the sun, as it rises on the 28th of April, and passing through the mango trees, and produced 12 feet from their foot, will po nt out the place of his interment, should any of his friends ever visit that region. Wolfe, in memory and discrimination, seemed to have been fitted in a peculiar manner for the acquisition of eastern languages.

I see by referring to a memorandum of a statement made to me by the command nt, a very well informed man, that the whole commerce of Mindanao does not amount to more than 3000 dollars, while that of the Sooloo islands is not less than 150,000. In connection with this, we see all the viendas or shops at Zamboanga meanly furnished; a pitiful assortment of plantains, and a few pines are generally all the seller has to dispose of, if we except the palm-wine, which is kept in a wooden vessel that occupies the centre and most conspicuous part of his stall. I have entered shops where all the fruit had been sold, the wine cask emptied, and nothing remained but the keeper, who sat in the middle of the room as if waiting for customers. There is therefore nothing to be had for money, consequently few think it worth their while to earn it. A life of ease and tranquility is the supreme good at Zamboanga; and, if we reckon by the ordinary standard of the world, a life of comparative innocence. It is a slender happiness, however, and a morality that is poor indeed, being devoid of all those principles that give a right character to one, or form the basis of the other. But they are to be pitied, for their spiritual guides will not allow a stranger to go and give them an opportunity of choosing better things. It is a matter of daily supplication with me, that places decked in such a beauteous dress by the hand of Providence, and a people so easily wrought into a better form, may not always remain in their present situation, but that the dayspring may take hold on these ends of the earth, that the wicked may be shaken out of it. Job. 38, 13.

The city of Bruni consists of two ranges of houses, standing upon the water at the bend of the river, and contains about twenty thousand inhabitants. The straight stems of the Nibong serve for piers, the walls are formed of bamboo, and the roof is covered with the Nipa, the most elegant of the palmy group. The feudal system prevails here in all its integrity; the whole population is divided into the *kawan* or vassals of each respective *pangeran* or chieftain. Their duty is to attend upon their lord when called for, and to provide all the substantial things of life for his enjoyment. 'All work and no pay' is the character of their servitude; but acts of cruelty are not common; indeed, a man cannot be punished for any capital offense, without a trial and a hearing before the principal chieftains: the sultan is elective, though the limit of choice does not extend beyond the royal family. All the affairs of state are administered by the pamangku or mangku-bumi, or prime minister. The respective share that each

one of these personages takes in the affairs of government, was briefly summed up in four words by a brother of the sultan: *Sultan bilang, Hassim kirja;* 'the Sultan speaks, Hassim acts.' Hassim is a man of great endowments, and therefore not only manages the executive department with talent and resolution, but exerts such a check upon the sultan, that his antics and baby pranks are mostly confined within the limits of the Astana. Selfishness, pride, and cowardice, which are apt to mix themselves with everything that is human, stand forth in the highest relief in the whole composition of the character of the inhabitants of this country. In all the details of daily intercourse these qualities meet you at every turn, and seem to pervade every action and every thought.

At Bruni every chieftain exhibits at his house, especially if he be a man of enterprise, the miniature of a general manufactory. Canoes, prahus, with their armaments, implements of husbandry, and household utensils, are constructed upon the premises, under his own superintendence. For the mechanical and industrial resources of a man bear some constant ratio to his work, as do also the skill of the workmen that he employs. Near the residence of the prime minister is a dock, where a fine little vessel was in process of building, while the different parts of the platform, whereon the edifice is reared, are filled with artisans and laborers of various kinds. The hall, or long room in which he receives his guests, comes in for a full share of the bustle; and in a sort of portico in front, if one may designate any parts of architecture so humble with such a high sounding name, the unfortunate culprits were busily employed in meshing jars with rattan to answer the purpose of water casks at sea. In the large apartment, just referred to, was a strewment of carved works which a chief was preparing for the vessel. Thus every thing has an air of business and activity, and if you go into a dwelling where no such stir meets you at the entrance, it is because the owner is not a man of high rank, or is very deficient in talent. The carver I mentioned had a gift for delineation, and must have studied the works of nature, so that there was neither a straight line nor a hard edge, nor any attempt at unnatural uniformity. There was a freedom and a taste in whatever he set his hand to. I have some hasty sketches which he made with black chalk upon rough Chinese paper, that indicate the man of thought and fancy. In all Malay countries, nay in all the islands and many of the shores of eastern Asia, the prince and the great men have the sole monopoly of trade, but even in this sphere a commercial spirit makes no small difference. The sultan adjusts the price to be given for the goods, but in the quantity of business transacted he came far behind many of the chiefs. He is not without natural endowments, and he has withal a remarkable memory, for whenever the rest were in doubt about the name of a plant, the sultan's answer settled the matter; but self-conceit and the love of flattery led him to choose a dream instead of reality, so that he would be listening to the adulation of his courtiers, when it was his interest to be looking after his agents, and to be laying plans for commercial advantage. The welfare

of the subjects, of course, can never expect to find a place in a heart so much in love with itself.

The chief is not only superintendent of all the works, but he is head-store-keeper also, and the keys are carried by some faithful attendant or steward, who does not open without a specific order from his master. The females that throng the harems are all fed in this way; not one aspires to the duty of house-keeper, not even the favorite queen, however great her ascendancy may be. An old woman of the sultan's palace, who, I suppose, acted the part of caterer or proveditor for the rest, came one day, as I was sitting by his highness, and after falling at his feet told him that the provisions of a certain kind were exhausted; upon this, the sultan, with a great deal of histrionic effect, recited the solicitations that were made every day to him from the same quarter. This occurrence, trifling in itself, impressed upon my mind the degraded condition of women where poligamy is fashionable. It was melancholy to reflect upon the situation of a female, who, though her father might be a prince of the highest rank, was obliged to submit to the humiliation of sending an old woman to dun her lord for the necessaries of life. The effects of such a system upon the mind of the softer sex can easily be guessed, but the pernicious tendency which it exerts upon the sons of such mothers cannot be estimated. If therefore we weigh the matter impartially, we cease to wonder at the vices of men, initiated in the first principles of living under such inauspicious circumstances, and are ready to conclude, when we discover talent or any symptoms of moral virtue, that it must be in a particular manner by the gift of heaven.

Bruni is advantageously situated for holding intercourse with the interior, by means of a noble and beautiful river, running, we know not how far, into the country, and thus affording an easy route for the different tribes that people the neighborhood. Of these tribes, some are savage and are very much dreaded by the Brunese, as the *Muruts* for example; others are reputed very harmless, as the *Kadaian*. They all appear to use distinct languages, but many must have learnt Malay, as they are often seen in canoes in the floating market, buying or selling as the case may be. The sultan is known to a great distance, and has a nominal sway over very distant tribes, who make a tacit acknowledgement of his authority, sometimes by submitting questions of territorial right to his decision. A Malay prahu of embassadors came with a case of this sort, while we were staying at the palace, which speaks well for them, since they prefer reputed wisdom and justice to the uncertain and bloody issue of arms. If the market were supplied with a well chosen assortment of goods, and commercial dealings conducted upon rules of fairness and equality, many from the higher part of the country would resort thither, and be stirred up to investigate the resources of their native cantonments. This would promote the study of the Malay language, and, of course, bestow a mighty facility upon mutual intercourse. This acquaintance with that smooth and mellifluous medium of speech would be greatly accelerated, by opening schools for the instruction of youth at Bruni, which will be practica-

ble as soon as the minister shall discover that it would ensure his authority and tend to fill his coffers. In this way it might become the centre and focus of religious light and civilization, which would be gradually diffused from hand to hand among the people of remote districts, till a stranger might travel among them without the fear of a poisoned arrow sent by some hunting foe, whose courage lies only in the hope of concealment. It would not be easy to wander over the country in quest of objects to do good upon, but they would easily find out Bruni, and would come when they understood there was any thing to be had there worth going for. And, depend upon it, they will cast off their wild and savage habits whenever they find that the exchange would be for their good; and when they have learnt by experience that the strangers seek their welfare, they will respect their character and account their persons secure. The inhabitants of Bruni are fond of novelty; they find out the superiority of Europeans, and are determined to imitate them; they would not like to part with Mohammedanism at once, because it humors their favorite sins; but they would be willing to graft any thing upon it, that seemed to render them more like the models they pattern after. They are fond of annexing some parts of our costume as a supplement to their own, because they discern their superiority in the adaptation to the human form, and though they are obliged to appear in ritual habiliments before the sultan, they take care to wear something European at other times whenever they can obtain it. They would do the same by our religion and our sentiments of liberality, till by a close encounter old things should pass away, and all things should become new.

ART. II. *Christianity in Burmah: brief notices of the mission; its extent, divisions, laborers, converts, books, schools, &c.* By the Rev. H. MALCOM.

[To those who desire to extend Christianity, notices of its progress are always interesting. In the present age, when Christians, looking over the whole wide world, begin to see how much there is for them to do, careful surveys are, we think, in the highest degree desirable. As Christians, our duty is to teach all nations and to preach the gospel to every creature, without delay. In a work so vast — and yet scarcely begun — union of purpose and division of labor are essential. The enterprise calls for wisdom, prudence, and economy, of the highest kind: and every part of it should be often and carefully inspected. In this view of the case, missions like those of Mr. Lay, and Mr. Malcom, become of great importance; and every step they take, every measure they recommend, every report they give, requires no ordinary attention. From the former gentleman, who intends, we believe, to continue his stay in the east a year or two longer, we expect frequent communications. The Rev. Mr. Malcom's researches will be published in America, on his return there, from which place he has been absent 26 months. While on his tour,

he has visited Calcutta, Madras, Tanjore, Trichinopoly, Chittagong, Arracan, Rangoon, A'vá, Maulmein, Tavoy, Mergui, Malacca, Singapore, Bankok, and many other places in their vicinity; and, having spent a month in China, embarked for the United States on the 21st instant. His object has been, not merely to visit these places, and gain information, but to transact business, in behalf of the Board by which he was commissioned, which could not well be done by correspondence. Respecting Burmah, he has kindly furnished us with the following notices. Our request not having been made till the eve of his departure, when his papers were already shipped, the statements are made from memory; and are, therefore, in some cases, only given in round numbers. The same Board has missions among twelve of the tribes of the north American Indians, in Hayti, West Africa, France, Germany, Greece, A'sám, the Laos (Shans), Siam, and Talingana (Madras presidency), and has also several missionaries studying the Chinese language.]

The Burman mission may be regarded as consisting of three departments: Burmah Proper; the Tenasserim provinces; and the Karens. The whole population of these three divisions, including Shans, and many other tribes, subject to Burmah, is perhaps not far from seven millions.

The proper Burmese are those under the emperor. Among them are two stations, Rangoon and Ava; and at each two missionaries, and some native assistants. At Ava are about thirty native converts; at Rangoon there were formerly sixty, but nearly all these are now scattered by persecution. From the commencement of the mission to this country, persecution has not ceased, though sometimes intermitted for a season. Every species of annoyance has been inflicted on the missionaries, and some of the converts have been made literally to 'suffer the loss of all things.' Natives who remained unshaken in the belief and practice of idolatry have been whipped, and heavily fined for so much as giving suck a few days to a missionary's child, or attending to render other services. Still the missionaries 'count not their lives dear unto them,' and are purposed to remain till force shall take place of threats, and their removal be constrained. The missionaries at Ava, are Messrs. Kincaid and Simons; and at Rangoon, Messrs. Webb and Howard.

The Tennasserim provinces are Arracan, Martaban, Tavoy, Yea, and Mergui; portions of country which were added to Burmah by the great Alompra, founder of the present dynasty, and which were wrested from the monarch lately deceased, by the English East India Company.

Arracan contains about 200,000 inhabitants and has three missionaries. Mr. Fink at Akyab, and Messrs. Comstock and Ingles, at Kyouk Phyoo, and several native preachers. Mr. Fink has been engaged in the mission many years, supported from Serampore, and has a considerable church of natives.

Martaban has two stations, Maulmein and Amherst. At Maulmein are Messrs. Judson, Bennett, Hancock, and Osgood, a church of one hundred and twenty natives, and a church of converted soldiers. Here is the head quarters of translation, printing, casting type, binding, &c. The printing office is very large, having five or six presses, with

every facility, and employing daily about twenty-five natives. The consumption of paper is about three thousand reams per annum. In 1835, more than eight millions of octavo pages were printed. The whole Bible is translated and printed, making four octavo volumes, and is given liberally both in whole and in parts. There are twenty-two tracts printed, of which thirteen consist wholly of Scripture extracts. Several of them are large, such as the Life of Christ, Digest of Doctrines, &c., and form in the whole 659 octavo pages of reading matter. The remaining nine tracts contain about 200 pages of reading matter. There is also a spelling book of 32 pages. All these have been many times revised, and are found to be as intelligible to the natives as their own books, saving the difficulty of the subjects, and the newness of many words. The distribution of tracts and Scriptures has been immense, as may be inferred from the amount of paper annually consumed. At Amherst, is Mr. Haswell, who labors among the Peguans. Yea has only had native ministers, and has few inhabitants.

At Tavoy, Messrs. Wade and Mason have completely acquired the Karen language, and are devoted to that people, residing in the city of Tavoy only during the rainy season, when the jungle is uninhabitable to foreigners. Mergui has no missionary at present.

The mission to the Karens has perhaps been more blessed than any other of modern times. The missionaries are Messrs. Wade, Mason, Vinton, and Abbott, with their wives, and Miss Macomber. These Karens are scattered through the whole of Burmah, on all the hilly country, and amount, perhaps, to 40 or 50 thousand souls, or perhaps more. There are churches founded at Meta, Toung, Byouk, Pyee-kya, Kapa, Tsarawa, Tamla, Newville, Bootah, and Chetthing. The number of Karens who have been converted to God, and baptized, amounts to about 800. Not an individual has been baptized but on satisfactory evidence of conversion to God.

There are in the mission about thirty valuable native preachers, for whom, and others apparently called to this work, a seminary has lately been instituted, where they may acquire Biblical knowledge, and, if young enough, the English language.

ART. III. *Siamese History: notices continued from the Siamese era, 927 to 944 (or from A. D. 1566* to 1583).* By a Correspondent.

SIAMESE ERA 927, A. D. 1566. While Náret, the governor of Pitsanulók, was absent on his expedition to Pegu, directions were given to Nantasu and rájá Songkhrám to remove the Thaiyaí from Kam-

* In the last number, by some inadvertence, there was an error in the dates, which stand here correct.

péngpet to Pitsanulók. Their refusal involved them in a quarrel with Náret, in consequence of which they attempted to flee and deliver themselves up to the Peguans. Náret, aware of their intentions, dispatched a military force in pursuit of them. They encountered at a place called Méraká. Nantasu and Songkhrám escaped, but the Thaiyaí were taken, to the number of more than 20,000, with horses and elephants in abundance, and conducted to Pitsanulók. While this expedition was carrying forward, news reached Náret that the governor of Phichai and of Sawankhalók were leagued in rebellion against him at Sawankhalók. He immediately collected his forces and marched against them. On his approach, he sent them a message, that, if they would come forth and pay their respects, he would pass by their offense. Instead of this, they fortified themselves to their utmost; but Náret assailed them with so much vigor, that they were forced to flight, but soon overtaken, bound, carried round the victor's camp as a spectacle, and then executed. The inhabitants of Sawankhalók were then swept up, and conveyed to Pitsanulók. At this period it would appear that Náret was in a great measure independent in the government of all the northern parts of the kingdom, for a deputation arrived at Ayuthiyá from Kamboja, bearing a communication from the sovereign of that country, addressed to Náret and his father as joint kings, and this deputation was sent forward to Pitsanulók to obtain an expression of the pleasure of Náret. The purport of this letter was, that, though the Kambojan prince had formerly been alienated, he now begged forgiveness, and promised to be on the most friendly terms in future. Náret on his part, returned a friendly and complimentary answer, wishing perpetual prosperity to Kamboja.

928. Náret sent all the Thaiyaí who had sought refuge with him, down to Ayuthiyá, where his father, after showing them much kindness, had them located in a neighboring settlement. In the 8th month, Náret dispatched an army to Chiangmai, to ascertain the state of affairs in Pegu. In the 9th month, orders from his father reached Náret to gather all the inhabitants of the northern provinces and conduct them to the capital. Hence the people of Phichaí, Sawankhalók, Sukhótai, Kampéngpet, and Phichit, were embarked in boats and rafts, with a body of soldiers on each bank of the river, to protect them, and prevent them from running away. In the 11th month, Náret reached Ayuthiyá, and the king ordered every effort to be made to put the country in a state of defense, the city walls, forts, and fortresses to be repaired, and the trench about the city widened and deepened, so that the city became an island, having water of equal depth on all sides. The king of Pegu, from the time that he heard of Náret's escape from his country, and especially when he heard the fate of Nantasu and rájá Songkhrám, was very wrathful, and determined he would conquer Siam at all hazards.

The king of Pegu gave orders to the governor of Chiangmai to levy troops, horses, and elephants, to the amount of 100,000, and proceed to Kampéngpet. He also directed his uncle the governor of Bassein

to proceed with 30,000 men to Kanchantaburi. When intelligence of these matters reached the king of Siam, Náret and his brother were dispatched to meet the enemy. On their march, a wonder happened; a mare had a foal with one head, two bodies, and eight feet! Náret and his brother proceeded, attacked and routed the governor of Bassein, and took many of the Burmese and Peguans prisoners, with many horses and elephants. The governor of Chiangmai, ignorant of the discomfiture of his ally, the governor of Bassein, proceeded into the Siamese territories, and advanced as far as Chainát. Part of his forces was dispersed in foraging parties. A body of Siamese was disposed in the surrounding jungles, and whenever the foraging parties proceeded on their expeditions, the Siamese rushed forth from their coverts, assailed them with vigor, and pursued them even to their camp. In this way, many horses and elephants were taken, and many lives lost on the part of the enemy, and a considerable number were taken prisoners. At length, the governor of Chiangmai, having learned the fate of the governor of Bassein, and perceiving that the Siamese had entered the contest with vigor, concluded it was best to withdraw, and wait further orders from the monarch of Pegu. This year another embassy was received from Kamboja, the only object of which was, by some superstitious ceremonies, to establish more firmly the existing alliance between the two countries. When the Peguan king heard the fate of his expedition, he was greatly displeased, and cast all the blame of his failure on the governor of Chiangmai.

930. This year he sent three of his own officers to direct the forces of Chiangmai. In this campaign, the governor of Chiangsén furnished 15,000 men, 150 elephants, and 1000 horses; the governor of Chiangmai furnished 100,000 men, 300 harnessed elephants, 3000 horses, and a thousand boats. When news of the approach of this army reached Siam, the king made every arrangement for meeting it that was practicable. He gave directions to certain officers to go and join the various clans of banditti that infested the fastnesses of the country, and to secure their assistance, to cut off the enemy in all their foraging expeditions, and by no means let them advance to the capital. The Kambojans also came to their assistance with 10,000 men, 100 elephants, and 300 horses. Nothing of consequence, however, was effected that year.

931. The next year, just before the commencement of the rains, the king of Pegu gave orders to his son, the premier, to march with 50,000 men to Kampéngpet, and cultivate rice, as provisions for his army, sending word at the same time to the governor of Chiangmai to defend them in their cultivation, and not to allow the Siamese to cultivate anything, and that, at the close of the rains, he would join them in person with the royal army, to proceed and make sure work in reducing Siam. The Siamese, however, made occasional sallies upon them, killed some, and took a number of prisoners, from whom they learned the plans of the enemy. Náret and his brother fearlessly promised to defend the country, and march to the attack of the 100,000 men from Chiangmai, before they should be joined by the army from

Pegu. After one or two severe engagements with advance parties, they met the main army, and with some artifice and much fierceness assailed them so vigorously, that the governor of Chiangmai was forced to flee, and the Siamese secured several nobles as prisoners, with Laos, Burman, Peguan, and Thaiyaí, to the amount of 10,000 men, 20 elephants, and more than 500 horses, of war-boats and provision boats more than 400, with warlike implements in abundance. The governor of Chiangmai fled to Kampéngpet, and told the premier of all that had happened. The premier dispatched intelligence of the state of affairs to Pegu; but used his efforts to collect the fragments of the Laos army from various places whither they had fled to Kampéngpet. His labors of cultivation were also continued, and the Laos were employed in constructing boats. To assist the Siamese in this contest, the king of Kamboja had sent his brother, with an army, which was proceeding up the country, when Náret returned flushed with his success. Instead of showing the Kambojan prince the respect due to a friendly ally, Náret grossly insulted him by cutting off the head of some Laos captives, and ordering them to be set up on poles before his ally's quarters. This was a provocation which could not be forgiven. The prince returned to Kamboja, and related the indignities which had been shown him, and the two countries became alienated. When the king of Pegu received the intelligence of the repeated defeat of the governor of Chiangmai, he was very angry, and called him a jungle-calf, &c., but sent word to Kampéngpet to have him return to his own country, and provide stores for 300,000 men, on penalty of his severe displeasure. The governor of Chiangmai, in awe of such a requirement, exerted his best efforts to meet it. At the close of the rainy season, he met the Peguan king at Kampéngpet, with 200,000 men, 1000 harnessed elephants, 7000 horses, and 1000 boats of provisions. Besides this, there were the 50,000 men under the premier, and the royal army of Pegu. [The detail of the operations which followed is very tedious. All manner of stratagems were employed, and cruelties practised, by the Siamese. Nothing seemed to gratify the Siamese soldiery more than to be in ambush, and, when they found any opportunity, to rush forth, cut off the heads of the enemy, and bring them in as an offering to their commanders. Náret, by protracting the contest, sometimes gaining, sometimes losing, until the rains were troublesome, secured his object of inducing the Peguan king to withdraw.]

The Kambojans, on hearing that the Peguans had marched into Siam, were much gratified, and immediately raised 10,000 men to assail the Siamese from the east. They advanced and took possession of Prachím. When this was know at the capital, the king was at a loss to understand the cause of it. Náret, though he knew, was unwilling to reveal it, but urged his father to send an army and drive the Kambojans from the country; his father yielded, and success attended the enterprise. On the part of the monarch of Pegu, though he had withdrawn for a season, he had not given up the contest. On reaching home, he collected great stores of ammunition, and raised

an army of half a million, with 3000 elephants, and 10,000 horses: he brought all the forces of the governors of Prome and of Chiangmai into his service, and in the close of the year 932, commenced his march, crossed the Salwen at Martaban, and proceeded by Kampéngpet towards the Siamese capital. Na'ret made a few desperate struggles with the enemy; and, as the rains had already commenced, the Peguans returned home.

940. Mahá Thamma rájá was visited with severe illness in the 8th month, and deceased in the 12th, at the age of 76, after a reign of twenty-two, and Na'ret ascended the throne at the age of thirty-five. One of the first acts of his reign was an attempt to wreak his vengeance on the Kambojans, for their assault of Prachím. Against them he sent an army of 100,000 men. The Peguans were also watching another opportunity for an assault, and made preparations for a second campaign.

941. The premier of Pegu and the governor of Chiangmai raised an army of 500,000 men, 700 elephants, and 3000 horses, and passing Martaban proceeded to a place called the three Pagodas. Na'ret was preparing to start in person for Kamboja, and gave directions to one of his nobles to guard the country securely, for though he did not think the Peguans would venture to come again, still it was proper to be on his guard, as they might be mad enough to make another effort. On the evening of the same day, a message came that the Peguans had already advanced far into the Siamese territories. Na'ret affected to care but little about the matter, and coldly remarked, 'Well! I was going to visit Kamboja, but I must go and have a little sport with these Peguans first.' [Here the history goes into a long and tedious detail of marches and manœuvres, on both sides, the height of their elephants in cubits and inches, with all their magnificent names, the disposition of their forces, and their armor, the dress and rank of the officers, their dreams and interpretations, the various omens, &c. The result was that Na'ret killed the Peguan premier in a personal contest, and took 20,000 prisoners, with a large number of horses and elephants.] While the conflict between the two armies was going on, such clouds of dust were raised, that they could not see each other. Na'ret cried out to the Thewadás, 'My object is the advancement of our religion; why do not you dissipate these clouds of dust? While he was yet speaking, there sprung up a breeze which swept all the dust away, and hence his success! On his return, Na'ret dispatched an army to conquer Tenasserim, and Tavoy. The king of Pegu, when he was apprized of the death of his son the premier, and the rout of his army, was both grieved and angry. Apprehending that the next move of Na'ret would be to march into his territories, but supposing that an attack would probably be first made on Tenasserim, Tavoy, and Mergui, he dispatched thither a body of troops for their defense. The governor of Chiangmai, supposing that, as a matter of course, Na'ret would march against Pegu, and that nothing could resist his might, concluded it would be the preferable course to tender his submission to Na'ret at once. This was proffered, and accepted

by Na´ret with much joy. Soon after, a disturbance arising between one of the provinces of Chiangmai and Láncháng or South Laos, application was made to Na´ret for assistance in quelling it. He sent a small body of troops. On their arrival at the scene, the forces of Lánchaˊng were struck with such awe and dread of Na´ret, that they quietly withdrew. The forces sent to take Tenasserim and Tavoy went in two detachments, that to Tenasserim, under the command of Phyáchakri, and that to Tavoy, under the prakhlang. The former having subdued Tenasserim, hired a European sloop, and two mussulman vessels, and sent them, with 150 war boats and 10,000 men, by way of sea to Tavoy, to aid, if there were any occasion, in the subjugation of that place, but it had been taken before their arrival, and before the arrival of the forces from Pegu for its defense. Those forces also were encountered and routed. Temporary governors, &c., were appointed, and the troops returned to the capital, with many captives and considerable plunder. [Here close the events of the year 942 of the Siamese era, A. D. 1581.]

943. Na´ret remarked, 'Tenasserim, Mergui, Tavoy, and Chiangmai, are already mine; there is then no present prospect of a war with Pegu: I must therefore proceed to take vengeance on Kamboja.' Hence he collected an army of 100,000 men, 800 elephants, and 1,500 horses, and proceeded by land to Phichit. The king of Kamboja raised 100,000 men and stationed them at Phóthisat, and 15,000 at Batabong. Na´ret made a conquest of both encampments, and proceeded to the Kambojan capital [which at the time, as well as the whole country, was called Lawēk]. Here, after an unsuccessful siege of three months, his provisions failed, and he was obliged to return home, disappointed of his object, but with fixed determination to try another campaign the ensuing year.

944. But before the accomplishment of his purpose, he was called to a fresh trial of his prowess against the Peguans. The king of Pegu had expected an attack to be made by the Siamese the previous year, but, as his fears were disappointed, he felt anxious to know the posture of affairs, and dispatched the governor of Prome with a body of troops to reconnoiter the frontiers, and ascertain whether Na´ret was still at the head of the government. If so, he had a strict charge not to injure so much as a blade of grass. The governor, supposing he could perform some extraordinary feats which would more than counterbalance his disobedience, passed into the Siamese territories and began to fortify himself. Information was speedily transmitted to Na´ret, who started as a lion from his lair, and soon drove him back to Pegu, with only half of his army. The Peguan king was angry, and ordered him to be put to death, which sentence, by the urgent request of many, was commuted to a privation of all his dignities.

ART. IV. *First annual Report of the General Committee of the Canton Chamber of Commerce, to which are subjoined the decisions of the committee, approved at a public meeting of the Chamber on Saturday, November 4th,* 1837.

THE Committee of the General Chamber of Commerce, previously to the cessation of their functions, have the pleasure of submitting to the members the opinions they have arrived at, on various points of general interest, which have from time to time been referred to them, and which, unless otherwise determined at the general meeting, to be held on Saturday, the 4th November, they propose shall be considered as constituting the established usage of the port. The committee have not sought officiously to advance opinions, unless applied to, under an impression that it is inexpedient to raise discussion on points regarding which no doubt is expressed, and that a general code of regulations for the business of the port can be best laid down, from the slow growth of practice, as developed in the decisions of the Chamber, on such questions as may be from time to time submitted. The committee have, in like manner, abstained from attempting to redress grievances, in cases where their aid has not been especially requested, from a conviction that, under the peculiar circumstances in which foreigners are placed in this country, much evil is apt to ensue from such attempts, when unattended with success, and the greatest caution is necessary to avoid diminishing, by a display of failure, the influence (however inconsiderable) which they possess.

The compilation of the year's trade statements will, probably, be considered as the most useful of the committee's labors, and these they regret will be found more imperfect than could be desired, owing to the Chamber having been formed at so late a period, that most of the ships of the season had taken their departure before the secretary entered on the functions of his office, from which cause the difficulties of the task were greatly increased. But, from the total want of official sources, the work must, under any circumstances, be one of difficulty and uncertainty, requiring not only the greatest forbearance, but the cordial coöperation of all classes of the commercial community; and, on this head, the committee have pleasure in recording their grateful sense of the willing and able assistance which the secretary has uniformly received. The committee hope they are not too sanguine in anticipating greater accuracy, as well as promptness, in the publication of these reports in future years.

The obtaining of additional factory room was one of the earliest subjects recommended to the committee's consideration, but, having ascertained that not the smallest chance existed of its being granted at present, it was deemed best a little longer to forbear making application to government.

The committee's representation of the unsightly state of the space in front of the factories was well received by the senior hong merchant, who stated that scavengers were constantly employed by the cohong in keeping the square clean, and that two boats were always in attendance for the removal of dirt. The committee believe, that the vigilant attention of the foreign inhabitants, in noticing any neglect of duty that may occur on the part of those scavengers and of their own coolies, is all that is now necessary to prevent recurring nuisances. The cohong made an effort to remove the idle natives who occasionally crowd and obstruct this space, but were compelled to desist in consequence of a popular tumult, which had resulted from their interference, nearly attended with loss of life—the Chinese populace conceiving they have as good a right as foreigners to frequent the spot.

In consequence of a general wish that Canton should not be without a public time-keeper, and the only one it contained having belonged to the East India company, by whom it was lately ordered to be sold, the committee was requested by the foreign community to arrange for its purchase, which was effected for the sum of a thousand dollars, on the authority of a professional valuation. The clock-tower, however, having been in such a state of decay as to require renewal, and the space it occupied being required by the new tenants of the premises, it became necessary to erect it elsewhere, which required the expenditure of about a thousand dollars more, and both sums have yet to be recovered from the subscribers. The committee regret it was not in their power to obtain a more exposed site, or to give the tower a greater elevation, which the nature of the ground would not, but with very doubtful safety, have admitted of, besides, being fearful the work might have been interfered with and stopped from the superstitious prejudices of the Chinese, had it been exposed to their observation.

Various causes have prevented the completion of satisfactory arrangements for the establishing of a post-office. The committee have given unremitted attention to the subject, and are now in hopes that the arrangements and negotiations in progress will shortly enable captain Elliot, who has undertaken its management, to carry the wishes of the community into the fullest effect, while the same measures will restore to the Macao passage boats that regularity, of which the want has been lately so inconveniently felt.

The committee have placed themselves in correspondence with the Chambers of Commerce established at Bombay, Bengal, and Singapore, from each of which they have received the most friendly assurances of coöperation. At the request of the Bombay Chamber, inquiry has been instituted, as to the best mode of obviating the great incovenience and losses those engaged in the Malwa opium trade sustain, from, as they seem to suppose, a different general appreciation of the quality of the drug here by the Chinese from that of the inspectors at Bombay. The report has hitherto been delayed, from the great attention the importance of the subject required, but in the

meantime musters have been prepared, and it is hoped, that these, and the information and suggestions to accompany them, cannot but prove of material advantage. In the inquiry the committee have to acknowledge much valuable assistance from the practical experience of captains Macondray and Parry, which they most ably detailed.

[*Note.* The preceding report was circulated in Canton, previous to the general meeting of the Chamber, on the 4th instant. An account of the origin of this institution will be found in our present volume, on page 44; its labors and success, so far as we are able to judge, are quite equal to the anticipations of its members and friends. In settling the usages of this port, and improving the condition of the foreign trade here, there is work enough yet to be done. We trust the Chamber will persevere in its labors, and be encouraged by increasing success. The subjoined document contains the decisions of the Chamber, since its organization.]

The following are the opinions of the committee on the various subjects to which they refer, submitted and approved at the general meeting.

Detention of vessels at Lintin. The committee of the Canton General Chamber of Commerce, having been applied to, for their opinion as to the period, for which inward-bound vessels may be justified in remaining at Lintin, to tranship cargo, where no provision has been made for such an occurrence: the following is the result of their deliberations.

1st. That all vessels bound for Whampoa, may remain fifteen days outside of the Bocca Tigris, for the purpose of receiving or delivering cargo, when there is no stipulation to the contrary, but any delay in proceeding to Whampoa, after that period has expired, should subject the vessel to all penalties, to which she would be liable elsewhere, for undue detention of goods.

2d. That vessels bound to Lintin, under agreement to unload there, may be required to retain their cargoes on board or pay for their being kept in a Lintin receiving vessel, for fifteen days after the consignees' letters reach Canton; at the end of which period, it should be incumbent on the consignees to receive them from on board.

Respecting the settlement of duties. In consequence of numerous complaints, lately brought under the notice of the Chamber of Commerce, of the vexatious detention of ships in not obtaining the grand chop, caused by the non-payment of duties on goods imported in them, the committee has resolved earnestly to recommend to the general body of foreign merchants of Canton to ascertain on, or shortly after, the landing of goods to their consignment, the rate of duty that is to be levied thereon. And for the purpose of preventing, as far as may be practicable, the levying of an excessive or extortionate duty, the committee would further recommend that, an efficient person from each consignee should always be present at the examination and measurement of goods by the mandarins, as well as, that the attendance of the hong merchant's purser should be procured. And finally, if notwithstanding these precautions, the mandarins should, nevertheless, persist in demanding an unreasonable rate of duty, the com-

mittee recommend, that complaint thereof should be forthwith sent to them, and they will use their endeavors to obtain redress in such manner as shall appear to them best calculated to obtain that end, it being distinctly understood that the object sought to be attained by such interference of the committee, between foreign merchants and the Chinese government, is that of preventing, as far as possible, the detention of vessels when ready for sea, for want of the grand chop.

Liability of ship-masters to discharge or receive cargo on Sunday. In reply to an inquiry, whether commanders of ships were bound to deliver or receive cargo on Sunday, the committee were unanimously of opinion, that they would be justified in refusing to do so.

Respecting homicide. An inquiry having been made as to whether it is the duty of commanders of vessels at Whampoa to detain in custody any of their crews, who may unfortunately become implicated in a case of Chinese homicide, a conversation ensued, in which it appeared to be the sense of the committee, that it belongs exclusively to the Chinese government to vindicate the authority of its own laws, by apprehending those who may be accused of violating them, and without undeniable proof of wilful murder, justly involving the extreme penalty of the law, it would be inexpedient for the commander of a vessel to detain the accused party; since it would be affording facilities to the Chinese, to enforce their barbarous and unjust demand of life for life, however much palliating circumstances may have occurred to modify the nature of the crime.

Payment of port charges by chartered vessels. The opinion of the committee was requested, "in the case of a chartered ship, where the owners are bound to victual and man the same, but the charterers to pay all port charges, to which party should the Whampoa compradore's cumshaw be charged?" The committee were unanimously of opinion, that the compradore's fee is at all times a charge to be borne by the ship, as a port charge.

Payment of freight. In answer to an appeal respecting payment of freight, for which no time has been specified in the bill of lading, the committee unanimously agreed, that freight is payable on delivery of the goods, when no agreement exists to the contrary: that, when not otherwise expressed, the freight of weighable goods is payable on the net weight delivered.

Question of insurance. An agreement had been made to insure 'merchandise' on Spanish vessels from Macao to Manila. Are the insurers entitled to refuse the risk on its being declared to be on wheat? The majority were of opinion, that an agreement to insure 'merchandise' would not, under the circumstances of this case, include wheat.

Charges on rice-laden vessels. After discussing the subject of charges on rice-laden vessels which are discharged at Whampoa, and comparing the separate statements, the sub-committee came to the conclusion, that it would be just and expedient to consider the sum paid to the hoppo, the accuracy of which in amount was satis-

factorily ascertained, as a charge on the vessel, and not on the rice. $939.50

And, in addition thereto, the sum paid on each vessel to the linguist for procuring the grand chop, and satisfying the mandarins at Whampoa, the sub-committee are of opinion, should also be charged to the ship. 250.00

Making a total of Spanish dollars 1189.50

And that all other charges should fall on the rice.

Report of the sub-committee appointed 4th March, to take into consideration the period for which sellers of Malwa opium should be liable for loss of weight, damage, or inferiority.

Your sub-committee were of opinion that, three weeks to a month would be sufficient time to enable the holder of an order for opium to inspect it as to quality and weight, but being desirous that any alteration proposed should not injure the present negotiability of opium orders in the hands of the Chinese, one of the brokers was called in, (being the only one procurable,) and consulted on the subject; he entered into, and seemed fully to comprehend, the views of your committee, and thought that one month would satisfy the brokers, but he wished to consult with his principal and other brokers. Your committee would express, as their opinion, that one month from the date of an opium order should be allowed to the purchaser for ascertaining its weight and quality, after which all responsibility on the part of the grantor should cease, and that, a clause to this effect should be inserted in all delivery orders, in addition to the present clause of 'risk, expense, and responsibility.'

Questions respecting opium. When an allowance is made for inferiority of Malwa opium and a further allowance for short weight, whether the latter to be in proportion to the reduced, or the original price? The opinion was unanimous, that the allowance for short weight is to be computed from the value of the chest, after the deduction for inferiority has been made.

An opium order had been purchased from a Chinese, and the opium was transferred to the purchaser on board the receiving ship. Some months afterwards it was discovered that one of the chests was six balls short; upon whom should such deficiency fall? The committee was of opinion, that the delivery having been completed without objection made, no responsibility can attach to the grantors of the order.

To the question whether the drawer of an opium order is liable only to the Chinese broker to whom he sells, or to the holder, whoever he may be, the committee answered: the drawer of an opium order is answerable to the holder whoever he may be.

An opium order had been purchased from a Chinese and was retained upwards of six weeks in the possession of the buyer. On presentation, at the receiving ship, the contents were not fully delivered, but next day opium of similar quality was tendered to complete the order. The holder of the order requests to know, if he can be compelled to

accept other opium, or is he entitled to a compensation in money. It was the opinion of the committee, that, if the order had been sent on board the ship for the transfer of the opium, in reasonable time, the opium would have been forthcoming, and that, unless proof was adduced of its not having been on board for a reasonable time after the date of the order, the holder cannot claim any compensation beyond similar opium as tendered.

Respecting interest. The opinion of the committee was requested, as to whether it is the mercantile custom to allow interest in account to parties consigning to this port, the returns for which are to be partly in produce under hypothecation to the hon. East India Company, and partly in bills of exchange? The committee replied, that it is not the mercantile custom of Canton to allow interest on balances, or to keep an interest account with absent constituents, except under special arrangements.

In answer to a question on the subject, the committee came to the conclusion, that interest in accounts and otherwise, should be calculated at the rate of 365 and not 360 days per annum.

Damage, &c., on tea. Report of the sub-committee appointed to take into consideration the most expedient and equitable mode of settling with the Chinese for claims from abroad, for country damage and plunder of teas, and for inferiority to muster evidently fraudulent. It appears from the information of Mr. Lindsay, a member of the sub-committee and formerly of the East India Company's factory, that this body was in the habit of adopting three different modes of settlement, varying according to the nature of the loss for which compensation was to be recovered. In case of tea being entirely false packed, it was formerly the usage, as well in the East India Company's as in the American trade, to require, as compensation from the Chinese, two chests of tea for each one so found. But of late, it has been the more general practice among the Americans in all cases of damage or fraud, to regulate the amount of compensation by the loss actually sustained; estimating the claim at what the tea would have sold for if good, with the addition of interest at the rate of one per cent. per month to the date of recovery; or, calculating the exchange without interest at the current rate of bills drawn on Canton at the place of settlement. This course, it appears to the sub-committee, is the best for general adoption; and they recommend that, when practicable, in order to obviate the difficulty presented by a difference in the denomination of the currency in the two countries, the sum to be received be fixed by drawing a bill at the current rate of exchange, rather than by a charge of interest.

Report of the sub-committee appointed to consider and report upon the questions respecting insolvency. The inquiry on the subject having been read, it was agreed, that insolvency in Canton is constituted, as elsewhere, by the dishonor of an acceptance, &c.; that, in case of insolvency, and the bankrupt refusing to deliver his property for the benefit of his creditors, it is recommended, that publicity be resorted to, that his conduct may be exposed to deserved reprobation,

and the public put on its guard against granting him further credit. As no compulsory measures can be adopted in Canton, it is recommended, that merchants be mutually accomodating, and in all cases voluntarily and promptly pursue that course to which they could be compelled in countries where law prevails.

Arbitration regulations. 1. Each arbitration committee shall, in its award, fix such fee as it shall deem proper for the particular case, but sixteen dollars shall be considered the minimum, and one hundred dollars the maximum, of such charge.

2. The arbitration fee shall be payable by the losing party, but the committee have power to alter this rule, when they see occasion.

3. In respect to reference, the general committee may charge or remit fees, but if fees should be charged, forty dollars shall be the maximum, and five dollars the minimum, of each case.

4. As references to the committee of arbitration may, in some instances, involve private matters, and it may be desirable that the names of parties, documents, and evidence, should be considered confidential, while the decision of the committee with the leading point are on the records for general information; a full report of the grounds of the decisions of the committee shall be entered in an arbitration book, to be kept for that purpose, and to this book access shall be had by members of the Chamber, on a requisition of six members to the general committee, two thirds of whom must concur.

As a branch or member of a public body, the arbitration committee is to be considered a public committee, but, in practice, when so required by either party submitting a question to its decision (with the knowledge of the other), it is in the strictest sense a private committee, in which case the members are pledged to honorable secrecy, and the safe-keeping of the papers.

P. S. At a general meeting, held on the 22d, and since the first part of this article was in type, two changes were made in the regulations of the Chamber. For the 8th regulation, as it stands on page 45, in our present volume, the following was substituted.

"Reg. 8. The annual general meeting, for the purpose of electing the committee, shall be held on the first Monday in November; when *the members then in office shall go out, but, with the following exceptions, shall be liable to serve again if reëlected.* The exceptions are, one English member, one American member, one Parsee member — whose period of consecutive service has been the longest, or, if more than one have served an equal period, to be determined by lot at the meeting of the committee, immediately preceding the election — one, the member representing any nation, making four members who shall not be reëligible. Nor, after being on the committee for two years, in succession, and giving notice to the secretary, one day before the election, of his unwillingness to serve longer, shall it be compulsory on any out-going member, to take office for a a third year."

Reg. 19th was altered by substituting the word 'lot' for the word 'ballot,' in the second line.

ART. V. *The third annual report of the Society for the Diffusion of Useful Knowledge in China: read at the general meeting held in Canton, Nov. 20th,* 1837.

The third annual meeting of the Society for the Diffusion of Useful Knowledge in China, was held in the American Hong, No. 2, on Monday, the 20th of November, 1837, at 11 A. M. The meeting having been opened, and the chair taken, by the president, W. Jardine, esq., the following report was then read by the secretary.

THREE years have already elapsed since this Society commenced its career: and still, your committee have to advert to the inadequacy of the means, for extending, among the Chinese, an acquaintance with the principles and phenomena of nature, and their applicabilities to the improvement of many useful arts; or for imparting the knowledge of the past and present state of the many countries into which the world is divided, the majority of which are at present hardly known to them even by name. Did any desire for such knowledge exist, the want of means for imparting it would indeed be a source of regret, far deeper than is now felt. Until, however, such a desire is excited, one work, calculated to arouse interest, is of much greater value than scores of works, unacceptable either from the style of writing, from the subjects treated of, or from the mode adopted in treating them. Some measure of unacceptableness on account of style must, for the present, attend all the publications of the Society, they being necessarily tainted with foreign idioms, and adapted to foreign modes of thought and expression. Nor, if it is called to mind, that upon only three individuals has hitherto devolved the task of preparing works for publication, will it appear surprising, that, amid the vast assemblage of subjects claiming attention, some should be selected that are not the most congenial to a Chinese mind; or that, where the subjects to be treated of are so various, some should be handled in a manner not the most lucid or attractive. These considerations must, of necessity, induce those on whom it rests to give effect to the wishes of the Society, to pause and carefully to ascertain their powers, ere they undertake to write on any subject; and to offer their writings for publication with no slight degree of hesitation.

While they make these remarks, with the view of accounting for the smallness of the work that has yet been accomplished, your committee at the same time see no cause for discouragement. So long as they behold the efforts made by various institutions for extending the benefits of education among the rising generation of the Chinese, and, especially, while they witness the judiciously devised and well directed labors of the Morrison Education Society, they feel assured that no long period will elapse, before native coadjutors will rally

around them, who will be not alone thoroughly grounded in the knowledge now possessed only in the west; but will, at the same time, by intimate acquaintance with their own language, and the modes of thought of their own countrymen, be fully capacitated to diffuse that knowledge among all the sons of Han. In the meanwhile, it devolves upon us to stand in the gap, and to maintain possession of the field of labor on which we desire that they should hereafter enter. But your committee would suggest the inquiry whether we cannot do more than this; whether we may not materially second the labors of the various educational institutions, by the preparation of elementary treatises, in a simple and easy style, for the use of those who are passing through a course of instruction. Assuredly, a child will make advancements in knowledge more speedily through the medium of his own, than through that of a foreign, language. When that foreign language is already acquired, and is no longer a subject of study, doubtless he should be referred to works in it for extending his information; but, until then, we cannot view the foreign medium of communicating knowledge in any other light than as an impediment in the way of the desired acquisition.

More clearly to ascertain what is the knowledge of which the Chinese stand in need, it will not be amiss to glean a few facts respecting the measure of knowledge which is already in their possession. At the first step, it must evidently appear, that in all that regards history and geography, other than their own, a people so exclusive must, necessarily, have but very confused and inaccurate conceptions. And, though making every allowance for the advantages arising from the wide extent and varying characteristics of the several regions which the empire includes, it may yet be fairly presumed, that great deficiency is to be found in all that relates to those branches of knowledge most open to improvement by the intercommunion of nations.

The best means of obtaining a general view of existing Chinese literature will probably be, to run over the catalogue of works contained in the imperial library at Peking. We may hereafter find occasion to pay more particular attention to the several departments of Chinese literature, while at present we confine ourselves to a cursory inspection of the whole circle of it. Adopting the Chinese arrangement, the grand departments of literature are four; namely, classical writings, comprising chiefly morals and education; history, including geography; professional writings; and belles lettres.

In the department of classical writings, the works are ranged under nine sections. One section is devoted to each of the Five Classics, and to works illustrating and commenting upon the same. The subjects of these five are,—general philosophy, as supposed to have been taught by Fuhe, the reputed founder of the Chinese empire; political philosophy, as taught by the sage monarchs Yaou and Shun; political morals, as taught by the popular voice in national songs and ballads; the proprieties of conduct, deportment, and manner, in the varied intercourse of social life; and the annals compiled by Confucius, of his own native state. A sixth section of classical literature, is devoted to

works illustrating an ancient treatise on filial piety. A seventh comprises all works illustrating the five classics, *as a whole.* The remaining sections comprise—works bearing on the Four Books in which the instructions of Confucius and Mencius are recorded; works on the subject of music and its harmonizing influences; and works on early education. Several of the classical works which, form the foundation of this first department of Chinese literature, have already, by means of translations, been placed within the reach of the European public. From these we are enabled to perceive to how low an elevation in philosophy the most esteemed sages of China have attained. Some of the writers classed as *professional* give also their systems of philosophy; but these are not in the present age very extensively read.

Under the second department, that of historical works, we have,—the national histories, those compiled from the public records of the ruling and paramount state; annals and histories drawn from these by private individuals; accounts of distinct events and proceedings, disconnected from the general course of history; histories of subject states, as distinct from the records of the ruling dynasty; mixed histories; collections of official documents; memoirs of individuals; histories, extracted from the national records, but moulded into a different form; histories of states not dependencies of the ruling Chinese dynasty (not extending beyond Cochinchina and Corea); treatises in reference to times and seasons; geographical and topographical works; memoirs of various portions of the administration, with lists of successive office-bearers; treatises on the constitution and machinery of government; books of reference, comprising works explanatory of particular customs and observances, antiquities, inscriptions, &c.; and, lastly, critical investigations of history. The whole number of these sections is fifteen. Among these, if we except a very few historical works relating to states really tributary, such as Corea and Cochinchina, the only works bearing on foreign countries are to be found under the section of geographical and topographical writings.

Occasionally, foreign countries are made the subject of a few concluding sections in a large topographical compilation, as in the General Topography of the empire of the Mantchous, the General Topography of the province Kwangtung, and some similar works. In this manner, information regarding bordering tribes is given in the topographical publications of frontier provinces, or, where those provinces are maritime, as Kwangtung and Fuhkeën, a few facts are to be met with in regard to nations frequenting the commercial marts. The best general account of foreign countries, limited however by the boundaries of Asia, is that contained in the concluding chapters of Ma Twanlin's Universal Investigations. The information given is, however, so scanty, that even by the help of the descriptions, many of the names applied to the smaller Asiatic states, cannot be at all recognised. A few works have been written by the Chinese referring solely to other countries than their own. These are—an Account of

the nation of Budha, by a traveled Budhist; an Account of the western regions under the Tang dynasty; Plates and narrative, by an envoy to Corea; Account of foreigners, published, under the Ming dynasty, by a person residing in one of the commercial cities of Fuhkeen; Laughable stories of the Wooke savages; Memoir on the customs and the country of Kamboja, published by an envoy to that country about the time of Marco Polo; brief Account of the barbarous island regions, by a traveler under the Mongol dynasty; an Elogy of Corea; Sayings of the seas, a compilation of hearsay accounts derived from merchants who had traveled over the Indian Archipelago; Researches in the eastern and western oceans, an enlargement of the 'Accounts of foreigners;' Memoirs of countries beyond the imperial rule, by a European; Ungarnished beauties; Account of Corea; Maps and explanatory accounts of the whole world, by a European, characterized by the Chinese as not free from embellishment, yet not wholly false; Records of foreign regions, by an envoy to the Tourgouth Tartars in the early part of the last century, giving an interesting account of the Russian territories through which the envoy traveled; Record of things heard and seen in the nations of the seas, by a naval officer, who, when a boy, had been abroad.—Of the works which we have thus enumerated, two have been translated, the 'Memoir respecting Kamboja' by the late M. Remusat, and the 'Records of foreign regions,' by sir George Staunton; these, two are among the best of the works on foreign countries. On a review of the pretensions of the major part of the above named works, it is plain, that the Chinese are wholly dependent on hearsay accounts for information regarding foreign lands, with the sole exception of those in their own immediate neighborhood. The two works by Europeans are antiquated, nor are they readily to be met with. Three only of the works above enumerated comprise more than two or three of the very thin volumes into which Chinese books are divided.

The professional writings, which form the third department of Chinese literature, are arranged in fourteen sections. The first comprises the writings of the literati, or philosophers of the Confucian sect, with all their minor varieties of doctrine. The subjects, as in the department of classical literature, are philosophy in general, but chiefly moral philosophy as applied to political and social relations—and education. Some of the philosophical speculations of the followers of Confucius are probably such as to be preferred by foreigners to those of the great master himself; but to show fully the degree of value to be attached to these writings would require extensive research, and no very brief treatises. The philosophical principles, or the theogony and cosmogony, of the Budhists, and of the followers of Laoukeun, are placed in the two last sections of this department of literature, and several other works on general philosophy are ranged under the tenth section, among miscellaneous professional writings. The intermediate sections, between the Confucianist writings and these last, are occupied by works on military, legal, agricultural, medical, astronomical and mathematical, and astrological subjects, on

the fine arts, and on 'collections' or 'classifications.' In the section of agricultural works are included treatises on the culture of the mulberry, the rearing of the silk-worm, and the manufacture of silk and other fabrics. The section of collections is subdivided into two parts, collections of manufactured things, and of natural productions; the former comprising, chiefly, coins, inks, and a few other objects of antiquarian research; the latter comprehending several divisions of natural history, minerals, metals, ornaments of stone, and drawings of flowers, blended with some information respecting the preparation of teas, wines, &c. On natural history, however, the best work is found in the section of medical writings, being compiled rather as a materia medica than as a work on natural history. The tenth section, as already mentioned, comprises miscellaneous professional, chiefly philosophical, writings. The eleventh section comprehends various encyclopædiacal works. The twelfth includes the drama, novel, and romance. The thirteenth and fourteenth are devoted to Budhistic writings, and writings of the followers of Laoukeun, or disciples of the sect of Taou.

The last department of Chinese works is chiefly confined to elegant literature. It is divided into five sections: 1. The poetry of Tsoo, the classic poetry of the Chinese; 2. Individual collections of essays, epistles, inscriptions, poetry, &c., among which are included many very valuable essays and narratives relating to a great variety of subjects; 3. General collections of the literary writings of various individuals; 4. Writings on the art of poetical composition; and 5. Poetical writings, odes, songs, &c.

From this cursory review which we have taken of Chinese literature, we are enabled to perceive what is the range of existing knowledge in this country. A philosophy, which, leaving alone all speculations concerning the origin and future state of man, confines itself almost wholly to the relations between man and man in this life, occupies one fourth portion. A history and a geography almost exclusively national occupy another fourth portion; while the existence of other nations, and the practical lessons to be learned from the rest of mankind, are almost wholly forgotten. With the exception of agriculture and weaving, the useful arts of life find hardly any place in Chinese literature. Mechanic and chemical sciences are scarcely thought of. Medicine we know to consist, for the most part, of mere quackery. Astronomical and mathematical sciences are chiefly derived from Europeans, and the knowledge of them is confined to a very few persons; while the vagaries of astrology and divination find a place not only in their literature, but also in the arrangements of government. Natural history is regarded only as an adjunct to medical science, if the practice of medicine among the Chinese can be dignified with the name of science. Seeing that so many are the defects of Chinese literature, it becomes our imperative duty to exert our utmost energies to supply their lack of knowledge.

In their last report, your committee presented a plan of operations, sketching the outlines of what was regarded as most demanding

attention in the performance of this duty. Progress has been made towards filling up this outline. The view of universal history is still in the press; but will, it is hoped, be very shortly published. The history of the United States of America is in part completed, and will probably be sent to press in the course of January or February next. A history of England, the wooden blocks for printing which are already engraved, has been presented by the president, and, after careful revision, will be published. A history of the Jews, similar in some respects to Milman's, is in preparation. In the preparation of works on other subjects, but little progress has yet been made. Each department of knowledge has been in some degree noticed in the monthly magazine; but no complete work has yet been undertaken, with the exception of the introduction to universal geography. A small work on general geography, in the form of a traveler's narrative of what he had seen,—as also a short treatise on the being of a God, adopting the principal arguments used by Paley,—both by the late Rev. Dr. Morrison, have been presented by the English secretary. These works will, after thorough revision, be sent to press.

A small work in Japanese has been presented by Mr. Gutzlaff, drawn up by himself, in concert with some Japanese living under his care. The subject of the work is international intercourse; and the arrangement is into three chapters,—the first showing the principles of intercourse between men and nations, as being all the work of the same God, and descended from one common ancestor,—the second chapter giving a general view of the sovereignties into which the world is divided,—and the third treating of international commerce. While the plan of the work was approved by your committee, it was thought doubtful whether, not being written in the Chinese language, it could come within the scope of the Society's labors. The subject is therefore now brought forward, to afford to the Society an opportunity of declaring its views as to works designed for countries, the languages of which are cognate to, though not the same as, that of China.

The subject of metallic moveable types has on two former occasions been brought before the Society, with reference to the labors of Mr. Dyer at Malacca, and of M. Pauthier at Paris. Those gentlemen continue successfully to prosecute their labors in that department. Your committee have also had under consideration, the propriety of making an application for the moveable types prepared by the East India Company for printing Dr. Morrison's Chinese dictionary, which types remain still in this country. Your committee have lately resolved to make an application to the honorable the Court of Directors to grant these types to the Society, upon the Society engaging, on its part, to undertake the printing of any works, combining the English and Chinese languages, which the Court of Directors may hereafter desire to have published, printing the same free of all other than the necessary charges for labor and materials.

Only one subject remains to be brought by your committee to the notice of the present meeting. This is, an inquiry as to the measures that should be adopted regarding the circulation of the Society's pub-

lications in this country. Liable, as they are, on account of the marks which they must bear of foreign hands, to be discountenanced by this government, natives will seldom be found willing to sell them on behalf of the Society. Your committee would, therefore, request this meeting to give to the subject its most careful consideration, that their successors for the ensuing year may be furnished with instructions how to act in reference to this important subject.

The treasurer's account for the past year shows but a small expenditure; there have been however some bills drawn against him which have not yet become payable; there are also several works in part completed, the costs of which have not yet been charged to the Society. The funds now in the hands of the treasurer amount to $1558.23.

In conclusion, your committee may be permitted to allude to the encouragement it has derived, from the fact of a professorship of the Chinese language having lately been established in London. The first appointment has been given, it is believed, to the Society's corresponding member, the Rev. Samuel Kidd. As a taste for the study of the ancient and unique language of this country is spread among the people of western nations, we may be encouraged to look forward to the formation of a larger band of coädjutors in the work of supplying the deficiencies of Chinese literature.

The report having been read, it was moved by J. Matheson, esq., seconded by E. Moller, esq., and unanimously resolved —

That the Report just read be accepted.

The meeting next proceeded to take into consideration the question, whether Mr. Gutzlaff's treatise in the Japanese language, on international intercourse, could, consistently with the constitution of the Society, be considered within the scope of its labors; when it was moved by the Rev. P. Parker, seconded by J. Matheson, esq., and unanimously resolved —

That, whilst this meeting is happy to hear of the existence of such a work in the Japanese language, it regrets that it does not come within the specific object of the Society, as stated in its second regulation, to publish it, the work being in the language of another nation.

In reference to the circulation of the society's publications, it was moved by the Rev. E. C. Bridgman, seconded by J. Matheson, esq., and unanimously resolved —

That the committee be directed to take efficient measures to circulate the publications of the society, and, if necessary, to circulate them gratuitously.

On the motion of the Rev. P. Parker, seconded by E. Moller, esq., it was unanimously resolved —

That the officers for the ensuing year be as follows, the secretaries being requested to continue their services as heretofore:

R. Turner, esq., president; J. Matheson, esq., treasurer; J. C. Green, esq., R. H. Cox, esq., and John Slade, esq., members of the committee; Rev. E. C. Bridgman, and Rev. C. Gutzlaff, Chinese secretaries; J. R. Morrison, esq., English secretary.

A vote of thanks having been made to the officers of the past year for their services, the meeting was then dissolved.

ART. VI. *Edicts of the Chinese government directed against the illicit trade in opium, at Lintin, and on the coast.*

[We insert the following translations of edicts directed against the opium trade, in continuance of those which have already appeared in the Repository. The first is the substance of a representation from the government of Fuhkeën to that of Canton; the second and third are from the naval commander-in-chief in Fuhkeën to the commanders of foreign vessels there; the fourth and fifth are from the government of Canton, calling on the British superintendent, captain Elliot, to expel the receiving ships.]

No. 1.

Communication from Chung, the governor of Fuhkeën and Chekeäng, and Wei, the lieut.-governor of Fuhkeën, addressed to the governor of Kwangtung and Kwangse.

We formerly discovered, that certain depraved individuals, people of the district Tsinkeäng, by name She How, &c., had formed combinations with foreigners engaged in the sale of the filthy opium, supplying them with rice and other provisions, and, as there was great reason to fear, joining also in other unlawful acts. We felt that we could not neglect to adopt measures for apprehending and punishing such parties. We in consequence caused She How and other depraved people to be apprehended, and brought to the capital for trial; and we appended to our memorial to the throne a report respecting them. All this is on record.

The several offenders have now been successively apprehended, and, on examination of them, it appears, that She How and other depraved natives of the province of Fuhkeën, in concert with Wang Macheih and other depraved natives of the province of Kwangtung, were associated with foreigners, for the purpose of acquiring gain by the sale of the drug. The scoundrels of the province Kwangtung get on board the foreign vessels to conceal themselves. These vessels, while for years past military operations have been going on against the sale of the drug, have been constantly cruising through the seas of Fuhkeën, disposing of the drug on the wide and open sea. On shore, there are mat houses erected, as secret places for storing up the opium. This combination existing, they have continued to go and come, and have never been entirely cut off.

The acting prefect of Tseuenchow foo (Chinchew), Chin Joohan, with his colleagues, has now destroyed all the mat sheds, formerly erected by these criminal parties, and has successively apprehended those persons who, in this province, have been guilty of combining to effect the sale of the drug, to the number of forty-two, by name She Shaekwang, &c., all of whom have been tried and investigated with the utmost severity. There have also been seized vessels, with money, in taels and in foreign dollars, and weapons. Thus the village-dwelling people, all over the country, have learned to take warning and to stand in fear.

But the scoundrels of Kwangtung, being with the foreign scoundrels on board the ships, are no sooner seen than they again disappear. On the accompanying chart of the seas, all beyond the red line is the wide and open sea, unmarked by particular localities, where, consequently, it is difficult to follow in pursuit; and whither it is inexpedient, on every slight occasion, to put the naval forces at the trouble of pursuing. But these depraved foreigners, having now carried on the sale of the drug for a long period, must have obtained very considerable profits, which it will be impossible that they should in one day abandon. They will take every occasion of cruising about; and, waiting to observe the progress of circumstances, they will linger out their stay. It is imperatively necessary then to watch carefully, and diligently to search and apprehend, in order that the coast-guard may impress men with fear, and that, by this means, other calamities may be averted.

The admiral of Fuhkeën, Chin, has authority in all these seas, and his head-quarters, too, are not far from the cruising grounds of the opium ships. I, the governor, have therefore requested him to make it the particular duty of the vice-admirals and commanders of squadrons under him, from time to time to institute special investigations, in order to conduct this affair to a happy conclusion, and also himself to set them the example of so doing,—with the confident hope, that thus the depraved natives may be apprehended, and the foreign ships be deprived of all resting place. We fear, however, that the foreigners—a crafty and impracticable race—if they be not made previously to have a full knowledge thereof, will, when the military come to search and apprehend, venture to offer resistance, and when wounded, will not be without some pretext for complaint. This combination for the sale of opium, being in opposition to the laws and prohibitions of the celestial empire, must also be such an act as the foreign nations can with difficulty suffer. Now Macao, in the province of Kwangtung, is a place where are many officers and chief supercargoes of the various countries, conducting commercial operations; and it is right immediately to enjoin commands on them in reference hereto. It is therefore incumbent on us to address you [the governor of Kwangtung, &c.], that you may give commands to all such chief supercargoes, requiring that they trace out every existing combination for the sale of the drug, and that they immediately command the foreigners so combining speedily to sail away, so that they may be dealt with according to the laws of their own nation; by which means any undistinguishing apprehension and punishment of depraved foreigners may be avoided. And henceforth, on the arrival of foreign vessels at Macao, as well as at their departure, it is of the first importance that the aforesaid supercargoes should make very rigorous examination, and should not permit any one clandestinely to pass over the bounds, or, by combining with natives for the sale of the drug, to give rise to troublesome affairs.

The depraved natives of the province Kwangtung, whose names have been ascertained, Wang Macheih and others, are ever and anon

coming and going. We have drawn out a list of their names and surnames, and their places of residence, requesting that your excellency will strictly direct the naval and civil officers of your province, diligently and with secrecy to search for and apprehend them. Our hope is, that they will assuredly be apprehended and committed for trial and punishment. The civil and naval officers of the province of Fuhkeën, though they have already apprehended many offenders, shall yet again be strictly commanded to continue the search with the utmost energy and vigor; and shall not be permitted in the least degree to relax their exertions. We further trust that you will favor us with information of the orders issued by you, and of the resulting apprehensions and trials, that the full measure of public advantage may be supplied. For this we stand impatiently waiting and looking forward. (Received on the 3d of September.)

No. 2.

CHIN, commander-in-chief of the naval forces in Fuhkeën and of the troops of Formosa, and TOW, commanding in Kinmun and other places,—again issue their plain commands.

By the statutes of the celestial empire, you of the foreign ships are permitted only to trade in Kwangtung, and are not allowed to pass over into other provinces. The established laws thus restrict you. But you foreigners are disobedient to these restraints, and are continually coming to cruise about in the seas of Fuhkeën; and as soon as you leave one place, you appear in some other, keeping in no fixed place. Thus do you indeed transgress the laws. Moreover, you are dealers in opium, thus rendering yourselves still further obnoxious to the prohibitory regulations. Now, the great man our governor has reported respecting you to the great emperor, and has also written to the governor of Kwangtung and Kwangse, to command your chief supercargoes to compel you to return to Canton, and no longer to permit you to pass the bounds. He has at the same time directed us to come hither and drive you away.

I, the admiral, cannot bear to cut you off without warning; and did therefore lately issue special orders to you, hastening your speedy departure, that all may be quiet and free from trouble. But, for several weeks that I, the admiral, have been at sea observing your courses, I have found you now sailing up, now down, the coast; but always refusing to return southward as far as to Kwangtung. When you have been pursued by my naval vessels, you have indeed got under weigh: but as soon as you have drawn them into the outer seas, you have again approached the coast. Though you have assumed the outward appearance of dutiful respect; yet you have shown your purposes really deceitful and false. Would it be difficult for me, the admiral, to direct my whole fleet to surround and cut you off, and thus by one effort to secure eternal quiet? But I consider that you are yet ignorant, and therefore again issue orders for your information. All your foreign vessels must speedily return southward, in obedience to the laws, and proceed to Kwangtung to trade. Not a vessel must be allowed

to linger behind. If you dare again to oppose, and longingly hang on, delaying to depart—if when driven away on the upper part you escape to the lower part of the coast,—or if on your departure from one place you proceed to another,—I, the admiral, can then do no otherwise than call together my fleet, and open a fire on you from my guns. Say not, that you were not told beforehand. Tremble hereat! A special order.

Taoukwang, 17th year, 8th month, 2d day (1st September, 1837).

No. 3.

CHIN, commander-in-chief of the naval forces of Fuhkeen, and of the troops of Formosa, and TOW, commanding in Kinmun and other places, again issue their orders to the commanders of foreign vessels, requiring them to be fully acquainted therewith.

I, the commander-in-chief of the navy, treat men with liberality and indulgence, and it is my aim to be kind and compassionate. I lately sent you a special order, speedily to return southward to Canton, that all necessity for having recourse to weapons might be removed. I could not bear to cut you off unwarned; but I did this, with the conviction, that first should come polite treatment, and afterwards martial force. Yet you, foreigners, persist in unvarying folly, and presume to seek for mutual intercourse between the vessels of barbarians and of the Chinese; saying, that such intercourse has been of common occurrence,—that with your cargoes of woolens you wish to trade, and are willing to pay duty thereon,—and that you *must* have harmonious intercourse granted, in answer to your requests. It is hence manifest, that you obey not my admonitions, but are disposed to resist.

Ask, now, yourselves, in regard to your expectations that traitorous natives will afford you supplies, who—while I, the naval commander-in-chief, am anchored here, with a whole fleet of vessels of war—will dare to have intercourse with you, or will venture to take small boats alongside? Here is one point of view, in which, though you remain at anchor, looking around, and cherishing hopes, yet it is plain you will, after all, be unable to carry on your cunning and would-be clever practices.

Moreover, the admitted laws of our celestial empire permit your vessels to trade only at Canton, and allow you not to pass over the bounds into other provinces. Though you say, that your cargoes consist of woolens, yet you cannot be suffered to dispose of them among the people. At the end of the summer of this present year, the great man, our governor, sent a memorial to the great emperor, saying that he had resolved to command you to return to Canton, and not to permit you, after the manner of past years, to come and go at your own pleasure. He also took the depraved natives of the families of Shay and She (who, on examination, confessed their intercourse with foreigners), and executed the laws upon all of them; so that no depraved native, who has the least regard for himself or his family, will for a moment dare again to have intercourse or to traffic with you.

Besides which, all along the coast, the civil and naval officers are at present numerous as the stars, and orderly arranged as pieces on a chess-board, so that in every spot they are at hand to search and apprehend. Here, again, it is plain, that your looking about and cherishing hopes will be but labor in vain, and that you will find no relief.

I, the commander-in-chief, have received a communication from the great man our governor, desiring that I should myself put to sea, and at the head of the naval fleet drive you away. Obey, and you shall be treated with kindness: resist, and you shall be overwhelmed with terrors. I, the commander-in-chief, have not made a display of terrors, omitting to manifest goodness. I began with giving orders for your general information. Yet, you presumed to reply in the language of resistance. But, while you use absurd and contumacious language, and indulge foolish expectations, I cannot allow you to indulge in illegal conduct and foolish actions. So long as your ships defer their return, even so long will I delay my departure. I will then call together the fleets of Kinmun and Heänmun (Quemoy and Amoy), and will try with you our relative positions, and enable you to compare the respective results of obedience and contumacy. I fear that, with only two ships, and in a distant province, and your powder, your water, and your grain, no longer flowing in to renew your supplies, repentance will come to you when it is too late.

We, therefore, again give you our special commands. Can you be induced to obey the laws of the celestial empire, and to follow the wishes of the officers appointed by the court? These officers have rules—rules are laws—which it is indeed a hard matter in the least degree to transgress. Return, then, immediately southward to Canton; and you will do well. If you will not, you can no longer be thus indulgently treated; but must immediately be attacked and fired on. We will lead on our vessels, and will command the whole squadron forthwith to discharge their guns and attack you. Say not that this nation has no tenderness towards foreigners, no gracious intentions. It is for yourselves to choose between honor and disgrace. After these our commands, if there be any further folly and stupidity shown, and you do not reform, we cannot again stop to give you orders. Tremble with fear! These are our special orders.

No. 4.

Tang, the governor of Kwangtung and Kwangse, and Ke, lieut.-governor of Kwangtung, issue these commands to the senior hong merchants for their full information.

On the 3d of August, we received, from the grand council of state, copy of an imperial edict, dated 14th July, of the following tenor:

'Owing to the exportation of silver carried on from all the ports along the coast, and in consideration of the important bearing of this upon the national resources and the livelihood of the people, we have already, in repeated instances, declared our pleasure, requiring all the governors and lieut.-governors of the provinces faithfully to make examination and to act in this matter.

'Today, again, the sub-censor Le Pankew has laid before us a memorial, to this effect, that there are above ten English warehousing vessels, which, first in the year 1821, entered the anchorage of Kapsluy Moon, and thence, in 1833, removed their anchorage to Kumsing Moon; that the importation of opium, and the exportation of silver, depend wholly on these warehousing vessels, which form also a general refuge for absconders; that a set of worthless fellows, in boats called 'fast-crabs,' going and coming from morn to night, find means to make their way stealthily into every creek and inlet; that there are depraved dealers who prepare the drug for use, buying and selling by wholesale; and also that the native retail dealers in foreign commodities, under the open pretext of selling articles of commerce, make secret smuggling their business, and in no wise differ from the larger preparers of the drug.

'There surely must be a fixed place of anchorage for the vessels of the foreigners: how then is it, that, while, previous to the year 1821, the clandestine establishment of warehousing vessels was never heard of, these vessels have of late been suffered to remain for whole years at anchor on the high seas, thus leading to unlawful combination between them and natives, and to unrestrained smuggling? Let it be the responsible duty of the governor of Kwangtung and his colleagues, to give strict orders to the hong merchants, to be enjoined on the resident foreigners of the said nation, requiring them to compel the warehousing vessels now anchored there, one and all, to return home, and not to permit them under any pretext to linger about. Let them also ascertain where are the dens and hiding-places of the opium-dealers, and inflict punishment on each individual, without the slightest indulgence. Thus the sources of the evil may be closed up, and the spirit of contumacy be suppressed. Let a copy of the memorial, together with these commands, be transmitted to Tăng and Ke, and by them let the commands be enjoined on Wăn. Respect this.'

This having been, with respectful obedience, transmitted to us the governor and lieut.-governor, and we having received the same, our commands were forthwith issued to the hong merchants, requiring them earnestly and zealously to enjoin the same on the said English superintendent, Elliot, and directing, that he should pay immediate obedience to the declared imperial pleasure, that he should send away home every one of the receiving vessels now anchored in the various offings, and that he should no longer suffer them to linger about as heretofore; also, that, hereafter, merchantmen should not be allowed to bring over the wide ocean any contraband goods, such as the filthy opium, but should be required to confine themselves to a lawful trade in dutyable commodities. Thus we hoped to be enabled to stop up the source of evil, and to hold up the laws to honor. This is on record.

After thus doing, we successively received reports from the military commander at Tapáng, from the sub-prefect at Macao, and from the civil and naval authorities of Heängshan, to the effect that there were twenty-five receiving vessels anchored off the Motaou

islands [in Kapshuy Moon], as also in the offing of the Nine Islands and Cabreta Point, and in the anchorage of the Typa; from which places they successively moved, on the 29th and 30th days of August, and on the 2d and 3d of September, nineteen of the said receiving ships proceeding from the Motaou islands to Tseënshatsuy offing[Hongkong], and two from the Nine Islands, and one from off Cabreta Point, to the same place: further, that, on the 8th of September, two vessels moved from Tseënshatsuy to the Typa, and on the 9th, one from the same place to Cabreta Point; while only a Dutch ship, which had in the year 1834 anchored off the Nine Islands, and had at this time removed to Tseënshatsuy, weighed anchor, on the 7th, and proceeded to sea, beyond the Great Ladrone island. We also received a communication from the naval commander-in-chief to the same effect, adding that Tseënshatsuy is to the eastward of Motaou; and suggesting the great necessity for driving off the numerous vessels which have now taken up their anchorage there.

Now these receiving ships come from the southwestward, and must needs return in a southwest direction; how is it then that they have on the contrary removed eastward! And why do they not remain in one place! It is manifest herefrom, that they wish to cruise about unchecked, and to linger in the neighborhood, to watch the progress of circumstances.

The goodness of the celestial empire and its cherishing kindness are extreme. Since it first granted to all nations a general market, where the commodities of all might be bartered, a space of 200 years has elapsed, as though it had been but a single day. Such profound benevolence, favors so substantial, are well fitted to penetrate the entire body, even to the very marrow of the bones. Could it then be supposed, that depraved foreigners would twist awry the laws, and, to serve merely their private ends, would assume the pretence of traffic! Most lucid and clear are the sacred commands! Can any yet dare to be, as the habitual beholder, unobservant,—and still continue to linger about? And are the seas of the central flowery land to be made a common sewer for the reception of this filthy opium! Or shall we, entrusted with the defense and government of the frontier, be thought unable to follow such conduct with the rigor of the law? Consider, if, within the territory of any of these countries, the vessels of another country were contumaciously to infringe the prohibitions, and to remain there for a long period, refusing to leave, whether the king of that nation would not regard it necessary to punish such offenders with rigor, denying them the least indulgence? How much more then the celestial empire! How can it suffer barbarians to remain in its waters, disobeying the laws, and, without restraint, throwing contempt thereon!

The king of the said nation has been heretofore dutiful and respectful, and his prohibitions have been rigorous and clearly enacted. Also, being apprehensive lest merchants or seamen of vessels coming hither should infringe prohibitions, or trangress the laws, and so should bring shame upon their country, he specially deputed the

superintendent, Elliot, to keep them under control and restraint. But these receiving ships have now remained for a very long time at anchor; and though a month has elapsed since the said superintendent has received our commands, he has not yet sent the ships away to their country. We fear he is unequal to the duties of superintendent. If he can willingly subject himself to scandal on account of these receiving vessels, how will he answer it to his king? Or how to us the governor and lieutenant-governor? Let him in the stillness of night reflect hereon, and if he do so, we think that he will be unable to find rest upon his bed.

We proceed once more to issue our strict and plain commands. The senior hong merchants are, immediately on the receipt thereof, to enjoin them on the superintendent Elliot; and he is, in obedience thereto, immediately to make known to the receiving vessels the imperial goodness, and also the imperial terrors,—to set before them the choice of weal or woe,—and to urge their speedy and entire departure for their country. There must be no contumacious opposition. The said superintendent is also to convey it to his king, that henceforth such receiving vessels are to be prohibited ever again coming hither, that the precious gems and worthless pebbles may not be confounded. Thus from above will be realized the extensively advantageous and boundless favors of the great emperor, and thus also will be retained to all good foreigners an open path of commerce, for endless generations.

We, the governor and lieut.-governor, hold a great power in our hands, and that which we determine to do, we do. What difficulty is it to us to drive these ships away with the utmost rigor? Yet we refuse not to repeat our admonitions again and again, fearing lest there should be any want of perfect faithfulness, and any consequent obstruction to the display of universally impartial benevolence. If, after this time of issuing our commands, the receiving vessels again collect, as though our words fell upon deaf ears, and continue still to remain looking around them, it will be plain that they are irrecoverably blind, stupid, and devoid of intelligence, and that further words will avail nothing.

Whether it be that the said superintendent, with folded arms, looks on, regardless,—or whether it be that those of the receiving ships have in their hearts no place for repentance, let the said senior merchants immediately and truly report to us, that we may act as the facts require. It is important that the said senior merchants should know, that on them, by the imperial pleasure, has devolved the duty of conducting out this affair. Their responsibility is incalculably weighty. Let them be careful then, not to forget their families, or their own lives; nor let them, by continuing this unconcerned and contemptuous line of conduct, draw down upon themselves digrace and heavy criminality. Reflect on this; with trembling anxiety consider it! Oppose not. These are our special orders.

Note. The above is, in the main, a translation of an edict, dated 18th September: there are a few interpolations from similar edicts, of which that of 18th September was the third.

No. 5.

From the governor and lieut.-governor, allowing a period of one month for the departure of the opium-receiving ships.

Tang, governor of Kwangtung and Kwangse, and Ke, lt.-governor of Kwangtung, issue their orders to the senior hong merchants, for their full information.

Having before received a dispatch from the council of state, communicating an imperial edict, which had been respectfully received, on the subject of driving away the opium-receiving ships,— we, the governor and lieutenant-governor, have already given particular orders on this subject. We prescribed a period, and commanded the said merchants to enjoin it earnestly and impressively on the superintendent Elliot, that he should require the receiving ships to take their departure. So long a time as two months have now elapsed, and those receiving ships remain still at anchor, as before. And, the said superintendent having plainly represented to us, that the commands so enjoined could not be brought by him to the knowledge of his king, we also directed the civil and military authorities of the department of Kwangchow to make a copy of our joint commands, and to enjoin the same on the said superintendent, that, in obedience thereto, he might with speed send away the receiving ships, and require every one of them to depart and return to their country; also, that he might make it known to his king, in order that their return may for the future be interdicted. This is on record.

Now, it appears, from the several successive reports and examinations of the commander of the Tapáng squadron, the naval and civil authorities of the district of Heängshan, and the sub-prefect residing at Macao, that the various receiving ships have not yet taken their departure. This is a gross act of contumacy and contempt.

We have now again received the following imperial edict.

"Tang and his colleagues have presented a memorial, in reference to measures taken for driving away the receiving ships, and to regulations determined on for apprehending and punishing the brokers and smugglers of opium. It appears from this memorial, that the receiving ships and cargo-laden ships of the English and other nations have, of late years, under pretext of taking shelter from the weather, been in the practice of entering the inner seas. Commands have now been issued to the hong merchants, to be by them enjoined on the superintendent of affairs of the said nation, requiring that all the receiving ships, anchored off Lintin and other places, be sent away and ordered by him to return to their country; and that they be not allowed as before to remain lingering at anchor. The senior hong merchants have also been commanded, as soon as the receiving ships start to return to their country, immediately to report the circumstance, that it may be authentically ascertained by examination. The class of 'fast-crab boats' has been completely swept away; but there are yet many smuggling boats under various other designations. These, as well as the depraved gang of brokers, it is indeed impossible to suffer to continue their unrestrained courses. The military officers

of the circuits and departments, and all the vice-admirals and commanders of squadrons, have therefore been directed to set an example to all their subordinates, and to keep up a constant and unbroken guard, for the purpose of discovering and apprehending the guilty.

"The anchorage of foreign ships in the inner seas, and their combining with natives to introduce what is contraband, are the most aggravated evils now existing in the province of Kwangtung. The governor and his colleagues, aforesaid, must faithfully and strictly make examination, and clearly ascertain, whether, since they have issued these orders, the said foreign superintendent has or has not paid obedience to them, and whether the receiving ships have or have not taken their departure: they must require the ships one and all to return to their country; and must not suffer them to linger for a moment. If they dare to suffer gradual encroachment, and to let the matter rest, at a future day, when I the emperor on inquiry hear of it, or am by any one informed thereof, the said governor and his colleagues alone will I hold responsible. In regard to the various classes of smuggling vessels, it is still more important that measures should be adopted with strictness to make seizure of them, with the hope that they may be utterly destroyed and rooted up. Nor must they, when perchance they have made a few seizures, forthwith declare that they have entirely succeeded in removing them, and so still occasion a continuance of the evil. Respect this."

It is our duty immediately to pay respectful obedience to this, and to issue orders commanding the obedience of others. We, therefore, forthwith issue these commands. When they reach the said hong merchants, let them immediately enjoin them upon the said superintendent, Elliot, that he likewise may obey the same. He must, within the space of one month, pay respectful obedience to the declared imperial pleasure, by sending off the various receiving ships anchored in the outer seas, requiring them one and all to return to their country; and he must report their departure for our official investigation, that we may report the same to the throne. If they dare again, in any measure, to linger, then, the kindness and tenderness of the celestial empire having been carried to the utmost, and there being no room left for additional favor, it will remain only to display the celestial terrors, and to make apparent the glory of the established laws. We shall have to report plainly to the great emperor, that the merchant ships may be denied permission to open their holds, and that, grasping the laws, we may pursue with them the receiving ships. And further, seeing that the said superintendent, in the discharge of his official duties, sits hand-bound, idly looking on at the unrestrained and illegal practices of depraved foreigners, even kicking against our commands, and resisting the imperial pleasure, we shall find it difficult to believe that he is not guilty of the offense of sheltering and giving license to these illegalities. We will assuredly proceed to expel him, and drive him back to his country.

We, the governor and lieut.-governor, will, in the maintenance of the laws, stand firm as the hills, and of a surety will show no indul-

gence. The said senior merchants are men to whom the imperial pleasure has alloted the duty of conducting forth this matter. If then, they cannot, within the stated period, guide and instruct these foreigners in the path of duty, and if the various receiving ships continue to look around them to view the course of events, and still remove far off the day of their departure, in that case they shall also be degraded, and their offenses shall be visited with severity. Tremble at this—intensely—intensely. A special order.

Taoukwang, 17th year, 10th month, 22d day. (20th Nov., 1837.)

ART. VII. *Statement of imports and exports to and from China under the Dutch colors, from 1st of January to 31st of December, 1836.*

IMPORTS.

Rice	Peculs 102,392	Pepper	Peculs 2,100
Rattans	7,481	Skins	Pieces 3,400
Tin	1,322	Gin	Cases 130
Sandalwood	2,736	Cotton	Bales 699
Iron	1,500	Opium	Chests 10
Birds' Nests	26½	Camlets	Pieces 3,000
Gold and Silver Thread	4	Sundries, valued at	$50,000

EXPORTS TO HOLLAND AND JAVA.

Bohea & Congo	Chests 2,200	Nankeens	Pieces 12,584
Campoy	1,454	Empty Bags	180,000
Souchong	3,012	China Umbrellas	28,050
Pekoe	203	Silk Piece Goods	815
Hyson	705	Tiles (for floors)	14,000
Hungmuey	¼ Chests 1,188	Tea for Java	Chests 4,350
Twankay	884	Lackered Ware	Boxes 1,000
Hyson Skin	90	Sweetmeats	2,651
Imperial & Gunpowder	300	Crackers	270
Raw Silk	Peculs 54	Joss sticks	36
Cassia	1,552	Opium	Chests 72
Joss Paper	110	Paint	Tubs 440
Hartall	250	China Ware	Bundles 4,000
China Root & Galangal	3,607	Trunks	Sets 300
Anniseed	530	Chinese Medicines and Sundries, valued at	$75,000
Writing Paper	711		
Cassia Oil	12		

This statement of the imports and exports has been kindly sent to us by the Dutch consul; it came to hand too late to find a place in our last number.

ART. VIII. *Journal of Occurrences. Stoppage of foreign commerce threatened; fires in Canton; return of the governor; literary examinations; communications between the local government and the superintendent of British trade suspended.*

THE STOPPAGE of the foreign trade, our readers will perceive by a perusal of a preceding article, is at length, threatened, as a dernier resort for arresting the traffic in opium. Thus, the *ne plus ultra* of paper-warfare — mere words — farce, has come. What will be the actual results, it remains to be seen. But, since the local authorities have failed to dislodge individuals from the provincial city, it is not very probable they will succeed in driving fifteen or twenty ships from the high seas. By recent arrivals from Calcutta and Bombay, it appears, that there has been no decrease in the produce of the Indian drug during the current year — it being estimated, that 19,0 0 chests will come into the market at Calcutta; and that 25,000 chests of Malwa will be furnished at Bombay and Damaun: this will give 9,000 above the produce of last year, which was 35,000 chests. Nor does there seem to be any very permanent check in the rate of deliveries, or of the consumption of the drug. Hundreds of chests, it is said, have been brought within the Bogue, and even to Whampoa, during the month. It is *possible* the regular legal trade of the port may be suspended; though there is, we apprehend, little probability of such a measure being adopted, as things now are.

A fire broke out about a hundred rods north of the foreign factories, at 10 P. M., on the 2d instant. The fire originated, according to the report given us at the time, with smoking opium. A lady, having taken her usual number of pipes, fell asleep, and her servant girl retired to rest. Shortly after, by some accident, the fire from the lamp was communicated to the curtains of the lady's bed. Fortunately she escaped, and the flames were extinguished — not, however, before the house was reduced to ashes. The poor servant girl perished in the ruins.

The governor returned, on the 15th, from reviewing military defenses eastward. A nephew of the emperor arrived here on the 6th, as one of the lieut.-generals of the Tartas garrison.

The literary examiners in Keängse having, during the recent examinations, disposed of some of the degrees for money, instead of according to the merit of the essays written, and the circumstance having become public, one of them has, in consequence, destroyed himself, and the other is under close custody, waiting intelligence of the imperial pleasure respecting him.

An interruption of communications between the governor of Canton and captain Elliot, chief superintendent of British trade in China, has been announced in the following letter, addressed "to the British subjects resident in Canton."

Gentlemen,—I have recently had the honor to receive instructions from her majesty's government, directing me to make a communication to the governor of these provinces, concerning the manner of my intercourse with his excellency.

The governor has declined to accede to the conditions involved in these instructions; and, whilst these difficulties subsist, all communication between us has necessarily ceased. In this posture of circumstances, I can only assure you, gentlemen, of my sincere disposition to afford you any public assistance in my power, either in the form of counsel, or in any other way which may be consistent with my situation.

Neither can I conclude this letter, without respectfully and earnestly suggesting to you, the expediency of taking this occasion to draw from the provincial government a definite explanation of its intentions with relation to your claims against the Hingtae hong: claims, it will be remembered, which have been examined and certified, in strict conformity with arrangements, required and sanctioned by this government.

It seems to me to be an object of considerable importance to the general interests of the trade, that my report to her majesty's government, detailing the interruption of the public communications, should be accompanied by a statement of your own position in respect to these particular claims.

I will only detain you, gentlemen, to offer you the expression of my best thanks for the courtesy and consideration which I have always received at your hands.

I have the honor to be, &c.

Canton November 29th, 1837. (Signed) CHARLES ELLIOT.

THE

CHINESE REPOSITORY.

VOL. VI.—DECEMBER, 1837.—No. 8.

ART. I. *Narrative of a voyage of the ship Morrison, captain D. Ingersoll, to Lewchew and Japan, in the months of July and August*, 1837. By S. WELLS WILLIAMS. *(Concluded from p. 229.)*

JULY 16TH. During the last night we passed around the southern point of Lewchew, and at daybreak were at the distance of eighteen or twenty miles from its eastern shore. Favored with a light wind, we sailed along the coast in a northeasterly direction—the scenery presenting nothing peculiar, Mount Onnodake being the only conspicuous object. A few fishing canoes came alongside, each containing three or four natives, with whom our Japanese entered into conversation, and who eagerly received some ship's provisions. These fishermen were almost destitute of the tackle necessary for capturing their food; and for squalidness and poverty appeared to be worse than any seen on the other side of the island.—In conversation, to-day, Mr. Gutzlaff mentioned having enjoyed a very pleasant visit on shore at Napa, where he went early yesterday morning, for the purpose of hastening the supplies for the Raleigh. He went into the city, (which from his description is in most respects like Pootsung, though much longer,) attended by several of the officers; and was, together with his companions, furnished with a breakfast. In his walks through the streets, he met a number of horses of a diminutive size, coming down from Shoody, laden with panniers of sugar, but otherwise remarked no domestic animals. The officers who waited on him were inquisitive to know more about the destination of the Morrison, her character and nation, and how the Japanese were wrecked; extending their inquiries to many topics which they before could not find opportunity to touch upon, and which his fluency of speech enabled him to answer without having recourse to the pencil; evincing, in their remarks, an intelligent curiosity. He said, a few, among whom was

Anyah, remembered his visit in the Lord Amherst in 1831; but the stay, both in the previous and present, visits, was too transient to allow of renewing or making many acquaintances.

July 28th. For the last ten or twelve days we have slowly approached the coast of Japan, aided most of the way by a powerful current. After leaving the Lewchew group, on the 17th, we passed, in longitude 128° 49′ east, a small but high island, supposed to be Wukido, although by our chronometers its position, as laid down on the charts, was twenty-six miles too far east. The next day, another small conical island was seen, not marked in the charts, which may prove a discovery, but is more probably a new position for Bungalow island, one of the chain that stretches from Kiusiu to Lewchew. The passage, after leaving this island, was remarkable for the oppressive heat—a heat whose sultriness was not measured by the thermometer, but which deprived one of all energy both mental and physical. This state of weather was in direct opposition to the united testimony of all our authors, from Mendez Pinto to Krusenstern inclusive; and had we had an augurer on board, we should no doubt have drawn a presage of a favorable, if not warm, reception from the imperial court, whither we were bound.

July 29th. This morning, the early light revealed to us the southern point of the principality Toötomi, called Chana-saki, a bluff headland, made still more conspicuous by the low line of contiguous coast which diverges to the northward. It was immediately and joyfully recognized by Iwakitchi, who, as well as his companions, had been on the lookout for one or two days to catch a glimpse of their native land. The current, aided by a light breeze, carried us rapidly past this headland, and by 9 o'clock we raised the high point of Iro-saki, the southern extremity of the principality of Izu. Soon after, the chain of islands that extend off from the southeast corner of Nipon appeared in sight, which, with Iro-saki, form the waymarks of our passage up the bay of Yédo.

Some of this chain are large islands, supporting a sparse population; others of them are small uninhabited islets, between which are many insulated rocks. One of the southerly and best known of the group is Fachisio or Fatsisio, the Botany Bay of the Japanese, where the seogun banishes all the obnoxious nobility and men of troublesome talent, and where they are employed in various trades and elegant arts, chiefly, it is said, in furnishing the imperial family with silken garments. Kæmpfer tells us, that the banks of the island are so steep, that whenever any provision or person is to be landed, the boat and all its cargo must be hoisted up by powerful cranes, lest the boat be dashed in pieces by the surf. It lies about 160 miles directly south of Yédo, and 110 south-southeast from Iro-saki, in latitude 33° north, and longitude 140° east, and is encompassed by several small islands, all of which, from their description, are of volcanic origin. The largest of the islands, between Fachisio and the mainland, are Oö-sima (or I. Vries,) and I. du Volcan, on both of which there are volcanoes, some of whose eruptions have been very destructive of life

and property: in consequence of one that happened many years since in Oö-sima, the inhabitants fled from the island to the principality of Izu, and since that catastrophe there has been no fixed population. The waters around these islands teem with fish, and an extensive fishery is carried on by small craft from the contiguous coasts. From our position the lowermost islands were not discernible, but Oö-sima and others which could be seen were partially wooded, and showed traces of cultivation.

The coast of Nipon opposite to us presented a magnificent gallery of mountains, rising from the abrupt and indented shore in an irregular gradation into lofty and still loftier peaks, until the summit of Mount Fusi, at the estimated height of 14,000 feet, ended the series. This mountain is very famous in Japanese story, being, as Kæmpfer says, so renowned, that "poets cannot find words, nor painters skill and colors, sufficient to represent it as they think it deserves." It was about forty miles from us, and the top resembled the roof of a house, (whence its name Fusi,) with the gable end pointing towards the sea, and the smooth, barren sides, for many hundred feet, gradually sloping downwards. The peak is represented as being almost inaccessible by reason of a broad barrier of fine sand on its acclivity; and is, moreover, the reputed residence of Eolus, and the entrance to the hades of Budhistic mythology, inasmuch, as the summit is rarely clear of mist or clouds, and there are the traces of an immense crater near the top. The priests of Yamabus often refer to this mountain in their incantations, and use the name Fusi-yama, as a kind of watchword. In the ravines near the top, large masses of snow still rested, and we were told that it remained in greater or less quantities during the whole year. The clouds that enveloped the peak would now and then roll off to the northward, giving us a glimpse of it in all its solitary loftiness and grandeur; and sometimes the sublimity of the view was increased, when the summit peered above the belt of clouds which encircled the sides, while its own outline rested in bold relief upon the clear sky.

The southern extremity of the principality of Izu, which, in its oblong, peninsular form, greatly resembles Yucatan in Gautimala, is a bold promontory, whose shores are skirted with sharp conical peaks or *aiguilles* of naked granite. Numerous coves in the coast afford the fishing craft secure retreats from the tempest, and the bay of Simoda was pointed out to us as a large and commodious harbor. The country, a short distance from the shore, was exceedingly uneven, and apparently but little cultivated; the ravines and those hills whose contour was rounded were in some places thickly wooded, but the general aspect of the scenery was that of remediless sterility. This opinion, drawn as it was from our position, would no doubt be greatly modified on a closer examination, for there were extensive tracts of intermediate levels entirely hid from view; yet our Japanese said the country was poor and thinly settled, and that many parts in the mountainous districts were infested with wolves, bears, and other wild animals. The southern cape is remarkable for a white bluff,

off which lies a large rock. About two miles from this cape, in a southerly direction, is a small naked rock not laid down in the chart, forming a serious danger in the navigation up the bay of Yédo.

As the ship approached the land, the number of junks and boats in sight increased; at one time we counted between forty and fifty, most of them bound westward, right before the wind. Iwakitchi, who was pretty good authority in such matters, having been at Yédo upwards of twenty times, according to his own account, said that the fleet had probably been windbound and prevented coming out of the bay—not an unusual occurrence. There were boats and junks of many sizes, from a fishing smack up to a junk of 200 or 300 tons, all in their general form and rigging resembling those at Napa keäng. The single mast was supported by a large forestay, and by several backstays, passing to the sides of the vessel. Off the wind, they sailed with a rolling motion; and when close hauled, made much lee way, being like the Chinese vessels without keels. They neither avoided nor sought us, though their proximity to the shore prevented our speaking or approaching any of them. Towards evening their number decreased, and by nightfall, whatever may have been the reason, there was not one to be seen, except a few at anchor in an inlet. Giusabaru, who appears to be well informed in naval affairs, says that the names of vessels are usually three Chinese characters, the last one of which is always *fan* (all), applied in this case to mean a vessel.

During the day, though opposed by a northeasterly wind, we gradually advanced into the bay of Yédo, still aided by the powerful current that had hitherto befriended us. The feelings of the Japanese were highly excited at the sight of their native hills, and the prospect of again meeting their families and friends; and as we passed along, the three Owári men pointed out headlands and objects familiar to them. Oö-sima is a conspicuous object at the entrance of the bay, its conical summit being almost constantly covered with clouds, which were at times so dense and peculiar that we thought the volcano on the island was in action. The small bay of Sagami, which lies east of the peninsula of Izu, opened upon us as we passed in between Iro-saki and Oö-sima; and night closed in when we were opposite its entrance. The feelings of the party during the day were of a mixed, indescribable nature—a compound of hope, fear, and expectation, which comes over one when on the eve of some event that he supposes will form an era in his life. During the night, as we beat up the bay, fires were observed burning on several eminences, from which we inferred that our approach was known, and the intelligence by this means conveyed to the capital. We were told that on the most prominent headlands along the southern coast, there are fires lighted every night for the guidance of vessels, which are sustained by the government. The fires in this instance, however, differed from any which our men had before seen, and were in different situations.

July 30th. The morning light found us not far south of Mi-saki or cape Sagami, the southern point of the principality of the same

name, and which also forms the western point of the entrance to the bay of Yédo, more properly speaking. The bay of Yédo, as it is called, is a large estuary, between thirty and forty miles wide at its entrance, and extending thirty miles north at nearly a uniform width, up to Mi-saki. This is the southerly point of a small peninsula, forming part of the principality of Sagami, which projects into the estuary, and on the western side of it, towards the shores of Izu, lies the bay of Sagami, at its entrance being about twenty miles wide. Mi-saki and Su-saki, (or cape Su,) both very prominent headlands, lying from each other nearly northeast and southwest, twelve or fifteen miles apart, form the entrance to the bay of Yédo, at the north end of which the capital stands, forty miles from Su-saki. The clear atmosphere, which we had yesterday, was this morning succeeded by a drizzling rain, rendered still more unpleasant by the head wind, and which entirely obscured the contiguous shores. This sudden and disagreeable change, while the barometer was at its usual elevation, is explained by the high mountains in the vicinity condensing the vapor, which, as the clouds become surcharged, falls upon the surrounding country, keeping it in a continual shower-bath.

The banks of the bay are abrupt, but not high; and as we approached either side in our zigzag course, the shores offered an agreeable variety of hill and dale, covered with vegetation. Trees of many sizes and kinds skirted the tops of the hills, and a low growth of bushes their sides, both of a lively green, giving the scenery a cheerful aspect, very different from the ruggedness of the mountains in Izu.

About twelve o'clock, we first heard the distant report of guns, though it was sometime before the fact could be distinctly ascertained, on account of the haziness, and the noise attendant on working the ship. The reports were heard at considerable intervals, and we assigned different reasons for so unexpected a proceeding; nor could the Japanese give us a satisfactory clue to operations so opposed to all their experience; and they suggested hoisting the ensign. Some thought that the guns were to report to the court our progress; others surmised that the officers near the harbor of Uragawa did not feel at liberty to allow a foreign vessel to pass into the anchorage without orders from their superiors, and some suggested they were saluting the ship: but all our doubts concerning their designs were removed, as soon as the weather cleared up, and we saw the balls falling towards the ship half a mile ahead. The guns were stationed on the point at the entrance of the harbor; and in order to guard the passage completely, guns were fired from the opposite side of the bay;—between them was a distance of five or six miles. There was but little danger to be apprehended from the metal of the guns, for the channel was sufficiently wide for beating out of their reach; yet the evident determination of the officers on shore to prevent our farther progress into the "inner waters," induced us to come to anchor where we then were, about two miles below the point. Breakers, a short distance ahead, also indicated other dangers that were to be avoided; but the

lead, which had been constantly hove while we were coming in, had hitherto reported a depth of twenty fathoms in the mid channel, gradually shoaling towards either side, and we brought up in seven fathoms. The firing from both sides ceased soon after we anchored.

The harbor of Uragawa, which it had been our intention to gain before anchoring, is on the western side of the bay, above the point where the guns were placed, and is the stopping-place of all vessels before going to Yédo. Here reside officers whose duty is to examine the manifests and crews of the inward bound vessels, ascertain that the two exactly correspond, that there are no women on board, and give a passport of entrance to the port of Shinagawa further up. We were told that decapitation is the punishment inflicted upon all the crew of any junk in which a female is detected; and that, when the manifest does not tally with the crew, detention and difficulty ensue. The shores of the harbor are lined with habitations, and the adjacent country is represented as densely peopled, and highly cultivated. Sixteen *ri* (about 23 miles) above Uragawa is Shinagawa, where all vessels proceed after they have been examined and passed, and where they unlade and receive cargo, it being only one *ri* from Yédo, and rather a suburb of the capital than a separate place. The bay above Uragawa spreads out into an extensive sheet of water, in some parts twenty-five miles across, in which junks and fishing craft are constantly sailing. Otokitchi says, that he has seen between seventy and eighty sail of vessels arrive and depart from Shinagawa in one day, and that the number usually anchored there is upwards of a thousand. The comparatively narrow entrance to the bay below Uragawa enables the Japanese to guard the approach to the capital in a very effectual manner, and the extreme caution they manifest in searching all coasting craft, apparently indicates some apprehension of danger from that quarter.

The anchorage we had taken was just off the outer point of a small curve in the shore, on the upper end of which the guns were placed. The nearest land was about three fourths of a mile, and from that spot the shore took a deep circular sweep, and then rounded gradually up to the higher point; at the bottom of the curve, on the banks of a small stream, were a few poor huts of fishermen, partly hid under the trees, the only dwellings in sight. A sandy beach extended the whole length of the bay, behind which the country rose in irregular gradations, diversified by cultivated field and bleak or wooded hills for a long distance inland. The southern and nearest point was a bluff hill covered with low pines, and from it the shore stretched to the south for several miles in a continuous, unbroken cliff, that rose almost perpendicularly from the beach. The numerous hills before us were for the most part rounded in their contour, and usually bore groves of trees either on their summits or sides. Many of them were terraced in a manner that showed the industry of the inhabitants; some were thus improved whose acclivities were so steep that the hill-sides resembled a flight of stairs, apparently without any flat surface on which plants could grow. Others were on gentler elevations,

where the grain could be discerned. Some of the fields were of a bright green, like young grain, and adjoining them were others of a dark green or blackish hue, like grass or turned up loam; and this contrast, still more variegated by the clumps of trees scattered about, rendered the scenery picturesque in the highest degree. No towns or solitary mansions were seen; but in the low wooded ravines, or hid behind the hills, we suspected there were settlements, from the rows of trees which led over the face of the country, and which, Kæmpfer says, are usually planted on both sides of the public highways. The absence of solitary mansions scattered here and there in a landscape, whose presence forms a prominent feature in European scenery, is, I believe, with few or no exceptions, a distinctive characteristic of views in heathen countries: either from suspicion, or insecurity, or predilection to gregarious habits, the people usually cluster together in villages or towns. The landscape before us did not extend many miles, being bounded by an irregular range of hills in the horizon, but the beauty of that which we could see, raised a strong desire to make further explorations. The shores beyond the upper point of the curvature made another gentle sweep, whose upper termination formed the beginning of the harbor of Uragawa. The eastern shore, belonging to the principality of Kazusa, was too far distant to see much more than its uneven outline and lofty hills; but it was as green and well wooded as that near us. On an eminence, near the spot where the guns were placed, we observed a smoke, probably the remains of the signal-fires of the previous night, which was kept up until evening.

We anchored about 3 P. M., and soon after boats began to approach the ship; but the few first could not be induced to come alongside, and returned to the shore, satisfied with gazing at the ship and masts. An old man first ventured up the sides, who as he crossed the gangway took a survey of the deck, and then stepped down. When fairly aboard, he saluted us by slowly bending his body and suspending his arms, until his fingers nearly touched the deck. He then proceeded to examine the objects about him, slowly passing from one to another, but was speedily interrupted and recalled by his companions; but on his favorable report, all immediately clambered on board. Other boats now arrived, and the decks were soon covered with Japanese, who went over the ship, making their remarks on what they saw to each other, without paying much heed to the foreigners. The pigs and geese were scrutinized with great attention by them; and in explanation, Otokitchi said that both those animals, although known, were but little used in this part of the island. The height of the masts and rigging were also sources of unceasing wonder, and the boats often stopped a little distance from the ship, while the inmates, to whom a foreign vessel would naturally be an object of interest, gazed upwards. Our visitors appeared friendly, at first coming up to us with questions; but soon, ascertaining the inability of most of us to speak their language, they made their remarks among themselves, or carried their doubts to Mr. Gutzlaff. Nothing except a small fish was brought for

sale; nor would they part with their little articles of dress, although none made any objection to receiving whatever was offered.

The majority were thinly clad, notwithstanding the cold rain; a piece of cloth around the loins, or a loose gown thrown over the shoulders, secured at the waste by a girdle, was their usual covering. A few wore quilted cotton jackets, whose tattered condition and repeated mendings indicated the poverty of the wearer; and now and then, when an individual had become chilly and wet from exposure to the rain, he would borrow his neighbor's garment for a short time, certainly a convenient accommodation. Their sandals were made of grass, modeled like those of the Lewchewans; few, however, wore them; nor were the heads of many covered. The Japanese shave the crown of the head, leaving the hair on the sides above the ears to grow long, and combing it back to the occiput, where the whole is gathered up into a cue and brought upwards and forwards to the crown, and tied with a cord; when tied, the end is cut square off, leaving a little tuft on the top. Whenever the hair above the ears is neglected and falls slovenly over the neck and shoulders, it gives a peculiarly haggard, ruffian-like aspect to the person; but the heads of most of those we saw were neatly dressed. Until the age of thirteen to sixteen, lads suffer the hair over the whole head to grow, binding it in two tufts on the crown; and the first shaving of the young man is equivalent to the ceremony of putting on the toga among the ancient Romans. The women are not shaved, but bind their long hair on their heads with a profusion of combs and ornaments, making rather a fanciful headdress. In the general cast of their countenances, our visitors differed considerably from the Chinese, while the points of resemblance were sufficient to indicate their connection with the great Mongolian race of northern Asia. In their oblong, sunken, and angular eyes, they were like the Chinese; but their short necks, snub-noses, high cheek-bones and inferior stature, approximate rather to the Coreans, Kuriles, and northern branches, than to the sons of Han. Many of them have heavy beards, and the majority were large-limbed men.

To all, who by their dress or otherwise appeared more respectable than the others, we gave pieces of paper, on which was written a request for the presence of an officer on board with whom we could communicate. These papers were written in Chinese, which was soon discovered to be unintelligible to the greater part of our visitors; Mr. Gutzlaff, however, explained their purport, and added, that we wished water and provisions.

Not knowing the impression which the fact of our having Japanese on board might make on the people, nor how much this previous information would affect their ultimate safe reception by the authorities, it was thought best to conceal the men from their countrymen, at least from the very first visitors. When an officer came on board, the men were to be given over to him, allowed to tell their own story, and receive ample assurance of safety from the government before they should leave the ship. We also wished to learn the reception a ves-

sel would receive, which came into the harbors of the Japanese empire simply asking for water and provisions.

One man, who was thought to be an official personage, or an emissary from officers on shore, came on deck with an air of great authority, looking about him with much disdain, not unmingled with a little amazement; but, after partaking some refreshment, he became more friendly and good-humored. The boat in which this man came was larger than the others, and crowded with natives, none of whom came on board; but, having received again the official character, who only tarried long enough to glance at the vessel and its inmates, and to take away a request for an officer, it returned towards the upper part of the bay, from whence it had sailed. This boat attracted our attention a little, and we followed its course, with a glass, up to the point, where we saw a large crowd assembled on the beach, and four or five square red boards, bearing inscriptions, stuck in the ground, with the faces towards us. Several boats were observed around the point, and some of those which visited the ship returned thither. The most reasonable cause we could assign for the crowd was, that the inhabitants of a village, hid beyond the point, had come down there to see the strange vessel.

The boats in which the natives came off were rudely though strongly built of pine; and most of them carried a sail of coarse cotton canvass, suspended from a single moveable mast. Their progress was accelerated by three or four large sculls attached to each side near the stern on pivots, and formed of two pieces lashed together like the Chinese; with this difference, that the loom was very broad at its lower end, in its general shape resembling a paddle; the upper surface was convex, and the rounded edges made the under somewhat concave; this form appeared to be for convenience in sculling. Some of the largest of the boats were thirty feet long and six wide, having the two ends open like a scow, and carrying between twenty and thirty men. In two or three were a few women of whom we did not see much; for they were fully occupied in protecting themselves from the rain, piling bamboo cloaks and hats upon their persons, in a very singular manner, while they lay in the bottom of the boats; but, unlike what is described by former visitors to Japan, all was peaceful, as if the natives neither feared us, nor suspected us of any covert design. All manifested friendly feelings, partaking of the refreshments offered them, inquiring our business, scrutinizing the ship and all on board, and inviting us to go on shore and ramble. Some of them promised to inform the officers of our request, but this promise was given in such an odd manner, as if from persons utterly unused to magisterial dignitaries, and whose line of life had been at a great remove from the precincts of a court, that we hardly knew what to predicate. They appeared much surprised that not any one of us was able to converse with them; some would seize the arm, enter in to earnest discourse, and then, after a few unsuccessful sentences, leave us, seemingly amazed at our doltishness and the ill success of their eloquence. By seven o'clock the last boat had left the ship, there

having been in all upwards of two hundred visitors; and to return their visit a trip on shore in the morning was planned.

July 31st. During the night the weather cleared up a little, with occasional squalls. Towards four o'clock, three or four boats were seen coming down in shore from the upper point, which stopped near the fishing huts, and the men in them landed, and assembled on a low hummock near the beach. No particular notice was taken of their movements, until we were saluted by a cannon-ball, whistling over the ship, succeeded by three others, fired from four guns planted on the hillock where the party was assembled. This movement was so unexpected that we were for a moment nonplussed as to their intentions; and hoisted the colors, and soon after a white flag, in order to induce some one to come on board to explain the reason for such proceedings. No heed was given to our signals, and the firing continuing, we began to weigh anchor, and make sail. To show them that we were leaving, the spanker was hoisted; but the firing rather increased, and one ball struck the bulwarks, ploughing up the deck in its progress, but doing no other damage. There being sixty fathoms of cable run out, and a crew of only sixteen men to weigh anchor and make sail, we were exposed to the firing for an hour; but, although several other shot came very near, yet by the protecting mercy of God over us, none of the ship's company were injured. The manner of serving the guns was unskillful, some of the shot going over the masthead, and others falling halfway between the shore and the ship. The balls made a loud whistling, as they passed, which was caused perhaps by their rough casting. As we were leaving, the ebb tide discovered to us a line of breakers projecting from the bluff point near the ship directly into the stream, and just astern of us, but the wind favoring, we passed out above them, and were shortly beyond injury from balls or rocks. The gun-boats which had been seen early in the morning, now left the shore, and bore down upon us, each carrying thirty to forty men, with flags displayed, and firing swivels at us with commendable activity. When fairly off in the stream, we lay to for them to approach, but they soon returned. In order to induce some one to come alongside, a piece of canvass was thrown overboard on which was painted in Chinese, that a foreign ship desired to return a few shipwrecked men, and to procure water and refreshments. This was picked up by a boat, which, instead of coming to the ship, stood in for the shore.

It now became a serious question, what course it was best to pursue; two presented themselves: either to remain longer in the bay of Yédo, anchoring in the stream, or near the shore lower down; or to leave this port, and gain another port on the southern coast as quickly as possible. The latter commended itself, inasmuch as it was thought the officers here would not be favorable to our object, after committing themselves, by thus unceremoniously driving us away. We might stop near one of the many towns that lay on either side of the bay, near its entrance, as did captain Gordon in 1817, and give our documents to the first man who came aboard,

requesting him to take them on shore, and give them to an officer to send to Yédo, and telling him that we would wait for an answer. But the tidings of our approach to the coast were already known in all the region around, and the news of the summary manner in which our audacious attempt to penetrate the *mare clausum* of the bay of Yédo had been repelled, would spread like wild-fire, and probably prevent any inferior officer from executing our requests. The same system of mutual responsibility which produces so many baneful effects in China, obtains in the Japanese government; and if we should get our documents ashore, the officer would no doubt desire to screen his own head by first asking permission of the court at Yédo to receive and forward them. We could not anchor where we then were on account of the depth of water, and the exposure; for the place was no better than an open roadstead, with 15 to 30 fathoms, and a stony bottom, and the tides running like a sluice. The arguments against leaving the capital without opening a communication were strong and fully felt, especially when we had to do with a government so feudal as the Japanese, where every petty prince is amenable to his liege for his every action, suspicious of his peers, and cautious that what he does be not reported at court to his discredit. Some perhaps would have advised us to renew the attempt at the entrance of the bay, excusing ourselves to whoever came on board, for going up to Uragawa, by pleading ignorance of the regulations, and our desire to be as near Yédo as possible. However, 'uniting the circumstances,' as the Chinese would say, it was concluded to leave the bay for Toba in the principality of Sima, about 150 miles southwest of Yédo, from whence Iwakitchi and his two companions embarked, when they were shipwrecked.

If another attempt were made it was important to do it immediately, lest information of our repulsion should be sent along the coast, and orders given to all the officers to drive us away. Moreover, it was very unlikely that the court of Yédo knew our nation, object, or character, and on many accounts it was very desirable to declare all these points fully, even if the other objects of the voyage should not be gained. The indignation and disappointment of our men were as great as their previous hopes had been high; they were warm in their denunciations against the petty officers at Uragawa for so unprovoked an attack. Those of them that had visited the place, said, the officers must have taken great pains to bring cannon a long distance down to the point to fire at us, and richly deserved to be brought to condign punishment.

The clear atmosphere enabled us, on leaving the bay, to see both shores, each presenting a variety of forest and field, clad in nature's liveliest green, that all left with regret. Most of our information concerning the several places which lie around this noble estuary is derived from books; a few details may assist the readers to understand the locality of some of the places mentioned. Yédo, the capital of the empire and seat of power, is situated in latitude 35° 40′ north, and longitude 139° 50′ east, in the principality of Musasi, at the head

of a large bay, and the embouchure of Toda-gawa, one of the largest rivers in Nipon; besides ruling its own province, it exercises a superintending control over the two neighboring principalities of Sagami and Izu. The road to it from the west is over high mountains, passing through narrow defiles, where soldiers are stationed to examine all passengers. The pass at Takoni in Suruga, from the description given of it, is another Thermopylæ, where the seogun has placed a guard to intercept all suspected persons, and forbid the passage of women, either out of or into Musasi. On the eastern side of Yédo, and facing the Pacific on their eastern coasts, lie the principalities of Awa and Kazusa; their capitals are Oözio and Otagi. Susaki, already mentioned, is the westerly cape of Awa. The principality of Sagami adjoins Musasi, on the south and west, lying around the bay of the same name; Odawara is the capital, and a town of considerable note. Izu lies directly south of Sagami, a very mountainous region, and has Simoda for its chief town. Mount Fusi is situated just beyond the borders of this peninsula in Suruga, but a range of lofty mountains extends its whole length. The islands, extending from the bay of Yédo down to Fachisio, are dependencies of this province. West of Izu, across a bay similar to Sagami, lie the principalities of Toötomi, and Suruga, both ruled by powerful princes. The power of a prince is usually estimated by his revenue, which is reckoned by *man* or myriads of *koko* of rice; each *koko* being equal to 250 catties. Thus, the revenue of the seogun or secular emperor, which is derived from five provinces appropriated to him, is said to amount to 148 *man* and 1200 *koko*, equal to 370,300,000 catties, or 246,866 tons of rice.

Aug. 9th. We left the bay of Yédo on the 31st of July with a fresh breeze, which carried us past Toba the next day; and, finding it impossible to make it without beating, we stood on for Sionomisaki (or Point Sud de Nipon) in the principality of Kinokuni. But here also the wind headed us off, and we concluded to make the bay of Kagosima, in the principality of Satzuma, where the Portuguese first landed, and where Francis Xavier began his labors. After passing Siono-misaki, the wind died away with occasional breezes, and the strong opposing current carried us back, sometimes at the rate of seventy miles a day, and it was not till the 8th inst., that we made cape Cochrane, in the island of Kiusiu. While passing along the coast, several species of sea-fowl came around the ship, though in limited numbers; many shoals of fish were seen, and pumice and seaweed drifted past; some specimens of the latter were remarkable for the delicacy and elegance of their forms. In sailing near the shores of Fiuga, we were delighted with the ever-changing scenery, some parts of which presented subjects worthy the pencil of a painter. The hills, in some places come down to the beach in abrupt cliffs, with deep ravines intersecting their acclivities; while elsewhere, the shore is sandy, and the land gradually ascends to a moderate elevation, interspersed with low hills. Numerous bays and inlets multiply the headlands, and give a peculiar undulatory character to the outline of the coast. On some of the higher hills, masses of clouds

rested, that attracted notice by their resemblance to immense snow-banks piled one upon another, appearing as if just ready to fall. There were few villages seen, and, except near cape Cochrane, the number of boats and junks was much less than near Yédo. One or two of them came near, as if to take a closer view of the ship, but although repeatedly requested they would not come aboard; they said they belonged to Satzuma. Between capes D'Anville and Cochrane, where we met these vessels, there are a few villages near the beach; but, farther south, the coast is remarkably destitute of either habitations or traces of cultivation; nor were there any boats. Cape Negaeff is a headland conspicuous for its bold projection into the sea, along a coast, which, like that of Scotland, is remarkable for its cliffs and promontories. As the evening closed in, the straits of Van Diemen, between Kiusiu and Tanega-sima, opened upon us, and in the distance were seen some of the other islands, forming part of the group that lies between Satzuma and Lewchew.

August 10th. This morning, we found ourselves around Siono-misaki (cape Tschitschagoff), and the bay of Kagosima, with its beautiful scenery, just illuminated by the rising sun, lying full before us. On the right, at the distance of half a mile, lay the shores of Oözumi, stretching off nearly due north, as far as the eye could see, in a bold, well-wooded bank, with but few interruptions. About three miles from Siono-misaki, the bank takes a short sweep inland, forming a little bay with a shingle beach, where is situated the village of Sataura. Beyond this the hills rose by a gradual inclination, to almost mountain ridges, and the view of their sides, ascending one above another, all of them covered with verdure, and many with fields of grain, was among the finest we had hitherto seen. Between the hills are a few plateaux of table land, which appeared to be under the highest cultivation; one in particular, with the surrounding hills terraced to their tops, looked like a large garden. The rocky cliffs near the cape are covered with pines, some of which, one might imagine, grew merely in order to make all parts of the landscape green, so thin was the soil on the rocks. Directly north of the entrance, at the distance of twenty miles, is the high island of Sakura, just opposite to which, on the northwestern side, is Kagosima, the capital of the principality. The western side of the bay was too far distant for us to discern its features, except that of the regular cone of Kaimou-daki (or Peak Horner) near the seashore, which rises to a height of 1200 or 2000 feet above the surrounding country.

As soon as we entered the bay, Siauzau and Giusabaru were put ashore, where a few fishing boats were seen, in one of which they pulled up to the village of Sataura. On arriving there, they found the people in great commotion at our unexpected appearance, and the officers making preparations for a defense, which were suspended on the approach of our scouts, whose foreign dress had attracted attention before they landed. They were surrounded with eager inquirers, seeking to know the cause of our coming, and, after partially satisfying the curiosity of their countrymen, they procured an officer,

and returned to the ship, accompanied by two or three crowded boats. This officer was a pleasant looking man, dressed in a long cotton robe of blue and white plaid, secured at the waist with a large girdle, in which were stuck two swords, and from which hung a tobacco pouch and pipe. Some of his attendants were dressed in a similar manner, except the two swords, but the majority were nearly naked. He made inquiries additional to those he had already asked of the men, stating that they had been thrown into such alarm by our sudden appearance on the coast, that they were making preparations to fire upon the ship, supposing her to be a pirate. Our explanations, and the assertions of his countrymen, regarding our peaceful designs, removed his fears, and he entered into our plans with much interest, received the papers we had prepared for the prince of Satzuma, which, he said, must be delivered to another officer on shore, who would forward them to Kagosima, and promised that he would immediately hand them to his superiors. Intelligence of the arrival of a foreign ship had already gone to the seat of government. After looking around a few moments, he left in the gig, together with Iwakitchi and Siauzau, directing two or three of his men to stay and act as pilots. Before leaving, he requested us not to proceed farther up the bay, alleging that there were dangerous rocks a short distance above, and promised to return soon with a pilot, who would guide us to a place of safety.

The pilots left on board by the officer had very easy duty to perform, inasmuch as they were ordered not to permit us to proceed, and it was out of the question to anchor in an open roadstead, where the soundings were from twenty to twenty-five fathoms. They were poor ignorant men, but yet had a share of local information, and appeared to take an interest in whatever was novel and curious around them. They said that the principality of Oösumi on the eastern side of the bay was a dependency of Satzuma, and a thinly settled, mountainous, country, at present suffering, in many parts, from a failure of crops and a subsequent want of food; and that the distress was so great that the people ate the alburnum trees. They received a few printed handkerchiefs and some other trifling articles with pleasure, but neither they nor any of our visitors would part with the least thing; nor did any of them ask for what they saw, except salt-beef and biscuit, which they munched with a great relish. Finding that there was no use for their services, the pilots left us about noon. During the afternoon, a boat, bringing a large tub of water, came alongside, sent by the officer from Sataura, but by reason of the progress of the ship, and the heavy sea, she could not hold lashings, and having cast off, fell to leeward and returned. In conversation with the officer in the morning, we gave prominency to our want of water and fresh provisions, and he promised to supply us with water immediately, which, much, to his credit, he fulfilled. It was consequently rather annoying that it could not have been received as soon as it came, and that thus his attentions should be seemingly repelled. As at Uragawa, the natives came off in boatloads to see the ship, bring-

ing nothing to sell, and most of them departing as soon as their curiosity was gratified. Among them several were noticed on whom the operation of the acupuncture or pricking with a needle had been performed. The needle had been thrust in between the shoulders, or into the lumbar region, but mostly into the belly, seven or eight times in each place; and some persons there were, both at Uragawa and Satzuma, whose bodies were scarred in many places. The greater part of those who visited the ship were pitted with the small-pox, some of them deeply; and our men agreed in their accounts of its extensive prevalence and sometimes its great mortality.

Their appearance and dress, generally speaking, was superior to those at the former place, but, owing probably to the distance and high sea, there were not many visitors from Sataura. The same things attracted attention in both places; the number and height of the masts, and the pigs and geese: but in the exhibition of an intelligent curiosity, they were inferior to the Lewchewans.

Their garments for the most part were of cotton, and on many the coat of arms of the individual was worked into the cloth. The blazonry is a white circle about an inch in diameter, within which is the device. The ignobile vulgus are content to have their family coat of arms worked in the seam on the back, between the shoulders; but the officers bear their heraldry upon the seam of the dress in five places; on the back between the shoulders, inside each elbow, and on each breast. This insignia was more common among those at Satzuma than those at Yédo. Their boats were in most respects like those seen in the bay of Yédo; some were larger, being over thirty feet long, and carrying amidships a tub, containing nearly two hogsheads, for the purpose of preserving fish alive. They were built of soft pine; the moveable mast and paddle-like sculls were like those before seen. A rude caboose made of large pieces of pumice was near the stern, around which were lying some coarse earthen pots; the anchor was a water-worn block of greenstone, secured by a rope of straw.

About two o'clock, Iwakitchi and Siauzau returned, in company with three officers, all wearing two swords, but no otherwise distinguished from their attendants. One of them, an old man with gray hair and beard, was so ill from the motion of the boat, that he could not come on board, but lay stretched out in the bottom of the boat, quite overcome. The officers brought back our dispatches unopened, saying, that their superior on shore had declined taking them himself, but having sent a full statement to Kagosima, a high officer would probably come from thence and receive them, together with the men. In the meantime the pilot, whom they had brought, had been directed to bring the ship to a safe anchorage on the western side of the bay, where we must wait three days for an answer from court. A number of boats were also promised to come next day and tow the ship farther up the bay, into a still more secure harbor; and promises were held out to us of an ample supply of provisions.

The swords, by which their rank is distinguished, were a great incumbrance to these officers. One of them was full three feet in

length, rather coarsely made; the other was a shorter weapon, resembling a hanger; but in both instances, the blade is thicker and narrower than is usual among the weapons worn by Europeans. There was only a small button between the blade and the handle, which, in a conflict would afford very little protection to the hand; the handle was bound with narrow strips of cloth or leather, and the scabbard, in some instances, was defended from moisture in a similar manner. They were worn without a belt, being simply thrust through the large girdle; and, as in walking, the motion of the body causes them to slip down, they are a source of constant annoyance to the wearer. The small one is stuck into the belt horizontally; the long one hangs down, and whenever the owner sits, it is taken out and carefully laid by his side. In our ignorance of their etiquette, we took one up to examine it; the blade was rusty and destitute of all ornament, but very sharp, as if kept in readiness for any emergency. As soon as the officer saw us examining his weapon, he started and took it from us; and our men said that it was an offense almost amounting to an insult to touch the sword of another. When he returned to the boat, we observed that he gave the long sword to an attendant, who carefully laid it aside; and in several instances we noticed their sensitiveness concerning the inviolability of their weapons. The society where arms are constantly worn has been by some represented, as one where every member is cautious in his actions, and careful not to incroach upon the rights of another; but this doubtful advantage must be greatly over-balanced by the suspicion, and mutual distrust among different classes, by the aggressions of the strong on the weak, and by numberless wrongs that always exist, and to all of which the temptation of having arms already at hand must, in the nature of man, powerfully contribute. The Japanese, no doubt, owe much of their reputed warlike spirit to their familiarity with arms; yet in them, this does not appear to be a noble, generous, sentiment, that exercises itself in redressing wrongs, but from what we can learn is rather a brutal, punctilious, disposition, that deadens all the finer feelings of the heart, and steeps all the laws in cruelty and blood. But, whatever may be the effect of the code of honor upon the social system of the Japanese, one would recommend placing the seat of so sensitive a faculty in a less exposed position than at the end of an unmanageable sword three feet long.

After giving a few directions to the pilot, the officers left us, and we stood over to the western side of the bay. This poor man, thus suddenly brought into contact with foreigners, was in a most unpleasant situation; for he could not command the vessel, and the anchorage to which he was in a manner compelled to bring her was an open roadstead, exposed to the wind and swell from the sea, and affording little or no protection. He endeavored to excite our fears by telling of rocks and shoals scattered here and there, although no indications of such dangers were visible, and the lead reported a depth of fifteen to twenty fathoms; and when he saw us going in the direction of the danger, he would change its position. At last, when he had nearly

reached the proposed anchorage, he declared that there were no dangers before reaching Miabama; but the poor man was so bewildered, that apparently he did not know whereabouts he was, nor what he said. An officer of the ship was sent to examine the soundings, who reported a safe berth, and we anchored in six fathoms, about three fourths of a mile from the shore. As soon as the anchor was down, the pilot hurried away; and, shortly after, a small boat came alongside, forming part of the guard appointed to watch us. It contained a single officer, who came aboard; and, without vouchsafing a single reply to Mr. Gutzlaff's interrogatories, paraded round the deck, as if to inspect his charge, amusing us all with an exhibition of the inimitable self-sufficiency of an officer of the Japanese empire appointed to guard a foreign vessel; he then took his leave, being the last native of Japan who boarded the ship, As the evening closed in, the village of Chugamitsu opposite us was lighted up, and numerous fishing boats just outside of the bay also displayed large fires.

On questioning the men who were sent ashore in the morning concerning the reception they met from the magistrates, Iwakitchi said, they were received with great kindness, both by the officers and people. At his first visit, Siauzau carried the manifest of his junk, which he had fortunately preserved, and which he said corroborated his story. They gave their deposition before the magistrate at Sataura, in presence of the assembled villagers; and the particulars were all taken down in writing; as the names, ages, and residences of the seven men, the time when each junk left Japan, a few items of their adventures, and the treatment they had experienced among foreigners. Their statements of the peaceable character of the ship were corroborated by the officers who first came on board; and, when the deposition was sealed up for the purpose of being forwarded to Kagosima, the chief magistrate exclaimed, truly, these benevolent foreigners must be something more than human. Although he declined forwarding our papers, yet he expressed no doubt of the favorable reception of the mission, and that the men would soon be on their way home. Remarking upon the distress that existed for want of food, he asked them why they had returned to Japan, if they got rice enough in China; and when the officer who came on board mentioned the dearth, he was told that foreigners would bring them all the rice they wished, if the government would only permit it. The surrounding villagers listened with breathless attention to their narrative, and united with the officers in talking 'sweet words' to them. Iwakitchi was so sure of their acceptance, that, on returning to the ship, he wished to engage one of the boats about the ship to take him to the capital. His view also extended farther, and he proposed going to Yédo, after he had seen his friends, and endeavoring to bring 'those brutal officers' at Uragawa to justice, for their atrocious attack. Siauzau was also highly elated at the prospect of returning home to his wife and friends; but none were so sanguine as Iwakitchi, he could hardly contain himself.

Aug. 11th. At sunrise the ensign was hoisted, and one of the guard boats came to see what was the occasion of hoisting the flag. We told

the officer, who was the same man that strutted over the deck the previous evening, that it was customary in a foreign port to hoist the national colors. He replied, that having never before seen a foreign vessel, he was ignorant of our practices. We reminded him and his companions of their promise to send us water and other refreshments, and also boats to tow the ship into a safer anchorage, which we desired might be done speedily, as the weather was unpromising, and the ship might be driven ashore should a storm arise. They said some water should be immediately sent; but added, that for the boats we must wait the arrival of the high officer from Kagosima. This was rather a different story from what was told us yesterday, though, when we considered the grade of this officer it was doubtful if he could do otherwise than refer the matter to the pleasure of his superior. Soon after he left, a boat came with a tub of water, but none of its crew came on board, having probably been interdicted by the magistrates from all intercourse.

After hearing that no boats were likely to come and tow the ship, captain Ingersoll prepared two more anchors in readiness to let go should the wind increase, and took all proper precautions against dragging. There being no intercourse with the people, we had leisure to examine the adjacent country. The landscape is very green, being like that around the bay of Yédo, in the neighborhood of high mountains, which condense the vapor. The form of the shore is similar to the other anchorage, forming a gentle sweep, terminated at each extremity by a rocky hill, covered with pines. Near the one at the southern point our guard is stationed, perfectly defended from the wind and swell by the bank. But, except in the curvature of the shore, there is no resemblance between this and the anchorage at Uragawa. Here the bank is so steep that, from one hill to the other, a distance of two or three miles, there is only one place where a horse can ascend; in some places it is upwards of fifty feet high, formed of stiff clay with ledges of rock cropping out at intervals. From the bank, the land, generally speaking, rises gradually to a moderate elevation, diversified with many hills and trees, and apparently is exceedingly well cultivated. The system of terracing is carried out even more than at Uragawa, and much higher than any of us had seen it in China, extending to the tops of hills, whose acclivities resembled a flight of stairs. The most conspicuous object here, as everywhere in the bay, is Kaimou-daki, whose sides are covered with a thick growth of pines, and whose top is seldom destitute of a cap of clouds. No rival eminences are near, and its solitariness appears to add to its beauty; in regularity of form Kaimou-daki might almost be cited as a type of the genus *Mons*. A range of mountains is visible to the northward, which forms part of the chain that runs through the island. One of its most remarkable peaks is Mount Udziu, famous for its burning sulphureous springs, and the tortures inflicted there on the adherents of Catholicism in times of persecution. Kumataru, whose native place, Simabara, is only three miles from it, says, the region around is thinly inhabited, and that many of the springs are hot

and poisonous, while others are tepid, and useful in cutaneous diseases; and he corroborates Kæmpfer, who describes the baths as erected for the accommodation of invalids. He says that snow remains on its summit during the whole year.

The country beyond the hill, at the upper end of the curve, as far as we can discern, is well cultivated. Just off this hill, that so provokingly bounds our prospect, lies a sharp conical rock, about forty feet high, with an arched hole in its base, sufficiently large to admit the gig. The hill at the opposite extremity is flanked seaward by a ledge of red rocks, in which, and in the base of the hill, the waves have worn many holes. Near the only place for ascending the bank, which is a gully, about three fourths of a mile beyond this hill, is a grave-yard, the gray colored stones being placed upright, and standing in rows after the manner of western countries, and totally unlike the horse-shoe cemeteries at Napa keäng. The place is not inclosed, but the numerous large trees, around and among the graves, give a pleasing and retired appearance to the spot, consonant with its purpose. About a quarter of a mile beyond the grave-yard lies the village of Chugamitsu, looking as if it had been let down into a niche in the shore prepared for its reception; for the tops of the houses are not as high as the banks on either side, and the dark shade of the trees behind the many white dwellings throw them into relief. Most of the buildings are white, and the village has a neat and compact appearance; and the inhabitants have made several ghauts down to the beach, for convenience in ascending and descending. The rows of trees which cross the country in various directions, protecting and designating the roads, is a singular feature in the scenery; but viewing the landscape as a whole, although beautiful in many parts, the shores around the bay of Kagosima are inferior in grandeur and sublimity to those near Yédo.

As no one came near us after the watering boat left, about one o'clock a blue flag was hoisted, but it proved unavailing to induce any one to visit us. After dinner an officer was sent in the gig, Kiukitchi accompanying him, to sound near the shore. This movement immediately caused a stirring among our overseers, and they dispatched a boat to order the gig to return, while a second came to the ship. The latter contained three officers, who, as the boat ranged alongside, standing up, in a pleasant manner, asked why the gig had left the ship. We told them, that, as the weather looked threatening, it was very desirable to know how much water there was around the ship, and we had sent the boat to sound. Remarking that they stood up in the boat with great inconvenience, we invited them on deck, but they declined, saying they were prohibited coming on board, much against their inclination. On being asked when the officer from Kagosima would arrive, and the provisions and boats be sent as had been promised, they replied, that he had not yet come, but would probably soon make his appearance; adding, however, that it was not likely that the men would be received. This remark surprised us all, and the Japanese immediately spoke out, inquiring the reason for this opinion; but the

officers became suddenly rather dogged, and evaded a reply, by observing that they knew nothing of the reasons of their superiors, being only persons appointed to watch us. We told them, our purpose in coming into the bay was simply to restore a few shipwrecked men, and that, if the prince of Satzuma did not wish to receive them, the officer deputed from him need only come on board, explain his message, and we would forthwith depart.

The officers, in this their last visit, were not as friendly as on previous occasions, though they endeavored to put on a good face. The trouble of watching us day and night, and the irksomeness of remaining hour after hour in an open boat, exposed to frequent squalls, may have soured their tempers; though, like Japanese officers, who consider all such circumstances as merely incidental, they never alluded to it. Their regards personally toward us were favorable; but, however much they might wish us success, they considered themselves as mere subalterns, who could only execute the orders of those above them. Their attendants were much more decently clad than in former visits; many of them were large muscular men, but the cast and expression of their countenances generally were not prepossessing, perhaps on account of the smallness and obliquity of the eyes, depriving the face of all animation. Among the parties who from time to time came, there were several lads, who appeared to take great pleasure in looking at the novelties around them. The officers were noways distinguishable from their attendants by superior carriage or more intellectual countenances, and, if deprived of their swords, would not have been remarked. Soon after they left us, the gig returned, and the officer reported that the bay was nearly of an uniform depth, having five fathoms within a few rods of the shore, and the beach formed of fine sand, the debris of the cliffs. The evening soon after closed in with a threatening aspect, and squalls of wind and rain were frequent during the night.

August 12th. The weather this morning was raw and rainy, but Iwakitchi was on the look-out to see if there were any indications of the arrival of an officer during the night. At six o'clock, a small boat, containing three persons, approached the ship, until they placed it between themselves and the guard, when they hailed us. They said they were going a fishing, and came alongside to see the ship, as all intercourse was prohibited by the magistrates. Iwakitchi, on asking them whether the officer had come from Kagosima, was answered that none had come, so far as they knew, but that they had heard a rumor of the expulsion of the ship, and the refusal of the government to receive the men. The grounds of this rumor they would not give, or perhaps did not know, yet remarked that it was well authenticated, and one added, 'it is my opinion that, perhaps, you had better weigh anchor and make sail.' They remained half an hour talking with the men, making many observations which gave us a bettter idea of the state of affairs than we had yet received, and of the feelings entertained towards us by the people, all of whom were much alarmed at the approach of the ship, but, as soon as her errand was known,

every one wished us well. They repeated, that the rumor of our expulsion was a credible one, and said, as they were leaving, that they were going out of the bay to fish, and when they returned would bring us a few. But, instead of going out, they went around the bows of the ship, and paddled in shore, all the while bobbing a fish line in the bows of the boat, as if to make the impression that they had just come in from seaward. Whatever may have been the design of these people, in thus covertly coming off to the ship, they took much trouble, as the weather was very unpleasant, and the sea very rough for their little shallop; yet their declarations, although probable enough, were given in such a hesitating, uncertain, manner, that we were doubtful what to do.

Soon after their departure, a broad stripe of blue and while cloth was seen stretched several rods, across the trees, near Chugamitsu, looking like a fence, and bearing in it the blazonry of the prince of Satzuma. The inhabitants were seen running backwards and forwards between the cloth and the village, and along the beach, as if some terrible event was about to happen. We were wondering what this might betoken when Iwakitchi came with a rueful visage, saying that the stripes of cloth indicated warlike operations, and that in all probability a messenger had arrived from Kagosima with orders to expel us by force. He said, the stripes of cloth were for defending the soldiers, being composed of four or five or more pieces of heavy canvass, stretched one behind another, at short intervals. The vibratory motion of these pieces of loose cloth, would no doubt weaken the force of a cannon shot, and almost stop a swivel ball, however ludicrously the idea of a cloth battery might at first strike any one. After the villagers had been sometime assembled around this extemporaneous fortification, we saw them leave it simultaneously, as if an order had been promulged; and the major part, being on foot, ran by different paths along the beach and hill-side, towards the grave-yard on the other side of the village. If we had not been too deeply interested in their movements to notice the comical, the appearance of so large a crowd running along a beach, where the white bank, fifty or sixty feet high threw the whole into a bold relief, and the distance diminished them two thirds, would have been inexpressibly ludicrous: the flying multitude brought to mind the pigmies of Herodotus going out to battle against the cranes. On arriving at the grave-yard, another cloth fort was soon stretched, bearing the same coat of arms, behind which we saw many small banners fluttering, and people assembled, among whom several persons dressed in white robes, and others galloping about on horseback, were distinguishable.

Not knowing what might be the end of all these doings, we concluded it the safest way to make preparations to leave; and began to heave in the cable, of which there were seventy-five fathoms out, and hoist the yards without unfurling the sails; the colors were also shown; but no one answered the signal. These precautions were necessary, for the last position chosen by the party perfectly commanded the ship, and if it was their intention to expel us, and guns as large as

those employed at Uragawa should be brought to bear upon us, our situation would be dangerous. Soon after the colors were shown, a boat left the shore, which was hailed, but it stood across the bay towards Sataura, without giving the least heed to our signals. Immediately following its departure, the party behind the canvas opened a fire upon us, with musquetry and cannon, the shot from the latter falling about half-way to the ship. The people on shore were so long making preparations, that we had almost concluded the commotion had some other object than our expulsion; but the first discharge, decided the rejection of our proposal, indicated the continued hostility of the Japanese government against foreign intercourse, and drove their poor shipwrecked countrymen into a second banishment. We consequently made sail as fast as possible, although there was no wind, and, by reason of the flood tide, we would be in danger of drifting against the perforated rock at the upper end of the curve, as soon as the anchor was tripped. It was very evident that the brave troops on shore, who mustered several hundred men, knew our defenceless state; for not only were they much exposed, but the people were collected in groups on the contiguous knolls, allowing them just enough room for using their guns; a discharge of grape from the ship would probably have killed many tens, and the splinters from the gravestones have wounded many more.

By carrying out a kedge astern to wear the ship, and sending two boats to pull at the bows, we were fortunately enabled to clear the rock, which at one time threatened to do us more damage than the guns; and, in passing, a meed of praise ought to be given to captain Ingersoll, for the manner in which he extricated the Morrison out of this unpleasant predicament. The calm continuing for a couple of hours, we slowly drifted up the bay seven or eight miles, not pursued by any gun boats as at Yédo, and enjoying a view of the town of Miabama, with its neat white houses, and of the well cultivated country around it. Into a small inlet, which lies below the town, a river empties that comes from among the hills, and on whose banks is the large town of Yamagawa. The shores of the bay here disclosed new beauties: on the eastern side, the hills approached close to the water in bold wooded cliffs, partially cultivated, but most of them untouched by the hand of the husbandman; on the other side, a gentle ascent from the beach presented an extensive landscape diversified by cultivated ravines, woods, and bleak hills. Miabama is situated at the foot of a steep hill, and, judging from its size, is a town of medium importance. From what we could see, while in the upper part of the bay, the country is too inviting and too picturesque to leave without a sigh of regret, that a land so adorned by the hand of nature should be inhabited by such misanthropists. Occasional squalls from seaward enabled us to stand out of the bay, and by three o'clock we reached Sataura, where we were saluted by two or three large guns, whose shot fell far short. Coming down still farther, we approached our late anchorage, and saw the brave gunners still firing, whenever the frequent squalls permitted; and also discovered, that four cannon on carriages had

been transported around the hill, and stationed on the level base towards the sea, from whence the soldiers fired as we drew near. Thus the loyal subjects of the prince of Satzuma left no means untried to execute his orders, and do to us all the injury in their power. And, having escaped the malice of the government, both in this part and at Uragawa, it would be placing constraint on our own feelings, and would mark the utmost ingratitude, if we were to omit to express our unfeigned thanks to the merciful Being, who shielded us from their malicious attacks, and preserved us from the dangers of the unknown waters on their coast.

Our next course was now an important subject of consideration. Although much more had been done than at Yédó, yet that full communication with the government which had been proposed at the outset of the expedition was not yet attained. But how should it be attained? If we sailed eastward, and appeared in the harbors on the southern coast, we could not expect a favorable reception from officers, who had probably heard of our reiterated expulsion; and to the westward, Nagasaki alone remained. If we went to that port, we should probably so far attain our object as to be boarded by an officer, who would inquire our errand, and receive our papers; and thus the government would be informed of our object in visiting their harbors. To give them this information, and to justify ourselves somewhat in their eyes, (if such an apology was necessary,) were the principal reasons for appearing again in their ports; for all hope of returning the men, or of opening intercourse with them, was abandoned. The treatment of those men whom Krusenstern brought back was not very encouraging to the hopes of our poor men; for those were kept closely confined during the six months the Russian embassy remained in Nagasaki, and received by the Japanese just at their departure. These reasons in favor of our making a third essay to overcome the hostility of government were, however, somewhat nullified by several considerations. From what could be gathered from the men who went ashore, a very full account of the object, the nation, and the character, of the ship had been given to the magistrates; and, although Iwakitchi and his companions were only partially acquainted with our plans, yet their story embraced the leading features of the expedition. The officers of course would report this deposition to their superiors, and the rumor of the ship coming into the bay would give it a wide notoriety. By this means, a greater publicity among the people would be obtained, than by delivering a packet of papers at many ports. But when the men, whose hopes of again seeing their friends were so cruelly blasted, considered their examination in its several bearings, the little likelihood of being received at another port, or of being able to steal into the country on the coast, were apparent. Their families would no doubt hear of them in various ways, and this information would intimate their safety to those who doubtless looked upon their long lost friends as swallowed up in the ocean. Siauzau had handed a letter for his father to a person at Sataura, which he was promised should be forwarded. But the full account they had given

of themselves was fatal to their hope of being able to appear among their friends without subjecting themselves to immediate recognition, and examination, and perhaps ultimate punishment. If the government did not receive them, no one else could with safety. The same objection lay against endeavoring to reach the shore by means of a junk, or by landing on an island, and being taken off by passing vessels, or by trusting themselves to a raft, and gaining an uninhabited part of the coast; in their fulness of confidence they appeared to have completely shut the door of return against themselves. This was their own view of the case; and, from what we already knew of the conduct of the Chinese government, in similar cases, was not an improbable view. They said, moreover, that they would not trust themselves into the hands of the governor at Nagasaki, whatever promises of safety he might make to them; but their opinion was, that he would not dare, after hearing of the present expulsion, to receive them. Moreover, we did not wish by going to Nagasaki to excite the fears of the Dutch, who have always shown a great desire to exclude all other foreigners from sharing the trade they enjoy. All these reasons decided us to return to Macao, and to commit the results of what had been done to open the door of Japanese seclusion into the hands of the allwise Governor of nations.

In summing up the circumstances attendant upon both our attempts, and comparing them with what we could learn of previous trials, it was instructive to observe, how gradually the Japanese government has gone on in perfecting its system of seclusion, and how the mere lapse of time has indurated, instead of disintegrating, the wall of prejudice and misanthropy which surrounds their policy. These circumstances also indicated their present feelings, for we could refer the greater part of what had happened alone to the government. When we approached the bay of Yédo, immediate intimation was given to the officers, and we were fired upon when the report of the guns was just audible, and the thick mist entirely hid us from view. This treatment any vessel in a starving condition would probably receive, and it is important to inquire what causes have been operating to produce it, and how far foreigners themselves may have increased it. It would not be amiss to make investigations, at the proper sources, into the conduct of the whalers that frequent the eastern coasts of Nipon and Yesso, to learn whether in their dealings with the people and the vessels which they have met, there has not recently been conduct, unworthy of Christians, which will not bear being brought to light. Captain Gordon of Calcutta, in 1817, was boarded by an officer when he anchored, and his request to trade was sent up to Yédo; and although it was rejected, yet he received kind treatment compared with us, being loaded with provisions before his dismissal. A people, who show the decision of character of the Japanese, silently erecting their batteries to drive away their enemies by force of arms, and bringing their cannon several miles to plant in a favorable position, are not to be lightly despised, or insulted with impunity. If the immediate aggressor escapes, vengeance usually lights

upon some unwary and innocent straggler, and the mutual hatred is thus increased. At Satzuma, a pilot is sent to bring the ship into an anchorage, and the officers are made acquainted with our object, which they apparently approve. It would seem, that here, too, great distrust of foreigners existed, from the report that the people took us for a pirate; and a rumor of such marauders in these regions must have reached their ears. The men repeatedly told the officers, that they need only tell us to depart, and we would go; but that before dismissing us we requested to be supplied with fresh provisions. Yet a hundred or more men are commissioned to drive out a defenseless vessel with cannon and musquetry; and commence their attack too, at a time when we should be in great jeopardy as soon as the anchor was off the ground. What course of conduct would have been pursued by the Japanese, if ours had been an armed vessel, it is impossible to say; but I am more than ever rejoiced, now the experiment has been made, that no cannon were carried. However, towards a people who thus manifest decision of counsels and reliance upon their own resources, although exerted in a barbarous and savage manner, and on an occasion when kindness was meant, a degree of respect and deference is paid. The believer in the promises of God's word looks forward to the time, when the same energetic qualities of mind, changed and enlightened by education, shall be directed to better and nobler objects. Although cruel and prejudiced, they manifest a character, which can be moulded, by God's grace, into something more efficient, than that of their vacillating and edict-making neighbors, the Chinese and Coreans. Whatever purposes of mercy or of judgment may be towards this people in the counsels of their high Governor, it is not for us to inquire, but we hope that the day of their admittance into the family of nations is not far distant; when the preacher of peace and truth shall be allowed access to their hamlets and towns, when the arts of western lands shall be known, and commerce, knowledge, and Christianity, with their multiplied blessings, shall have full scope. Then will that ancient saying, *Lux ex oriente*, have its accomplishment; and the land of the Rising Sun will be the one to begin to shed the beams of civilization over the earth. But before this can be done, those who now enjoy these inestimable privileges have a great work to do; and who shall begin?

Let us look at this people a little longer. For more than two hundred years have they been separated from their fellowmen, and when the tie was severed, at the expulsion of Catholicism and the Portuguese, it was done under great excitement, and in the flush of victory over those whom they supposed were undermining their liberties. What were the grounds for the allegations against the Jesuits, we will not stop to inquire; but the feeling manifested by the Japanese, when they challenged even the God of the Christians to touch their shores at his peril, shows how confident they then were of their own power and resources, and how determined to exclude foreigners. And they have excluded them; and, since that time, the only representatives of all Christendom whom they have seen, have been a few individuals at

Desima, whose own historians give ample evidence that gain has always been their chief object. The Japanese, from what they know and have heard of European nations—of their wars, their deadly battles, their opposing interests, and their great power, must congratulate themselves on their seclusion from such contests. Not that they have enjoyed peace within their own borders, since they have built their wall of separation, but that, by repairing the breaches which interest and ignorance have from time to time made in it, they have not subjected themselves to the visits of fleets and armies. And if such are their feelings and ideas regarding us, can it be wondered at, that they look upon all foreign intercourse as a thing to be deprecated, and opposed in all possible ways? What might at first have been conjecture or slander regarding other countries, has probably now become, by repetition and the authority of books, received truth; at least, it is always the course of error to strengthen by time. One of our men says, he was taught, that in some western countries the men were covered with hair and lived upon trees. And in a Japanese work, we have seen representations of people, with arms so long, that the owner of one pair is engaged in fishing with them; and has mercilessly clutched a carp in his hands; and of others, whose legs enable the man elevated on them to pluck the fruit from palm trees; and in another place are two tribes of men drawn, one of which is so small, and the other so large, that the latter is figured as carefully holding one of the little men in the palm of his hand; Gulliver's heroes in Lilliput and Brobdingnag were proportionate compared to them. And what are all these chimeras but painful illustrations of their ignorance and pride? But before they will lose them, juster and more correct notions must be imbibed. They now regard foreigners as ready to pounce upon their country the moment it should be opened; at least one would draw such a conclusion from Golownin's narrative; and, before they will consent to receive them, they must be assured that those who seek their ports are peaceable friends. They can derive no just ideas of other nations, nor of their enterprise, commerce, and philanthrophy, from what they see of foreign trade, cabined and reduced as it is by their laws; and who expects them to come with open arms, and request free intercourse, before they are acquainted with the benefits they would derive from it? Their ideas of Christianity are, every one knows, of the most erroneous sort, considering it as another name for intrigue and lust of power; and a thing to be kept out of the empire at all risks, as one would drive a viper from a nursery of children. Now there is no innate power in the Japanese, more than in other people, to teach and reform themselves; and do we expect that a miracle is to be worked, and that they are suddenly to become enlightened and inquiring? Let us not be weary in well-doing; but let us do all we can to give to the Japanese the knowledge of true Christianity, which seeketh not its own; let us present before them the Bible in their own tongue; and, with this pure river of life we know that civilization, commeree, and knowledge, will flow through their land. Because one attempt has failed, shall all

future endeavors cease? We learn wisdom from experience. The rejection of the men, although painful to them and us, may be the very best thing that could have happened: for, if they had been received, and we quietly dismissed, our means for doing them and their countrymen further good would have been taken out of our hands. In this view of the case, and it appears reasonable, let us not abandon this nation; but by making the best use of the men whom we have, get better prepared to do them permanent good; and "by and bye," if God permits, and as Otokitchi says, "we will try again."

August 13th. Yesterday afternoon, as we were taking leave of Satzuma, we met a junk from Lewchew, just going up the bay. In the evening, we left our valiant foes firing, until darkness hid them from our sight; during the night we made but little progress, and this morning Kaimou-daki is in full view. The islands which lie off Kiusiu engaged our attention as we passed them during the day. Tanega-sima contains several towns, and carries on a trade in fruit and timber; its northern end is twenty-five miles from Siono-misaki, in a southeasterly direction; it is twenty miles long and about eight broad, and appears well cultivated. Yakuno-sima, which lies fifteen miles west of Tanega-sima, and forty due south from Kaimou-daki, contains between fifty and sixty square miles, and is famous for the variety of fine timber which it produces. During the night, being between these two islands, we experienced a current setting us towards Tanega-sima, and as it was calm, we were drifted within a mile of the low shore, where a line of fifty fathoms gave no bottom; but a breeze springing up, we stood away to the northwest in order to get into the Yellow sea.

The large island of Kiusiu, which we are now leaving, is the southwesternmost of the three forming the empire of Japan. It is of an oblong shape, lying nearly north and south, averaging eighty miles across, and 180 miles long. Its northern point is in latitude 34° 06° north, and Siono-misaki, the south cape, is in lat. 30° 56′ north; it lies between the meridians of 130° and 132° east. A range of mountains runs from north to south, some of whose summits are active volcanoes, and others, we are told, are covered with snow the whole year. It is divided into nine principalities, of which Figo and Satzuma are the most powerful, holding a high rank among the whole number of provinces in the empire. The prince of Kaga, whose dominions lie on the northwestern side of Nipon, is, according to our men, regarded as the most powerful prince in the empire. Kiusiu is surrounded by islands of various sizes, all dependant on the principalities to whose shores they are contiguous, and some of which contain large towns. Amakusa, off the coast of Figo; the Gotto isles belonging to Fiseu; and Tsusi-sima, between Kiusiu and Corea, are the largest. A coasting trade is carried on between them and the mainland; and also between the various ports on the coast there is frequent communication. Nagasaki, in Fiseu, is ninety miles northwest by north from Kagosima in a direct line, but the route coastwise between the two

places is circuitous, and among numerous islands. The principality of Bungo, which lies on the eastern side of Kiusiu, is famous in the history of the Catholics, as the stronghold of their faith, and whose prince remained their firm friend during his life, in times of great trial.

August 14th. After leaving the still waters between Yakuno and Tanega-sima, we passed by Seriphos Island, a low sand bank just above the surface of the water; Julie I., and Apollos I., both small; and Iwo-sima or Volcano Island. The latter is situated in latitude 30° 43′ north, and longitude 130° 16′ east, and in its size and form resembles Lintin; it is destitute of vegetation, except a few trees on the southern extremity. The volcano emits smoke in rapid puffs, which collects on and hides the summit; on the acclivity, where we saw the smoke issuing, is a fissure, whose sides are apparently covered with sulphur; and the men said, that the prince of Satzuma, to whom these islands belong, derives a large revenue from the sulphur collected there. It was in very gentle, though constant, action; and if circumstances had been favorable, a visit to this epitome of a volcano would have been very gratifying. The extremities of the island are flanked by reefs of rocks; and also to the eastward of St. Clair I. a small cluster of rocks was passed, not marked in the chart, to which we conditionally gave the name of Morrison Rocks. They lie in latitude 30° 50′ north, and longitude 129° 04′ east. Many of the islands, as well as those just cited, are skirted with the same pointed, conical rocks, so numerous along the mainland, which corroborates the well known volcanic character of Japan.

In passing through the Yellow sea, a northerly current was experienced, but it was much milder than that on the southern coast of Nipon. For one or two days the sea was covered with the particolored stripes, before mentioned as occuring east of Kiusiu; and from the shoals of fish, especially Balistes, seen in it, its use as their probable food was better ascertained. The water in this sea was surcharged with fine particles of silt, brought down from the great rivers of China, and which the various currents agitating the water retain in solution. The lead for three or four days gave a depth of from thirty to twenty fathoms as we drew near the coast; and, in the act of sounding, the lead apparently plunged into fine mud several inches above the leather which joined it to the line. On the coast of Fuhkeën two or three fishing boats were boarded, whose stock consisted of but little else than immense quantities of Sepia or cuttle fish, opened and spread out for drying on the decks. A favorable breeze in the Formosan channel carried us down to Amoy, where calms and opposing currents retarded our progress for a few days; and on the evening of the 29th of August, we anchored in Macao Roads.

ART. II. *Trade with China: a letter addressed to the British Public on some of the advantages that would result from an occupation of the Bonin Islands.* By G. TRADESCANT LAY. London, 1837.

MY DEAR COUNTRYMEN,—The observations I have to make upon the advantages of the occupation of the Bonin Islands will not be characterized either by depth of thought or extent of information; a few plain sentiments, delivered in plain language, will fill the compass of these brief pages. I have often remarked that the successful issue of an enterprize was not due to the recondite nature of its principles or the multiplicity of contrivance, but to the adoption of, and the adherence to, rules that were obvious in theory and easy in practice. And, in the same way, I have seen that conviction is not produced by far-fetched arguments and labored declamation, but by simple statements and familiar proofs.

To establish a communication with eastern China, Japan, Lewchew, and other islands and shores of this sea, on terms of equality and mutual respect, is an event which, at the first glance, appears so full of interest and utility, that no display of eloquence or depth of argument is necessary to enforce it. To find ourselves shut out and hindered from extending to multitudes of the human race the benefits of the gospel and the improvements of science, or even from gratifying a reasonable curiosity, is humiliating, especially when we learn, by experience, that neither knowledge, kindness, nor any other recommendation can procure for us a momentary stay in Canton, except at the pleasure of delegated authority, but are liable to be thrust away forthwith, as if we had the plague or the leprosy, without protection from the laws of hospitality, or time to explain the reason of our coming.

It will be said that some have visited the coast and met with friendly treatment, and that we are allowed to live at Macao with our families if we please; but here at Macao, on a jutting point of land, like prisoners, we are hemmed in, partly with the sea and partly with a barrier, that is guarded, not by soldiers, nor by any thing in uniform, nor even in decent apparel, but, as if on purpose to insult us, by some of the most degraded beings in the empire. The mandarins teach the common people to despise us by every means in their power; these are not slow to profit by their instructions, and at certain periods, by threats, they frighten all the timorous natives from our service, alleging that an intercourse with us infects the purity of the Chinese morals. A few days ago it was declared to be presumption in foreigners to ride in chairs borne by Chinese, without any exception in favor of invalids or delicate females, and it was thought better for men employed in this way to starve than submit to such a degrading employment. As to the visits which have been made to different

parts of the coast, their desultory and flying character shows how much reliance could be placed upon the transient smile of a friendly reception. Nay, in some instances, highly emblazoned with attractive description, if the truth were told, it would appear that even this transient smile owed more to the lure of opium than to the feelings of humanity. However that may be, we know that a frown from a man in authority soon dissipates the semblance of a cordial welcome, and the stranger finds himself alone, while his benefactors are hurried away to do some act of penance for shewing him any favor. It is sometimes contended that the Chinese have a right to lay what restrictions they think proper upon their trade with foreigners, and to drive them from their shores as often as they choose, who, if they do not like these terms, may go elsewhere in quest of better. But the question that demands an answer does not seem to be, what right they have to perplex commercial dealings, which they themselves have encouraged, or to treat us on all public occasions as destitute, unprincipled men;—but, whether it be not advisable to take such steps as may, sooner or later, convince them that their opinion of us is erroneous, however flattering it may be to their pride and vanity to cherish it? The justice of declaring war against them would be questioned by many, and an embassy, unless it were conducted with a degree of firmness and resolution far different from any of its predecessors, would prove, like them, a melancholy failure. A Chinese has only two leading passions, fear and avarice; all the other feelings incidental to our nature are merged in these two dominant motives to action. If Christianity forbids us to use threatening, there is no rule of morals or religion that I am acquainted with, that hinders us from *attempting to pursue a lawful object of commercial dealing upon equitable terms, wherever an independent spot is opened.* This may work upon his principles of self-interest, while his apprehensions would be excited, without drawing a sword or bending a bow. This, I think, would be done with increasing effect and prosperity by a settlement at the Bonin Islands, which, while it would draw adventurers allured by the hopes of a gainful trade from the neighboring shores, would give the English nation such a respectability in the eyes of all around, that contumelious usage and scornful language would soon cease to be applied to us.

The Bonin Islands are about eight days' sail from China, five from Lewchew, and three from Japan; and belong to the English, not only in virtue of a formal possession, but from the circumstance, that Englishmen have resided upon one of them for more than ten years; which gives us a title to them, arising from prior occupation, a title that is esteemed a good one by the law of nations. When I visited one of them, in the expedition of captain Beechey, I found a hilly spot covered from the shore to the ridge of the mountain with vegetation, which abounded in curious and beautiful plants and trees. I never spent four days that afforded more interest or more instruction. I do not wish it to be understood, that I think them fitted to answer all the hopes of a husbandman who had come from the other side of the

globe to better his condition; for, the settlement I propose is not to be an agricultural, but a commercial colony; one that would be worth the nursing, not so much for its intrinsic value, as for the place and name that we should thus obtain in the midst of these interesting countries. It is enough, that there is room sufficient for laying out gardens to raise vegetables for the table, and some variety of hill and dale for such walks and pleasure grounds as health and recreation might require. Those who have lived there in lonely seclusion, found the necessaries of life of such easy acquisition, that, when induced to leave from present circumstances, they have afterwards expressed many longings to get back again to their sequestered but easy home. Here, under the management of a spirited and enlightened governor, Englishmen, Americans, and the natives of European nations, might enjoy all the security, and many of the comforts of home, in the very centre of those nations who have hitherto shut their doors against them.

Some of the principal advantages may be summed up, a little more in detail, under the following heads, which will form the substance of this representation.

First. The first class of advantages would result from the vicinity of the Bonin Islands to Lewchew, Japan, China, and Formosa, by which a point of easy access would be afforded to native vessels from all those countries, a circumstance that would tend to promote an unfettered communication among them with foreigners, and of consequence, with each other. This would certainly be the case in a little time, whatever embarrassments they might at first be subjected to, from the authorities of their respective countries, where with few exceptions, every effort to introduce foreign articles is checked and hampered by the ascendancy of local statutes. There would be found among them men of enterprise; such, for example, as the natives of the Fuhkeën province, who, urged forward by the hope of advantage, would disdain unreasonable and petty restrictions, and repair to a market near at hand, where the greatest choice of foreign articles might be had at the lowest prices. And it is not hard to conceive, that those who come to trade, would in time bring goods instead of money, which would assist the manufacturers at home, and consequently spread the benefits of such traffic to many hundreds besides themselves; which might induce the magistrates to allow the utmost extent of liberty in their power, or, what is far better, lead the legislature to repeal irksome and abortive laws. For governors, in this part of the world, though they often treat individuals with little ceremony or compassion, are rather fearful of exasperating a whole community, especially when they find them disposed to set up the rights of the subject against the encroachments of a magistrate. It will be said, perhaps, that experiment does not warrant us in expecting much advantage from this trade; for nothing finds a ready market save opium. But perhaps it would not require much ingenuity to prove, that the sale of opium stands in the way of lawful kinds of traffic, while it abstracts those monies which might otherwise have been

applied to useful purposes in general commerce. Nay, I apprehend that it would not require much aid from the imagination to think, that as opium, when taken as a luxury, destroys every sinew of the body, and enervates the mind, and renders the person using it a fit companion only for the lost of the human race; so, as merchandise, it blasts and withers every kind of dealing that is mixed up with it. I hope it may not have this effect upon the religious books that have sometimes been circulated under its auspices. But we had forgotten our settlement, the fame of which, when once diffused abroad, would allure not only those who looked for gain, but entice others, from motives of curiosity, to come and visit it, who would not fail, on their return, to report among their countrymen what they had seen, and what kind of treatment they had experienced among the sons of freedom, religion, and science. At this place of rendezvous, Chinese, Japanese, Formosans, and Lewchewans would meet and exchange their sentiments, if not by speech at least by writing, which would tend to establish them upon a footing of a better understanding with each other, and diffuse a knowledge of the colloquial dialects, peculiar to each nation, among all the rest; while the prospect of advantage, and the comforts of home, would persuade Europeans to come hither to learn the Asiatic languages, that they might act as interpreters, which would enable us to dispense with that mutilated jargon in which all our mercantile transactions are now conducted.

Secondly. One of these islands would be an eligible spot for establishments of a religious and scientific nature, where strangers might obtain every kind of instruction, and from whence books might be issued for the improvement of surrounding nations. As facilities for learning the eastern languages would be greatly multiplied by this means, so conveniences for printing would be much increased. At Macao we print by sufferance, and, of course, with all the disabilities which such a kind of toleration is likely to entail upon us. The expense of typography would also be greatly diminished; so that, at no great cost, books of instruction might be scattered with an unsparing hand in every direction. Artists would also come and settle amongst us, who would furnish drawings and illustrations for our books of science;—now we are obliged to put up with the rude and inaccurate performance of a Chinese, or dispense altogether with helps so important towards an adequate conception of things not seen. There is another advantage that we may mention here, lest it should be forgotten, which is, the rest of one day in seven, maintained with the decencies and solemnities that belong to the Lord's-day; while the ordinances of religion, and the preaching of the gospel, might be waited upon with the zeal, assiduity, and interest, which make them refreshing to our hearts, and render them lovely in the eyes of mankind.

Thirdly. Merchants now resident in China, would find this an easy retreat, whither they might retire to prosecute their commercial schemes, whenever the governor of Canton should think fit to interrupt the progress of trade. It is pretty evident that the sellers of tea and

silk, if the merchants were stationed only a few days' sail from the coast, with a fair wind both ways, would send the goods after them, if a message with conditions of peace, and a return of the merchants upon their own terms, did not render such a step unnecessary. But I am much mistaken, if, after a settlement had been effected so near China, any attempt to stop or perplex the trade would ever be once thought of; for a son of Han is too discreet a man, especially with all his learned records about him, to try an experiment that must then inevitably terminate in his own confusion. On the contrary, the news of such an event as the colonisation of islands at so short a distance from the celestial empire, would produce such a sensation at the court of Peking, and throughout the country, that we should be received in a way very different from that tone of arrogance with which we are now entertained. The doctrines of submission, which, like the venerated relics of antiquity, have been handed down from one generation of merchants to another, have emboldened a Chinese to treat us with insult, and to make sport at our vexation; but when he saw forts, batteries, and men-of-war so near his own threshhold, he would at once think that we had lately embraced a new set of tenets, and shape his conduct accordingly.

Fourthly. But while we should thus show ourselves able to maintain our own cause, our principles and our practices would have nothing warlike about them. On the contrary, this spot might, under the blessing of the Almighty, be the focus from whence the influences of religion, science, and the sentiments of political freedom, would emanate in an over-flowing tide. Millions would soon hear, and many thousands see, how men fare when they live under the benign aspect of impartial laws, and religious liberty; compare matters at home with what they were found to be abroad, and thence be led to ask the reason of the difference. Those who labor among the heathen in word and doctrine know the value of such inquiries; and it is pleasing to learn, from observation, that strangers cannot long converse with Christians, on amicable terms, without gaining some relish for freedom, or some impression in favor of religion. Thus the great object, in behalf of which so many prayers are now offered up to the Throne of Mercy, would be advanced, namely, the evangelization of this mighty portion of the human family.

Fifthly. A depository would be provided for such stores as are necessary for the repair and refit of ships coming either from the east or the west, and a place where they might lay up the indisposable part of their cargo till the arrival of fairer opportunities, and thus be enabled to prosecute the rest of their voyage with as little delay as possible. No arguments will be required to convince shipowners that it is highly desirable to have a port near at hand, where spars, rope, sails, and other necessaries, can be had in good order, and at a small advance on the market price in England or America. A ready communication might be established by means of steamers with this place or any other upon the coast, which would carry the superfluities of cargo to the islands, and bring from thence the stores or whatever

else might be required, while these superfluities, along with other articles of speculation, might be sent in small vessels to every part of the coast with ease and safety. The small vessels might skim over the seas without danger from the shoals; while the frequency of their appearance would, in time, make them familiar, and at last, obtain for them a license to trade without interruption: and what is not unimportant, the sight of them occuring so often, would indicate that they were not far from home.

To effect so desirable an object as the establishment of a colony in the midst of these seas, an appeal must be made to government, which is never so likely to be successful as when it is backed by the concurrent opinions of an enlightened public. When all acknowledge that something must be done to protect our commerce in these regions from vexation and loss, and to gain a better acquaintance with the inhabitants, do not be particular, my countrymen, in the choice of expedients, provided they are just and lawful, but take the first that offers, till you can find a better. The one I recommend is feasible, at least in my judgment, and in the judgment of several about me, who have devoted their attention to the subject. Look at your map and turn the matter over in your own mind, and it is not unlikely that you will soon be of the same way of thinking. Some of my Christian brethren, in whose prayers I hope the Bible Agency of China has sometimes a share, will say, perhaps, that the distribution of God's word and missionary efforts will soon of themselves accomplish all I contemplate, without any extraneous and perhaps, questionable assistance. Upon that head we will not spend a moment's controversy, but these all-powerful instruments for doing good must first have fair play, otherwise they will effect but little or nothing. In order to instruct or convert the people we must get at them, but this we cannot do at present, save by ways and methods so full of degradation, hurry, or annoyance, that our best endeavors are often paralyzed, though we see that the line of our duty runs onward, and the promise of God urges us to follow it with courage and cheerfulness. When I can travel in town or in country with my bag of Bibles without the fear, or rather the certainty, of being haled before a magistrate, and from thence to a dungeon; and when the missionary can teach publicly and from house to house, without jeopardy of losing his head, I shall then find so much to occupy my mind and engage my heart, that I will consent to leave all wordly projects to be dealt with by wiser heads than my own, and withal allow my friends in England to inscribe upon their performances, CHINA OPEN, in as large a character as they please, and to descant upon the theme with all the enthusiasm of thought and play of language that a glowing fancy can supply. In the meanwhile you must remember, that between us and a right understanding with China there is a large barrier of ignorance, pride, and prejudice, to remove which every engine, with a firm reliance on God's help, must be used. The occupation of the Bonin Islands would not achieve all, but it would perform a good part in the execution of the work, I have therefore, felt it to be my duty to suggest and recommend it to you.

For the arguments here used, and for the mode of handling them, I am myself alone responsible; should they produce conviction in the minds of some, or furnish a hint for reflection in others, and so help to set forward a good design, the credit must be ascribed to T. R. Colledge, esq., senior surgeon to his majesty's commission, who, by his professional zeal and long continued exertions for the welfare of this people, has earned the title of the Chinaman's Friend, while his patient efforts, to extend and improve our intercourse with the Chinese, commend him to the grateful feelings of his countrymen. His example has been followed by the Rev. P. Parker, M. D., from the American Board of Missions, who has now, for more than twelve months, conducted an Ophthalmic Institution at Canton, with great ability and increasing success. To incite some of the medical profession in England to come hither and coöperate in the advancement of the same good work, is the motive for this short encomium, with which I wind up my letter. (Signed) G. Tradescant Lay.

China, November 27th, 1836.

ART. III. *Treaty of amity and commerce between his majesty the magnificent king of Siam and the United States of America.*

HIS majesty, the sovereign and magnificent king in the city of Sia-Yuthia, has appointed the Chou Phaya Phra-klang, one of the first ministers of state, to treat with Edmund Roberts, minister of the United States of America, who has been sent by the government thereof, on its behalf, to form a treaty of sincere friendship and entire good faith between the two nations. For this purpose the Siamese and the citizens of the United States of America shall with sincerity hold commercial intercourse in the ports of their respective nations, as long as heaven and earth shall endure. This treaty is concluded on Wednesday the last of the fourth month of the year 1194, called pi-marong chatta-vasok (or the year of the dragon), corresponding to the twentieth day of March, in the year of our Lord 1833. One original is written in Siamese, the other in English; but as the Siamese are ignorant of English and the Americans of Siamese, a Portuguese and a Chinese translation are annexed to serve as testimony to the contents of the treaty. The writing is of the same tenor and date in all the languages aforesaid: it is signed on the one part, with the name of the Chau Phaya Phra-klang, and sealed with the seal of the lotus-flower of glass; on the other part, it is signed with the name of Edmund Roberts, and sealed with a seal containing an eagle and stars.

One copy will be kept in Siam, and another will be taken by Edmund Roberts to the United States. If the government of the United States shall ratify the said treaty and attach the seal of the government, then Siam will also ratify it on its part and attach the seal of its government.

Article I. There shall be a perpetual peace between the United States of America and the magnificent king of Siam.

Article II. The citizens of the United States shall have free liberty to enter all the ports of the kingdom of Siam, with their cargoes of whatever kind the said cargoes may consist, and they shall have liberty to sell the same to any of the subjects of the king or others, who may wish to purchase the same, or to barter the same for any produce or manufactures of the kingdom, or other articles that may be found there. No prices shall be fixed by the officers of the king on the articles to be sold by the merchants of the United States, or the merchandise they may wish to buy; but the trade shall be free on both sides, to sell, or buy, or exchange, on the terms and for the prices the owners may think fit. Whenever the said citizens of the U. S. shall be ready to depart, they shall be at liberty to do so, and the proper officers shall furnish them with passports, provided always there be no legal impediment to the contrary. Nothing contained in this article shall be understood as granting permission to import and sell munitions of war to any person excepting to the king, who, if he does not require, will not be bound to purchase them: neither is permission granted to import opium, which is contraband, or to export rice, which cannot be embarked as an article of commerce. These only are prohibited.

Article III. Vessels of the United States, entering any port within his majesty's dominions, and selling or purchasing cargoes of merchandise, shall pay, in lieu of import and export duties, tonnage, license to trade, or any other charge whatever, a measurement duty as follows: the measurement shall be made from side to side, in the middle of the vessel's length, and if a single decked vessel on such single deck, if otherwise on the lower deck. On every vessel selling merchandise, the sum of one thousand seven hundred ticals or *bats* shall be paid for every Siamese fathom in breath so measured, the said fathoms being computed to contain seventy-eight English or American inches, corresponding to ninety-six Siamese inches. But if the said vessel should come without merchandise and purchase a cargo with specie, she shall then pay the sum of fifteen hundred ticals or bats for each and every fathom, before described. Furthermore, neither the aforesaid measurement, nor any other charge whatever, shall be paid by any vessel of the United States that enters a Siamese port for the purpose of refitting, or for refreshments, or to inquire the state of the market.

Article IV. If hereafter the duties payable by foreign vessels be diminished in favor of any other nation, the same diminution shall be made in favor of the vessels of the United States.

Article V. If any vessel of the United States shall suffer shipwreck on any part of the magnificent king's dominions, the persons, escaping from the wreck, shall be taken care of and hospitably entertained at the expense of the king, until they shall find an opportunity to be returned to their country, and the property saved from such wreck shall be carefully preserved and restored to its owners, and the United

States will repay all expenses incurred by his majesty on account of such wreck.

Article VI. If any citizen of the United States, coming to Siam for the purpose of trade, shall contract debts to any individuals of Siam, or if any individual of Siam shall contract debts to any citizens of the United States, the debtor shall be obliged to bring forward and sell all his goods to pay his debts therewith. When the product of such bona fide sale, shall not suffice, he shall be no longer liable for the remainder, nor shall the creditor be able to retain him as a slave, imprison, flog, or otherwise punish him, to compel the payment of any balance remaining due, but shall leave him at perfect liberty.

Article VII. Merchants of the United States, coming to trade in the kingdom of Siam, and wishing to rent houses therein, shall rent the king's factories, and pay the customary rent of the country. If the said merchants bring their goods on shore, the king's officers shall take account thereof, but shall not levy any duty thereupon.

Article VIII. If any citizens of the United States, or their vessels, or other property, shall be taken by pirates and brought within the dominions of the magnificent king, the persons shall be set at liberty and the property restored to its owners.

Article IX. Merchants of the United States, trading in the kingdom of Siam, shall respect and follow the laws and customs of the country in all points.

Article X. If hereafter any foreign nation, other than the Portuguese, shall request and obtain his majesty's consent to the appointment of consuls to reside in Siam, the United States shall be at liberty to appoint consuls to reside in Siam, equally with such other foreign nation.

*** Here were annexed the seals and signatures of the Phra-klang and the envoy, leaving space for the seal of his majesty to be hereafter attached. Below them is the following certificate.

Whereas the undersigned, Edmund Roberts, a citizen of Portsmouth, in the state of New Hampshire in the United States of America, being duly appointed an envoy by letters patent, under the signature of the president and seal of the United States of America, bearing date at the city of Washington, the twenty-sixth day of January, A. D. 1832, for negotiating and concluding a treaty of amity and commerce between the United States of America and his majesty the king of Siam: now, know ye, that I, Edmund Roberts, envoy as aforesaid, do conclude the foregoing treaty of amity and commerce and every article and clause therein contained, reserving the same nevertheless for the final ratification of the president of the United States of America by and with the advice and consent of the senate of the said United States.

Done at the royal city of Sia-Yuthia, (commonly called Bankok) on the twentieth day of March, in the year of our Lord one thousand eight hundred and thirty-three, and of the independence of the United Stated of America, the fifty-seventh.

(Signed) EDMUND ROBERTS.

Art. IV. *Free intercourse with Eastern Asia, considered in connection with the voyage to Japan, the occupation of the Bonin Islands, the treaty of the United States with Siam, and the present position of the British authorities in China.*

Each of the three preceding articles demands from us a few remarks. The enterprises, to which they refer, are among the signs of the times, and indicate the spirit of the age. Free intercourse with the great nations of this hemisphere will not be established, until far more information is obtained: the people and rulers of these countries must be better acquainted with those of the west; while the latter must know more accurately the condition and character of the former. We do not wish to see Europeans extending their possessions in these regions, nor their inhabitants bound under foreign rule; on the contrary, we prefer they should enjoy perfect freedom. There are many forms of slavery; and, perhaps, national bondage is not the least in the list of these evils. Not an inch of territory would we wish to have wrested from its lawful masters, in the east. In the cause of emancipation, a noble career has been commenced by Great Britain and the U. S. of America: if the latter has the most to do at home, the former has the most to do abroad. In allusion to England it has been said, 'It is far better to be the mother, than the master, of many nations.' States, as well as individuals, have their pupilage; and when that period is completed, the former, as well as the latter, ought to go free. And they will do so. Throughout all this hemisphere freedom is unknown. A better order of things must come—and will come, when the people of Christendom understand their obligations and do their duty. It is practicable, even now, for ministers plenipotentiary, from Great Britain, France, and the United States, to reside at the courts of Peking and Yédo. But so long as the people of the west remain ignorant and regardless of these 'ends of the earth,' no great improvements can be effected. It is full time the governments of Japan and China were approached, friendly negotiations commenced, and free and well-regulated intercourse established. The Chinese adage is here apposite:

She shang woo nan sze,
Jin sin tsze puh keën:

In all the world nothing is impossible,
The hearts of men only are wanting in resolution.

The voyage of the Morrison, her expulsion from the harbors of Japan, with the rejection of seven shipwrecked mariners, cannot fail to excite attention, and lead to inquiry. The Morrison had a right to enter the harbors as she did—in a peaceable manner, for the benevolent object of restoring to their homes the unfortunate and penniless sufferers. Duty required that the men should be returned. The attacks, made on the party, were savage and murderous. But

for ability to escape, the vessel would have been sunk. Had she entered the harbors disabled and in distress, she would have received the same treatment, and a long captivity would have been the lot of her company and crew. What shall be said of the conduct of the Japanese government, in this case, towards its own subjects? See those poor men on shore, surrounded by multitudes of their countrymen; see them anxiously inquiring for their families, and honestly giving their depositions, with confident expectations of speedy release. In the mean time, armed men were collecting; the engines of death were prepared; and in an unexpected moment, all their hopes of return were blasted! The cause of such conduct ought to be investigated, that (to say nothing of the past) it may be prevented in future. In this case, the government of the United States is called on to make investigation, and to obtain such explanations of the past, and such securities for the future, as justice will approve.

The occupation of the Bonin Islands is important, particularly as it regards the approach to Japan. So far as we know, the proposition of Mr. Lay has the approbation of nearly the whole foreign community in Canton, though all do not go with him to the full extent of his deductions. The distance of the islands from the Chinese coast, their position, out of the ordinary track of vessels sailing to and from China, and their small extent of territory, are serious objections, in the view of some, to the mercantile part of his plan. We ourselves doubt whether, as a commercial colony, they can ever rise to very great importance, though, as suggested by Mr. Lay, they may serve most beneficial purposes. As a naval station, as a rendezvous for the numerous vessels engaged in the 'whale fisheries,' and as a point *d'appui* for Japan, they may surely be useful. And as regards their extent and capabilities, it may yet appear that the Bonin Islands are more valuable, than they are generally supposed to be. According to a Japanese authority, the whole group contains no less than eighty-nine islands. The reader will find a description of the group in our third volume, pages 510–516. The thanks of the British public are due to Mr. Lay for bringing the subject to their notice, at the time and in the manner he has done.

Perhaps, if investigation were made, some other spot, more convenient than the Bonin Islands, and nearer to the Chinese coast, might be obtained; it might not be found impracticable to obtain a place 'to stand upon,' at the Hajikoséma group, or on the east coast of Formosa, or on some of the islands between Formosa and Japan. If justice were done to the people of Lewchew, perhaps they would be freed from the domination of Japanese princes, and be found ready to form treaties with those who are both willing and able to guaranty their liberty and independence. The careful consideration of this topic we recommend to the notice of all those who are interested in the welfare of Eastern Asia.

The treaty of amity and commerce, between the magnificent king of Siam, and the United States of America, is worthy of being 'placed on record.' If it is not so specific and comprehensive as it might be,

it is, nevertheless, a good beginning. If the young princes are duly trained, and their zeal for learning and commerce and free intercourse carefully fostered, the present treaty may take a form, at some future day, more befitting the character of 'magnificent kings.' If some of the shipbuilders in the United States or England would furnish the Siamese government with a first rate vessel, well-armed for defense against pirates, and in other respects well-fitted for commerce, it would serve them as a model for the improvement of their own shipping, and hasten the extension of their commerce. The voyages of the *Conquerer* need not be long limited to Singapore. Voyages to Europe and America will, doubtless, erelong be undertaken. This the treaty seems to anticipate.

The British flag, hoisted in Canton on the 12th of last April, was *struck* on the morning of the 2d instant. The imperial edict, permitting the 'English foreigner' to repair to the provincial city, was published in our last volume, page 527. His arrival here, on the 12th of April, was noticed in the same volume, page 576. Since that time, all communications to and from the governor were transmitted through the hands of the hong merchants, till near the close of the last month, when the intercourse was interrupted—for reasons given in captain Elliots' letter, dated the 29th ultimo, published in our last number. We should like to see all the other foreign flags *struck*, and never again hoisted in the celestial empire, until they can be respected. The Dutch and French consuls are permitted to exercise authority over their own countrymen to their hearts' content; but by the local government their consular power is treated with utter indifference, not to say contempt. The American consulate is not only without any shadow of influence with the Chinese government; but even with regard to American citizens it is powerless, either to control or to protect. Every house in Canton might hoist its own flag, and the Chinese would doubtless view them with perfect indifference. With foreign flags and consulates the Chinese have no concern.

Her Britannic majesty's commission in China is at present composed of the following members:

Captain Elliot, R. N., *Chief Superintendent*,	Salary	£3000
A. R. Johnson, esq., *Second Superintendent*,	Salary	1500
E. E. Elmslie, esq., *Secretary and Treasurer*,	Salary	800
Rev. G. H. Vachell, *Chaplain*, - -	Salary	800
T. R. Colledge, esq., *Surgeon*, - -	Salary	1000
J. R. Morrison, esq., *Chinese Secretary*,	Salary	1000
Rev. C. Gutzlaff, *Chinese Secretary*. -	Salary	800

The history of this commission, since it was first formed in December, 1833, will make a curious chapter in the annals of British intercourse with China. It has been changed, and modified, and changed again. It has been sent to Canton, and been expelled from Canton. It has been to Lintin, and to the gates of the provincial city. It has petitioned for permission to come hither from Macao; and now it has retired to Macao, and 'all communication between it and the local government has ceased.' So let it be. We are glad it is so,

and hope it may thus remain, until the intercourse is placed on a foundation, which shall secure mutual respect, and be worthy of the British name.

It may be asked here, To whom does the blame of all this bad management and ill-success belong? This is a fair question, and ought to be fairly answered. To give such an answer, however, would require more time and space than we can now command. We should like an answer from some of those around us, who are able to canvass and exhibit the subject fairly in all its bearings. Have British subjects in China made those faithful representations to their government at home and to the British people, which the case requires? Have the superintendents, from first to last, acted according to the letter and spirit of their instructions? Have ministers constituted and instructed the commission in the manner they ought? Have the British public and parliament done their duty? Or is there something, in the nature of the case, which renders success impracticable? Answers to these questions are much needed at this time. The British government and people are too much interested in the commerce with China, to allow things to remain long as they are. The instructions from her majesty's government, which have made it necessary for the chief superintendent to retire from Canton, auger well, indicating that, *a better understanding and a different mode of communication are deemed indispensable.* There are, we think, strong reasons for a mission to Peking: the exigences of the case call for such a mission; the peace and welfare of the Chinese empire require it; and the prosperity of foreign commerce, and the dignity and honor of foreign governments demand it. But let it not be undertaken rashly, ignorantly, or with wavering purpose. The enterprise is great, and requires corresponding wisdom and energy. Whether England undertakes this work single-handed, or seeks the coöperation of other nations, scarcely less interested, we pray that it may be conducted on those principles which humanity will approve, and in a manner which God will bless.

ART. V. *Seaou Heŏ, or Primary Lessons: translation of part ii, chapter 3d, elucidating the line of separation between husband and wife.*

NEXT after the relative duties of the prince and his ministers, the Chinese, in the work before us, treat of those which are incumbent on the husband and wife. This chapter, though brief, is intended to furnish instruction for the parties, through their whole course. There are copies treatises extant on this subject, some of which we should like to see translated. Two volumes of Luhchow's work treat of the education of females. He quotes copiously from the classics, and

from writings of modern times. Only the cardinal duties of husband and wife are noticed in the Seaou Heŏ; we give the translation without explanatory notes, except a single one on the title of the chapter.

Chapter 3d. Line of separation between husband and wife elucidated.

Note. In the original, the title of this chapter is *ming foo foó che peĕ* "the line of separation between the husband and wife elucidated." In another place (vol. 5, p. 82,) we have given, "the respective duties of husband and wife," as a free translation of the same. When used as a verb, *peĕ* means to distinguish, to divide, to separate; but in this place it has a different sense, that of *distinguishment*, the line of distinction or separation.

SECTION I.

In the Illustrations of Rites it is said: "The man and woman, no matchmaker having gone between them, must not know the names of each other. Presents not having been received, no intercourse or intimacy between them is admissible. Therefore, to mark clearly this line of separation, the day and month of their marriage are reported to the prince, and with fasting announced to the deceased ancestors, while friends and fellow-officers are invited to an entertainment of wine and food. When marrying, take not a wife of the same family name; therefore, when purchasing a concubine, if ignorant of her family name, have recourse to divination."

SECTION II.

The Rules of Marriage contain these instructions: "The father, presenting wine to the son, commands him saying, 'Go and receive your consort, and with her sustain the honors of my family; urge and persuade her with respect to succeed her mother-in-law; and in these duties be you constant.' The son answers, 'I will; though I fear my inadequacy for these duties, yet I dare not forget your commands.' When presenting a daughter in marriage, her father commands her saying, 'Be careful and respectful, day and night let there be no opposition to commands.' The mother, presenting a small girdle and a folded napkin, says, 'Be attentive and respectful, day and night fail not in housewifery.' The stepmother [the father's concubine] at the door within, presenting a large girdle, and repeating the instructions of the father and mother, commands her saying, 'Respectfully listen to and honor the words of your father and mother; day and night, in order that you may not err, look on your girdle.'"

SECTION III.

According to the Book of Rites, "The generations of men have their origin in the marriage observances. The wife is taken from a different family, in order to prevent scandal, and to mark the line of separation. The presents must be immaculate, and the language becoming, in this way to teach her rectitude and fidelity—with fidelity to serve her husband, for fidelity is a woman's virtue. Once identified

with him, so long as she lives, she must not change her condition; accordingly, after her husband's decease, she must not marry. The man in person receives the bride. He takes precedence of the woman, on the principle that distinguishes the stronger from the weaker — just as heaven is above the earth, and the prince superior to the minister. Presents are taken when seeking an interview, in order that the line of separation between the man and woman may be clearly marked. When this is done, there will be attachment between the father and son; thereby correct principles will spring forth; which, in their turn, will ensue decorous conduct, and all things will repose in peace. But to lose this line of separation, and to be devoid of correct principles, is to act like brutes."

SECTION IV.

"The family of the bridegroom, when a wife is brought home, must not have music in the house for three days — their thoughts being occupied with the reflection that, their parents are giving place to them. The marriage ceremonies are not congratulatory,— they are those of succession."

SECTION V.

According to the Domestic Instructor, "Observances have their origin in becoming conduct between husbands and wives. The house being partitioned into inner and outer apartments, the men occupy the latter, the women the former. The strong doors of the most retired rooms, are guarded by porters, that the men may not enter them, nor the women pass out of them. They must not have the same clothes-stand. The wife must not presume to hang her clothes with those of her husband, nor to place them in the same wardrobe. She must not presume to resort to the same bathing-room. When her husband is not at home, she must put his pillow into its place, and the bedding into the drawers, doing every thing with care. The younger serves the elder, the inferior the superior, all in like manner. Even among concubines, in respects to clothes and food, the elder takes precedence. The concubine, while attending on her master, in the absence of the wife, must not assume her place."

SECTION VI.

"Men must not speak of what belongs to women; nor women, of what belongs to men. Except in sacrifices and at funerals, they may not receive things from each other in person. When they exchange things the woman receives them in a basket; if she has no basket, they both being seated, the one lays down and the other takes up, the things to be received. The man and woman must not have the same well, nor resort to the same bathing-room; nor sleep on the same mat; nor borrow things of each other. Men and women must not exchange garments. When men enter the inner apartments, they must not laugh, nor point at things. When walking by night they must use a light; if without a light they must stop. Women going abroad, must

veil their faces; they must have a light when walking in the night time, and if without a it they must stop. When upon the road, the men must keep on the right, and females on the left."

SECTION VII.

Confucius said: "The woman is in subjection to the man. Therefore, being without the right of self-direction, there are three conditions in which obedience is required: at home, she must obey her father; when married, she must obey her husband; and after his decease, she must obey her son: in no case, may she presume to guide herself. She must be instructed not to go from her apartments, her business being confined solely to the preparation of food. Therefore, always remaining in her apartments, she must not go a hundred *le* even to attend a funeral. No business is to be under her control, or aught to be done of herself alone. After due deliberation with others, she may act; and of what is well authenticated she may speak. By day, she must not go into the hall; walking by night, she must use a light: in this manner let her perfect her virtue. There are five things which prevent a woman from being taken as a wife: if her family is vicious, she is not to be taken; if the members of her family are insubordinate, she is not to be taken; if any of them has been punished for a crime, she is not to be taken; if the family is tainted with incurable disease, she is not to be taken; if she is the eldest child (brotherless), and her father is dead, she is not to be taken. There are seven causes for which a wife may be put away: viz., disobedience to parents, barrenness, wantenness, jealousy, incurable disease, loquacity, and thievishness. There are three things on account of which she is not to be put away; when the family from which she was taken no longer exists to receive her, she is not to be put away; if she has been three years in mourning with her husband, she is not to be put away; or, if her husband, formerly poor, has become rich, she is not to be put away." Such are the rules by which the sage (Confucius) regulated the intercourse of men and women, and gave dignity to the commencement of marriage rites.

SECTION VIII.

In the Illustration of Duties it is said, "Do not become the friend of a widow's son, who is of mean abilities."

Art. VI. *Siamese History: notices continued from the Siamese era, 945 to 948 (or from* A. D. *1584 to 1587).* By a Correspondent.

Siamese era 945, A. D. 1584. This year Náret, who had now become king, collected 100,000 men, 800 harnessed elephants, and 1500 horses and ordered everything to be in readiness by the first month (December), to march against Kamboja. To the above he added 10,000 men from the province of Rájásemá. The governor of

Petchaburi was appointed to take charge of the gallies from Ligore, Pattalung, Songora, and Chaiyá, 200 in number, laden with provisions, which, with the war-gallies amounted to 20,000, all well armed. A hundred and fifty of these went to guard Chantaburi and other places on the frontiers. [In the armament of these boats is the first mention of gunpowder, that I recollect in this history, though guns are frequently mentioned at dates considerably anterior to the use of gunpowder in Europe. The places from which provisions for this expedition were drawn, as mentioned here, all lie between Kedah on the west, and the gulf of Siam on the east. Ligore, by the Siamese is called Nakhónsithammarát, my ignorance of whose location I acknowledged in a note, on the 57th p. of vol. v. Songora the Siamese also call Songkhlá.] The march was commenced on the 1st day of the 1st month, but they soon halted, and held a feast for five days. The king and his brother accompanied the army, and their movements are described with all possible superlatives and exaggerations.

The principal division of the army proceeded to Paniat, on the road to Batabóng. A nobleman, named Mánu, had seriously offended Náret, and to balance his offense was ordered to go with 25,000 men and take Batabóng and Phóthisat. The king of Kamboja had previously sent spies to Siam, and ascertained the plans of his antagonist. Being thus aware of the enemy's designs, he had had all his forts repaired and forces collected. Batabóng was guarded by 10,000 men under the command of Manómaitri. Phóthisat was under the command of Sowankhalók, with 20,000 men, and 30,000; men were placed under the king's brother Sísuphanmá, at the city of Boribun. Messengers were sent without cessation to and from Batabóng and Phóthisat. The Kambojans had also a fleet of 150 boats, with 10,000 men, well armed with large and small guns and powder at Pásak and at Cheturamukh. A small detachment of 5000 men was sent, under the command of a Chinese, to guard the mouth of the river at Phuttaimát.

Mánu proceeded with a rush upon Batabóng, and took it before the Kambojans had time to make any important resistance, secured the governor and his family, 20 elephants, 50 horses, with guns, large and small, and arms of various kinds, in abundance. The governor, was conveyed, of course, to Náret, who ascertained from him the disposition which had been made of the Kambojan forces. Náret inquired of him, if he thought the capture of Phóthisat and Boribun would not be equivalent to the subjugation of the whole country; He replied, "That is more than I can say: *you* can judge for yourself: but it seems to me, that those places are like the bows of a ship, and that the Kambojan country is like the stern. If the bows receive the dashing of the waves and tempests and are broken and dashed to pieces, it will be a difficult matter to preserve the stern." Náret and his brother were so much pleased with his answer that they determined to retain him in their service. They then left the governor of Náyok with 3000 men, to guard Batabóng, and proceeded to Phóthisat, the commandant of which, being apprized of the fall of Batabóng, made

diligent preparation for them. These were promising at first, but after great slaughter on both sides, the Kambojans were defeated by Mánu, with the loss of 50 elephants, 100 horses, numerous captives and much armor, and Phóthisat fell into the enemy's hands.

Tidings of these events were received by Náret with great joy. There yet remained the city of Boribun. Náret declared that, though it was strongly defended, he was sure he could take it in the twinkling of an eye. Accordingly, after three days' march, he approached it, and seeing that the Kambojans did not come out to assail him, he ordered his officers to attack and take it at once. They made a furious onset, but met a brave resistance; yet ere the day closed, the fortifications were broken down, the city entered, officers and privates, cannon and muskets, with other implements of war, were taken in abundance, with 75 elephants, 230 horses, &c.

But the brother of the Kambojan king (Sisuphanmá), who had the command of the army, fled with 10,000 men to Lawék, the capital, with all possible speed, and made known the state of affairs to the king. The king was greatly incensed and censured his brother severely. His anger, however, did not prevent his making the most vigorous efforts to fortify his capital, by increasing the military, repairing the forts, putting in order a certain machinery which consisted of sharp stakes driven into the ground, and mounting his guns. When all this was done, he sent a deputation to Cochinchina for assistance. But Náret spent only one day at Boribun, and after two days' march reached the capital, to which he immediately laid seige. A small division of the Siamese army had already taken Phuttaimát, and another detachment, under the governor of Petchaburi, had subjugated Pásak, and routed the Kambojan fleet. The Chinese in command of the river, at Phuttaimát, fifteen trading vessels, two Portuguese sloops, and numerous war boats, were taken. These two detachments united and captured Cheturamukh, and then joined the main army at Lawék. Náret ordered fortifications to be erected in front of each gate, and everything to be completed in three days, on penalty of decapitation and gibbeting. He then addressed a letter to the king of Kamboja, saying, that the two countries had formerly been at peace and in friendship, while the Kambojans paid their tribute, and this peace had been wantonly disturbed by the king. He inquired if the king, knowing what he had done, was not satisfied whether he could conquer or not? 'Then,' says he, 'come forth and acknowledge your allegiance and your life may be prolonged by it. If not, come forth and let us enjoy the amusement of a battle. If you do not come in the space of three days, I will send my forces and rend the city to pieces in an instant.'

On the reception of this letter, the king was so offended that he ordered the bearer to be imprisoned and his guns fired at once upon the enemy. The Siamese, though suffering much, still persisted, till on the 1st day of the Siamese year 946 (A. D. 1585), the walls were battered down, the city entered, and great carnage followed. The king was seized and brought to Náret, who smiled and said, "Since you are

a king and wish to enlarge your dominions, why do you not march to Siam and conquer it fairly, instead of availing yourself of every occasion, when we have war with Pegu, to plunder our frontiers and capture defenseless women and children, like a crow robbing eagles' nests? Is this worthy of a king? Now that you are overpowered, tell me what you think of yourself, and tell me truly." The king of Kamboja prostrated himself and acknowledged his criminality, but begged his life, promising future faithful service if it was spared; and if he must die, he could yield to his fate. Náret replied, "I gave my word before the conquest, that I would wash my feet in your blood; think not, therefore, of your life's being spared, but look to another world. As to your family, their happiness shall be provided for." The executioner then cut off the king's head, received the blood in a golden salver, and washed Náret's feet in it, on which occasion the whole body of Siamese attendants gave the utmost demonstrations of joy. After a slight examination of the city, Náret collected the royal family and other Kambojans, to the number of 30,000, marched for and reached Ayuthiyá, by a march of thirteen days.

948. Intelligence was brought to Náret, that Sisainaróng, who had been appointed governor of Tennaserim, had rebelled. This at first was doubted, but still a messenger was dispatched to call him to court. He refused to appear: hence Náret was very angry and dispatched his brother for him, with 30,000 men, 300 harnessed elephants, and 500 horses. Chaiyá, Chumphon, Khlongwán, Dúm, Prán, and Petchaburi,* furnished 15,000 men, who joined the prince at Bángtaphán. The governor of Tenasserim, was greatly alarmed when he found what was approaching, for he knew he could not resist, and if he fled he could not hope to escape. He was compelled to defend himself as best he could. The prince, on reaching the vicinity of Tenasserim, dispatched a letter to the governor, telling him that if he would deliver himself up he would use all his influence in his favor. This offer was declined on the suspicion that it was a mere military stratagem. Thus, nothing was left but to attack the city. Scaling ladders were prepared with torches on the top, that should their approach be resisted, the flames would drive off the assailants. The city was entered, Sisainaróng seized, brought to the camp, and flogged with thirty lashes. An account of these matters was transmitted to Náret, who sent word to his brother, requiring him to conduct Sisainaróng about the city as a public spectacle, and then have his head cut off, and set up on a stake at Tenasserim. This commission he executed and then returned to Siam.

[On this relation it seems natural to remark, that, if the ocean is not wrought into a tempest 'to waft a feather or to drown a fly,' there must either have been a much greater population at Tenasserim in those days than in more modern times, or there is a very great exaggeration in the estimation of the forces sent from Siam. Various circumstances incline me to the conclusion, that it was the latter. All

* These six places are small provinces lying southwest of Bankok and north of Ligore. The first and last of them are the most important.

partially civilized nations, among whom no regular census is ever taken, are accustomed both to overrate the existing population, and to suppose that the former population was much greater than the present. The Siamese often remark, that formerly their inhabitants were much more numerous than at present, but they furnish no substantial evidence of the fact, unless the statements of their history, written by themselves, be taken as evidence, which would be an assumption of the question in debate, viz., whether the former accounts are not greatly exaggerated. Three or four years ago, when an expedition against Kamboja was undertaken, this disposition, to exaggerate the forces sent, was strikingly manifest. The army was constantly estimated at 50, to 80 thousand, and yet it is almost certain that there never was more than half the estimated number. Though, therefore, we may justly discredit the estimate of numbers, as being greatly overrated, yet the general story may still be safely relied upon.]

ART. VII. *Journal of Occurrences. Close of the year* 1837; *Kingkwa's death; Hingtae's bankruptcy; burning of opium; Hospital ship at Whampoa.*

THE year, now closing, has been signalized in China, as elsewhere, by disappointments, perplexities, and distress. These calamities seem to have been universal, in all parts of the world,—everywhere effecting, more or less, the interests of governments, commerce, manufactures, and agriculture; even benevolent and religious institutions have felt the shock. Calamities, such as these, spring not from the dust—they come in the wise and good providence of our God; and it becomes us, as his children, to humble ourselves before him, implore his forgiveness, turn from whatever is wrong, and seek and hope for better things in time to come. We hope for, and *we wish all our friends and readers, a happy new year.*

The death of Kingkwa, which occurred a few weeks ago, and his funeral obsequies, which have recently been witnessed, will be noticed at length in one of our sebsequent numbers. He was one of the oldest hong merchants.

The bankruptcy of the Hingtae hong, has been a cause of no small embarrassment the case is still unsettled; and, not unlikely, may be referred to the British government.

Burning of opium. The traffic in opium was to be stopped many months ago; certain merchants were to be expelled from Canton; and the receiving ships sent home. Such were the orders: the facts are these—the traffic has been continued, at Lintin, at other anchorages far northward on the coast, at Macao, while thousands of chests have entered the Bogue, and not a little of the drug has found its way, in foreign vessels to Whampoa, and in foreign boats to Canton. Smugglers, and smuggling boats, have been seized in great numbers. And to crown the farce, local authorities go in state to the place of military parade and burn the drug: the transaction is duly reported in the provincial court circular, and will forever stand on the records of the fooyuen's office! Now no one, who knows, the Chinese, believes that a pound of opium was burnt; while every one does know that official boats have been the chief agents in carrying the drug!

The hospital ship—'Hope'—so conveniently fitted up at Whampoa, with accommodations for at least a hundred patients. is, we are sorry to hear, threatened with expulsion. There can be no reason, or justice, or 'tender compassion for far-traveled foreigners,' in this measure; and we trust the threat will be as impotent as many others have been, and that the 'Hope' will be allowed to remain.

THE

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ART. I. *Nautical observations, made by captain David Ingersoll, during the voyage of the Morrison to Lewchew and Japan, in July and August*, 1837.

SHOULD I again visit Lewchew, or Japan, I would proceed by the Formosa channel, as the current, during the S.W. monsoon, generally runs to N. E. 1½ knots (whereas in the Bashee passage I had some western current), and probably better winds prevail there than south of Formosa. Near the Lewchew islands, the tides ran N. N.E. and S. S.W. 1½ or 2 knots, during the last quarter of the moon: but in Jeddo and Kagosima bays little or none was perceptible; while the rise and fall was about 18 inches. Near Tanegasima and Jakunosima they ran S.E. and N.W. 12 hours, each way ½ knot, moon full.

By reference to the table, all I know about the currents may be seen; the most in one day was 79 miles northeastward.

The S.E. part of the Island of Typinsan I made in 125° 24′ E. Horsburgh has it in 125° 36′ E. My chronometers made Napakiang Roads in 127° 36′ 30″ E., agreeing with Hall's survey. When at anchor there, with Capstan Rock S. 75° E., Abbey Point S. 48° W., I found two spots of coral rocks, about 20 feet in diameter, with 6 and 7 feet water over them, not more than 40 fathoms in shore, or to S. by E. of us: the water looks brown over them. In longitude 128° 49′ E., latitude 27° 20′ N., there is a small high island, probably Wukido, laid down in 128° 23′ E. In lon. 129° 56′ E., lat. 28° 6′ N., is a low, level island, about three miles long, not laid down.

Cape Tootomy Japan, laid down in 138° 19′ E., I made in 138° 14′ E. The western part of Yzou promontory, laid down in 138° 49′ E., I made in 138° 41′ E. Off *Cape* Yzou, about ½ a mile, is a small quoin or wedge shaped rock; S.E. from this are two others; the outer one, being quite an island, is about 2½ or 3 miles from Cape Yzou, and in a line with the south part of Osima or Volcano island, bearing N. 75° E., 12 or 14 miles—between which there are no dangers, and from thence to Jeddo bay there are no invisible dangers,—so I was informed by the Japanese on board, some of whom had been 20

voyages along this route. Here the current ran strong to N. N.E., at least 3 knots. The above mentioned outer rock is in 138° 49′ 30″ E. Yzou promontory has on its S.W. part a remarkable white spot, near the water, about 200 feet in diameter, also a sharp conical rock.

From our Japanese I learned, there are no dangers in the outer part of Jeddo bay, until a mile or two above Ouragawa harbor, which is on the western side. We beat up, the wind blowing strong, and part of the time very thick weather from side to side, but saw no dangers more than ¼ mile off shore. Cape Sagami, the western side of the entrance, I made in latitude 35° 10′ N., longitude 139° 33′ E. It bears from the point, forming the eastern part of the entrance, N. N.W., about 9 miles; close in with it, say 100 yards, there are 11 fathoms, rocky bottom, but here the bottom appeared very uneven. A ledge above water runs to S.W. ¼ mile; farther to northward and westward, than where I stood in, about 1½ miles to westward of this ledge, is an island, forming, between it and the main, a bad harbor, with a village on the main, to northward. Squally, blowing fresh, and thick at intervals, I had not much opportunity for observation or sounding. Running in for an anchorage the western side of the bay, going quick, first cast gave 20, and as fast as the lead could be hove we had 18, 13, 12, 9, and 8 fathoms, when I anchored: the bottom, very uneven coral. The anchorage was in the N.W. of a small bay, making westward about 1¼ miles deep, the points bearing N. N.W. and S. S.W.; it may be 5 miles between them. Two rocks above water bore W. S.W. 1 mile, which appeared connected with a ledge under water that ran round to N. N.E., and not more than 100 yards from the ship; this we discovered from the breakers during the night, a heavy swell rolling in after midnight; when we anchored it was quite smooth. The anchor did not appear to have any hold, as it came up without an extra heave and clean. There appears to be no good anchorage about here, and what may be, is exposed to shot, being so close in; ours was about a mile off shore, 3 miles below Ouragawa harbor, which our Japanese say is a fine landlocked place, with 6 or 7 fathoms all over it. Off this harbor there is a small flat rock, about the size of a ship's hull, but not so high, it may be ¼ the distance across the bay, which is here about 5 miles in width. Jeddo bay above, spreads out to a width of 20 miles, filled up with quicksands and rocks, so that only small junks can get up to the city, through a most intricate and winding channel, about a mile wide,—so said our Japanese. On the heights above Ouragawa there appeared to be some strong batteries of heavy cannon, as the shot came at least 1½ mile.

In running down the coast to Kagosima bay, the barometer was low for some days; 29.55 was generally the blowing point; but there was no bad weather, only a lack of wind. Krusenstern mentions the same circumstance. Cape D'Anville, on Kiusiu, I made in 131° 19′ E.

The entrance to Kagosima bay cannot well be mistaken, from Mount Horner, which forms the S.W. point, being a very remarkable, conical, regular mountain, from the sea to the peak. I made its longitude 130° 32′ E. From the south point of Kiusiu, (or Cape Tschitstagoff by the Russians,) up 16 or 18 miles, the eastern part of the bay

is clear, as I went up on that side as far as the first village, which is hidden by a cliff until bearing about E. S.E. Our anchorage was on the western side, about 5 miles N.E. of Mount Horner, in a small bay ¾ of a mile deep, the points bearing N.E. by E. and S.W. by W. about 3 miles apart, village on a kind of shelf at the bottom of the bay N.W. by N. The bottom was hard coarse black sand, like cannon powder; poor for holding. The depth 100 yards from beach 4 fathoms, deepening gradually to 18, 2½ miles off. We anchored in 7, with the above bearings, exposed from S. S.E. to S.W. by W., and from S. S.E. to E.; the land was from 10 to 12 miles distant. During our stay here, it was cloudy squally weather, so that no observations were obtained. The wind was light, except in squalls from southward, bringing in a large swell. After getting out, the ship was drifted within one mile of the N.E. part of Jakunosima island, where are 52 fathoms mud. Southerly winds prevailed on this part of the coast, probably the tail of the S.W. monsoon; easterly about Jeddo. Across Kagosima bay, the soundings are 50 fathoms mud. There are about the bay several conical, perforated rocks, through which the water flows.

I made the centre of the north part of Tanegasima in longitude 131° 2′ E.; but was unable to determine the latitudes of most of the points mentioned; as near as I could judge, they are laid down correctly on Krusenstern's chart. Volcano island has, running from its N.E. part, a ledge or reefs, (some above others breaking the water,) that extends ⅓ the distance to St. Julie island, which may be 2½ miles from it to N.E.; one of these looks like a junk under sail. From the S.W. part of the island there is also a cluster of rocks, (about 100 yards in diameter, breakers and all,) about 1½ mile distant with green water between them. In a deep ravine, on the east side of Vulcano island, yellow smoke ascended from three points, enveloping its summit. S.E. from St. Clair there is a haycock (high but small) shaped rock or island, about 5 miles distant; when bearing westward it forms one cock, when bearing north two.

In latitude 30° 50′ N., long. 129° 27′ E., is a cluster of pointed high rocks or islands, not mentioned by former navigators, but being so near the track to Nagasaki the Dutch have, probably, their position.

On 19th August, in latitude 30° 33′ N., longitude 125° 19′ E., sounded in 34 fathoms mud; for two days previous the water had looked like soundings. Same soundings continued until in latitude 29° 28′ N., longitude 123° 50′ E., when a breeze from N.E. was too valuable to be lost in sounding. I have but little doubt that soundings extend from the Chinese coast nearly to Japan's southern part.

From latitude 29° to 24° a space of 4 days, the barometer was down to 29.60 and 39, which low state induced me to down top gallant yards and masts, as by all old traders, or generally in the China sea, 29.50 is considered a signal to make all snug, in typhoon season. Until this time, and that on the coast of Japan, I have never known the barometer down to 29.50 without a gale. In June, returning to China from Java, the barometer fell to 29.50 and 40. I prepared for a gale, which followed soon, and lasted 26 hours; this was in latitude 15° N., near the Paracels.

METEOROLOGICAL TABLE

Made by Captain Ingersoll, during the voyage of the Morrison to Lewchew and Japan, from July 6th to August 29th, 1837.

Date.	Latitude.	Longitude.	Air.	Water.	Barom.	Currents.	Wind, Weather, &c.
July 6	21° 44′ N.	115° 56′ E.	83.5	83.5	29.60	None	Light, westerly breeze: fine weather. Strong ripplings.
„ 7	21° 26′ N.	119° 07′ E.	83.5	83.5	29.59	None	Fine; west breeze, cloudy and threatening.
„ 8	22° 00′ N.	121° 57′ E.	83	82.5	29.47	Westerly 20m.	West; strong gale, and high sea.
„ 9	22° 39′ N.	123° 02′ E.	83	83	29.45	None	West, strong N. by W. breeze—moderate; heavy swell.
„ 10	23° 24′ N.	123° 46′ E.	82.5	82	29.56	None	North, varying, calm; rainy, heavy sea from north.
„ 11	24° 56′ N.	125° 25′ E.	83	83	29.67	N. 55′ E. 23m.	S.W., squally—fine breeze.
„ 12	Lewchew		82	78	29.80	N. 45′ E. 35m.	While in Lewchew, weather fine,
„ 13			82	78	29.85		with occasional squalls,
„ 14			81	77	29.95		and light south and S. S.E. breeze.
„ 15			80.5	78	29.95		E. N.E. fine.
„ 16	25° 58′ N.	127° 50′ E.	82	80.5	29.88	None	Eastward—fine, clear.
„ 17	27° 03′ N.	129° 05′ E.	81	79.5	29.84	None	S.E. clear; faint, oppressive.
„ 18	27° 50′ N.	130° 06′ E.	83	80.5	29.90	None	S.E. faint airs, fine.
„ 19	28° 12′ N.	130° 50′ E.	82	80.5	29.89	N. 45′ E. 12m.	Calm. N. light; fine.
„ 20	28° 51′ N.	132° 24′ E.	83	82	29.90	N. 6m.	Calm and faint; N. fine.
„ 21	29° 21′ N.	133° 06′ E.	82	82	29.86	None	Light and calm; N. fine.
„ 22	29° 36′ N.	133° 42′ E.	83	82	29.86	S. 45′ W. 11m.	N. N.W. and S. airs—calm and oppressive.
„ 23	29° 50′ N.	134° 32′ E.	83	82	29.88	S. 20m.	Variable, faint; hazy, and very sultry.
„ 24	30° 01′ N.	135° 05′ E.	83	82	29.89	S. 11′ W. 26m.	Calm, faint and variable—cloudless.
„ 25	29° 56′ N.	134° 53′ E.	83	83	29.88	S. 6′ W. 37m.	Hazy, faint, variable.
„ 26	30° 56′ N.	134° 38′ E.	83	83	29.88	S. 40′ W. 38m.	Light, S.E. fresh; easterly; fine.
„ 27	32° 14′ N.	135° 47′ E.	83	83	29.88	S. 14′ W. 6m.	Moderate fine; smooth sea, and oppressive.
„ 28	33° 26′ N.	137° 14′ E.	81.5	82	29.86	N. 52′ E. 53m.	Easterly, faint; squally off land.
„ 29	34° 22′ N.	138° 24′ E.	78	80	29.80	N. 35′ E. 43m.	Westward fine breeze; clear, E. faint.
„ 30	34° 53′ N.	138° 20′ E.				N. 35′ E. 40m.	Fresh east; rainy and squally.
„ 31					29.60		N.E. squally; E. fresh, rainy.

Date.	Latitude.	Longitude.	Air.	Water.	Barom.	Currents.	Wind, Weather, &c.
Aug. 1	33° 21′ N.	136° 50′ E.	80	79.5	29.46	None	Easterly; fresh, N.W. fine; cloudy.
„ 2	31° 46′ N.	135° 25′ E.	80.5	80	29.46	S. 64′ E. 39m.	Moderate W. N.W. North, fine.
„ 3	31° 53′ N.	132° 57′ B.	81	80	29.59	N. 70′ E. 43m.	Strong breeze N., rough sea—east, fine.
„ 4	31° 30′ N.	132° 44′ E.	80.5	80	29.64	N. 57′ E. 40m.	Faint; heavy swell; east, calm.
„ 5	31° 11′ N.	132° 12′ E.	80 5	81	29.69	N. 63′ E. 70m.	Easterly, faint airs; and oppressive.
„ 6	31° 17′ N.	132° 50′ E.	81.5	82.5	29.71	N. 63′ E. 65m.	Light, variable airs; calm.
„ 7	31° 23′ N.	132° 28′ E.	82.5	81	29.76	N. 57′ E. 58m.	Southward, faint, calm, clear.
„ 8	31° 35′ N.	131° 30′ E.	81.5	81.5	29.71	E. 36m.	Southward, light airs; sultry.
„ 9	31° 06′ N.	130° 55′ E.	82	80.5	29.75	S. 20m.	S.W. light, calm—variable, current along shore.
„ 10	31° 10′ N.	130° 30′ E.			29.70		S.S.W. squally and fresh; calm.
„ 11					29.70		
„ 12					29.78		
„ 13					29.83		
„ 14	30° 40′ N.		82.5	82	29.80	tides to N.W.	S.W. calm and squalls; variable.
„ 15	30° 59′ N.	128° 32′ E.	83	83	29.90	E. 20m.	Steady S.W. breeze; fine.
„ 16	31° 20′ N.	127° 12′ E.	83	82	29.97	None	S.W. fresh; clear.
„ 17	30° 59′ N.	127° 04′ E.	82	82	29.90	None	S.W. light and fine.
„ 18	30° 51′ N.	126° 06′ E.	82	82	29.90	N. 68′ E. 30m.	Southerly; clear, fine, light.
„ 19	30° 33′ N.	124° 57′ E.	82	82	29.85	N. 64′ W. 16m.	Southward; faint airs.
„ 20	30° 12′ N.	124° 12′ E.	84	83	29.72	S. 45′ W. 9m.	S.W. faint breeze; fine.
„ 21	29° 28′ N.	123° 28′ E.	82.5	84	29.80	None	S.S.E. faint; N.N.E. light, fresh.
„ 22	27° 21′ N.	122° 26′ E.	82.5	83	29.70	N. 60′ E. 28m.	N.E. moderate, strong, squally.
„ 23	24° 52′ N.	119° 40′ E.	81.5	81	29.52	N. 18′ E. 17m.	N.E. fine breeze.
„ 24	33° 37′ N.	118° 35′ E.	81.5	79	29.46	N. 22′ E. 12m.	N.E. light calm; West, sultry.
„ 25	23° 46′ N.	118° 06′ E.	81	78	29.40	N. 65′ E. 11m.	S W. light, cloudy, threatening
„ 26	23° 29′ N.	118° 02′ E.	79	84	29.65	N. 40′ E. 16m.	S.W. light breeze; clear.
„ 27	23° 19′ N.	117° 56′ E.	81	80	29.64	N. 64′ E. 24m.	Calm, faint airs, S.W. by S squally.
„ 28	22° 35′ N.	116° 59′ E.	83	83	29.72	N. 51′ E. 33m.	Fine breeze, S.S.E. equally.
„ 29	Macao.						Rainy, squally; S.E.

Note. It was the intention of captain Ingersoll to prepare, along with the preceding table, a full nautical account of the voyage. His professional engagements and his declining health prevented in part the accomplishment of this plan, and the short paper, preceding the table, is all, we believe, he has left behind. Our local readers need not be informed that this able commander and excellent man expired the 18th of October last, in the Straits of Gaspar, on his way to Batavia,— his employers and friends being unaware, until the receipt of the intelligence of his death, that he was sinking under an insidious disease. He continued to discharge his duty to his employers, and to the cause of Christianization in Eastern Asia, with his wonted ability and devotedness, till within a few days of his death. His end was peaceful and happy. We trust some one will come forward, under the same noble motives, to supply the place he has left.

N. B. In the names of places we have followed the orthography of the manuscript. It is much to be desired that uniformity, in writing names of places, should be preserved: but this is impracticable, at present, with regard to Japan. The capital, for example, is written Yedo, and Yeddo, and Jedo, and Jeddo: the correct orthography, according to the Indian system, we believe, is Yédo — the é pronounced like *ei* in neigh, or *ay* in lay. We shall shortly again take occasion to remark on, and exhibit, that system of orthography which we wish to adopt.

ART. II. *Notices of some of the specimens of natural history, which were collected during the voyage of the Morrison to Lewchew and Japan.*

THE few opportunities offered for collecting specimens in a voyage of only fifty-eight days, forty-eight of which were passed at sea, preclude the idea of any extensive notices. The least addition, however, to our stock of information concerning the productions of a field so large and comparatively unknown will not be misplaced. Wherever the book of nature is spread out in all its variety and freshness, even the wayfarer, if disposed, can read a few lines, and examine the handy works of the Great Contriver of all things, with pleasure and profit.—And, in passing, we beg leave to suggest to those of our readers, who, as supercargoes, captains, or otherwise, pass through the seas interjacent the Indian Archipelago, the practice of preserving in spirits whatever in animated nature they light upon, no matter how common or well known. The seas and coasts in this part of the world teem with curious and unknown animals of various kinds, which usually can only be procured by those who are sailing from one port to another in the prosecution of trade, and who, while so doing, can make commerce a handmaid to science, and assist in repaying the debts that commerce has long since contracted to science. All that is required is to immerse the animal in spirits, taking a little care to close the jar to prevent evaporation. If possible, let the whole body be preserved; but if that is too large, the head and genital

organs can be separated. In the examination of the specimens, here described, Mr. Lay has kindly assisted the writer of these notices.

There are two kinds of millet cultivated by the Lewchewans; the *Milium nigricans*, or black millet, and the *Setaria italica*. The first species grows to the height of six or eight feet, with a stem half an inch in diameter, and is clothed at intervals with large clasping leaves, which when spread out in their verdure make this one of the most elegant of grasses. The stalk, however, can hardly support the weight of the branching panicle of seed at the top; and when it has become ripe and heavy, the first blast of wind or rude knock breaks the slender support, and the fruit comes to the ground, or more frequently hangs suspended midway. This does not appear to be wholly accidental, but intended to ripen the crop, and at the same time protect it from undue moisture and the depredations of birds. After the grain has attained its full size, the sun is the principal agent in ripening the juices, and if the communication with the stalk is cut off, the process will be more expeditious. Every one will remember the practice, usual among farmers, of breaking down the tops of broom-corn, a grass not unlike millet, in order that the tuft may be elastic and sound. This is a very fruitful grass, aptly called millet from *milium*, a myriad; the seeds being congregated into a graceful panicle a foot or more in length, which is filled with hundreds of round, whitish grains, affording the laborer a wholesome nutriment. The seeds are about the size of musket shot, covered when ripe with two coriaceous, concave glumes or scales, of a shining brown deepening into a black, which retain the seed until the flail of the thresher loosens their hold. As the fruit ripens, the inner paleæ or chaff coverings dry up, the beard of the larger becoming twisted like an awn, and projecting beyond the outer brown scales. At the base of the seed, one, two, and sometimes three, abortive florets are found, thus showing the prolific nature of the plant. The other species was less cultivated in the fields near the beach, and is probably not so great a favorite as the milium, on account of the smaller size and less quantity of the grain. Its head is a cylindrical spike, a foot or more in length, made up of short spikelets, which, increasing in size from the base upwards, makes the head top-heavy. The spikelets are filled with little white seeds, that afford on grinding a large proportion of chaff. The seed is surrounded with an awned involucre, which like a defensive bristle guards its trust, and projects beyond the glumes, giving the spike somewhat a bristled appearance. The stem is about four feet high, rather slender, with a few narrow leaves; and altogether it is much less graceful than its congener.

The *Convolvulus batatus*, or sweet potatoe, was growing, together with two species of millet, in the sand near the beach; and all seemed to be, like some of the people we saw, suffering for want of nourishment. Another species of the same family of Convolvulaceæ, the *Ipomœa maritima*, with obcordate, coriaceous leaves, and bell-shaped flowers of a beautiful purple, trailed over the sand, as if to hide, by its exuberant foliage and gay blossoms, the barrenness of its pasture.

This plant is common on the beach at Macao, and exhibits its flowers nearly ten months out of the twelve. If we look into the corolla, we shall find five slender stamens surrounding a pistil, whose blunt, summit and thick style remind one of the war-club of a New Zealand chief.

A species of *Salsola* and *Sedum* had also begun to establish themselves on the coral reef. The latter plant is of a vivaceous nature, and appears to be designed as one of the vanguard of vegetation in taking possession of the newly acquired territory prepared for it by the industrious corallifers. It grows in the clefts of the rock, subsisting chiefly on the moisture in the air, and rapidly extends itself over the stone. The *Vitex ovata*, a slender, elegant shrub, two or three feet high, with few branches, decorated the arenaceous fields with its small blue flowers. The leaves of this plant are of a cinereous, mournful hue; on the upper side nearly of the color of sand, and below of a dark brown. So closely does it resemble sand, that the young plants cannot always be detected at a hasty glance. At its feet crept a species of *Commelina*, with its blue blossoms nearly concealed in the leafy involucre. This plant will be known by the folded leaf that surrounds the flowers, and which also serves to cover the seed vessels; when the flower is in blossom it expands itself outside of the involucre, but both the bud and the ripening seeds are contained within its bosom. A delicate *Verbena*, about four inches high, grew in the damp grass, having obovate, serrated leaves, and small red flowers collected together in spikelets, up and down the stem. The *Amaranthus hecticus* grew in the patches of millet; an inconspicuous plant, with the flowers aggregated in a spike like those of wheat. The capsule was filled with a few black seeds, which spilled out as soon as the persistent style was touched; for the seed vessel is divided in the middle, and only requires a gentle pressure to burst asunder. One or two species of pine, and several kinds of fruit trees, were seen, which were sufficiently numerous to give a wooded aspect to many parts of the landscape. The *Inocarpus edulis*, or Tahitian chestnut, a tree fifty or sixty feet high, was in flower. The spikes of blossoms attended by a bunch of leave, grow out of the trunk and branches of the tree, and give it rather an odd appearance. A species of *Pandanus* and the *Cycas revoluta* were abundant along the beach, their thick branches and spreading leaves concealing the unevenness of ground, and making it necessary to exercise some caution in walking. The several kinds of grasses, as *Andropogon*, *Panicum*, &c., were collected; as were also a few other plants. On the hills behind Pootsung, the grass grew compactly forming a greensward, that reminded us of the meadows and flowers of our own country; and was the more observable from its absense in the southerly regions we had just left.

A delicate species of Tubularia, with dichotomous branches and white tubes of the diameter of pins, was found on the reef near Blossom Rock. The various kinds of madrepores, which are seen on the bottom of the harbor, through the pellucid water, in all their fantastic

forms and varied colors, some like shrubs, others like immense mushrooms, here the appearance of a pretty flower, and there a withered stump, suggest to the beholder the idea of an old neglected garden, with grottoes and arbors fallen to ruins, which had been suddenly submerged, and in which fish now wander, where once was exerted the skill of man. On comparing notes with the recorded observations of Beechey and others, we drew the inference that the harbor is gradually filling up with the coral. No shells or fish were brought for sale, and few specimens of either one or the other were seen. The rocks around Abbey Point were covered with snail shells, but the reefs offered a very small variety for the conchologist. The universal *Mantis precatoria*, with its supplicatory, or more properly, its defensive, menacing, forelegs; the pyramidal-headed *Truxalis*, with its grass-green body; and the musical *Gryllus*, or locust, were flying about in great numbers. A *Cetonia*, or gold-green beetle, a slender waisted wasp, and several varieties of dragon-fly, are among the assortment of animated nature which calls Lewchew its home. To these general notices, we add a more particular description of a few specimens.

Calappa tuberculata (?) Hidden-footed crab. This differs in several minor particulars from the *tuberculata*, and probably is another species which our works of scanty reference prevent us from ascertaining more definitely. The whole genus of Calappa, and this species as much as any, are remarkable for the situation of the four posterior feet, which are concealed under the vault of the carapace or shell; while in this instance, the large, triangular forceps, form an elegant and perhaps safe protection for the mouth and its various appendages. It is difficult to describe the singular adaptation displayed in the structure of the claws of this crab. The fourth and largest of the joints is broad, and concave, and the small pincer, in shape like a blunt hook, is placed upon the edge, where it acts as a thumb, to hold the food, at the convenience of the maxillaries. The superior edge of the forceps, and the opposite part of the carapace, match exactly, and along the edges of each run a line of hairs, which oppose the ingress of all offensive substances. The whole circumference of the carapace is ciliated, its upper surface being unequally granulated, and of an ash-gray color. While many species of crabs, from the size of their prongs, are able to make defense against ordinary assailants, the Calappa seeks succor in concealment; his weapons are chiefly of the defensive kind. But the shield that he forms by the application of the arms to the thorax is not less noticeable for its elegance than for its utility. When withdrawn under its shell, this crab can hardly be detected from the earth on which it rests, a correspondence of color which no doubt often aids it in escaping detection. It is two and a half inches in breadth, and large enough to be worth capturing,—for it appeared to be used as an article of food by the Lewchewans.

Gelasimus, or Quadrilateral crabs. This specimen before us does not agree precisely with any of the sub-genera in the section of Qua-

drilatera according to Cuvier's Animal Kingdom, but rather comes between the Macropthalmus and Gelasimus. The eyes are black, placed at the extremity of short pedicels, which are lodged in a groove or fossule under the margin of the shell, and do not quite reach to the lateral edges. The third and fourth pair of legs are much longer than the rest, and nearly equal. Between the legs, at their insertion, is a curious ciliated process, intended apparently to prevent undue friction of the limbs against one another. The right pincer is more than double the size of its fellow, with the teeth striated; the fingers of the smallest, when placed together, resemble a spoon. The tail is broad, having the last segment semicircular. The carapace or upper shell is quadrilateral, measuring nearly an inch each way, the surface shagreened with minute grains, and somewhat clouded. The antennæ, or little feelers growing between the eyes, are scarcely visible. The exterior maxillaries, or those hook-like things seen on each side of the mouth, which occupy the place of palpi in insects, are conspicuous, with a thin, raised border. The legs are pubescent; and there is, as a whole, a remarkable neatness about the workmanship of the animal. It was common in the beach at Napa, but its agility made it difficult of capture.

Another species of the same genus, the shell about one third of an inch across, remarkable for the comparative length of the legs, which measure nearly an inch, was procured at Lewchew. The ocular pedicles are shorter than in the preceding species; the antennæ minute. The tail is narrow, with the last segment triangular; and the whole body is covered with grey spots. It is less neat in its appearance than the preceding. While examining these, and other epecies of crabs, one cannot help admiring the various contrivances adopted for holding the eggs. The tail is divided into segments, and fits into a groove on the abdomen, so that when at rest it is even with the surface. On the inside we find several hairs proceeding from each edge, and converging the middle, performing the office of holders, that the eggs shall not slip out sideway. The female can thus carry her burden of eggs till they are hatched, without incumbrance to any motion, though the animal usually retires until the young can shift for themselves. In the long-tailed crustacea, as lobsters, crawfish, &c., where the tail is extended into an instrument of progression, the eggs are held on the under side by several broad plates, which clasp them so firmly that the motions of the member are not greatly impeded. The capacity of the tail is great, for we are told that the common lobster bears upwards of twelve thousand eggs at a time.

Asterias tesselata. Five rayed star-fish. This species, or one closely akin to it, is found in great abundance on the reefs. The whole upper surface appears like a miniature pavement of rounded stones; and the glass further informs us that those are composed of minute granules. The sides of the longitudinal furrow which runs along the under side of the ray are furnished with moveable points of great hardness. The middle of the furrow is studded with soft cupped processes, which adhere to other bodies by changing at will the posi-

tion of a fluid found in them. The mode in which this is effected is by presenting a flat surface, at the end of the tentaculum, to the object, and immediately withdrawing the liquid within it. A hollow, cup-like vacuum is thus formed for attachment, which is detached by again filling it with the liquid: a contrivance as simple as it is effectual. When recently taken out the water, the rays are soft, and the animal, which as it were resides in the centre, moves them a little, rejecting the fluid from the cupped processes in its endeavors to escape. When dead, the rays contract and bend, and the whole body shrinks and dries almost to a shelly hardness.

Ophiura. Snake tail star-fish. This singular animal inhabits the reefs near the shore, protruding its black and scaly rays out of its retreat, ready to entrap the unwary prey, and draw it under to destruction. But if a powerful enemy seizes the exposed limb, it does not mind leaving it in the possession of the assailant, provided the safety of the remainder can be secured by the sacrifice, well knowing that the defect will shortly be supplied by a new growth. Their neighbors, the crabs, have a similar facility of repairing any mutilations of their limbs; and we might almost fancy that the two could attack and devour each other by turns, providing each other with a continual feast. The disk or central part is three fourths of an inch in diameter, nearly circular; and presents a velvety appearance, from the number of minute grains upon it; the margin is somewhat granulated, and the centre depressed. The rays are round and tapering, about five inches long, and fitted for clasping. They are closely joined, each of the joints bearing four conical bristles, and imbricated, overlaying each other in the manner of the scutellæ on the belly of a serpent, whence the name given to the genus. The disk appears as if seated upon the rays.

Blennius. Blue blenny. When we landed the first time at Abbey Point, the blue fish sporting in the lagoons on the reef attracted our attention; and one or two of the sailors jumped into the water to catch and examine such fairy little things more closely. But the fish were too alert for such clumsy angling, and it was not till several trials that they were caught, and then it was owing more to luck and their numbers than to art or agility. This species of Blennius is about an inch long; and its delicate blue color suggests the specific name of *cyanus*, as its most remarkable characteristic, if perchance it has hitherto escaped notice. All the rays of the dorsal fin, which extends to the caudal, are soft and flexible; hence it rather belongs to the order of Malacopterygii or soft finned fish. The muzzle is very obtuse, which is characteristic of the genus. The mouth is well armed with rows of teeth; on each side of the lower jaw is a long tooth, which interlocks into the upper jaw, bearing a miniature resemblance to canine teeth, which makes one think of a bull-dog's mouth. One is unprepared to find so formidable an array of offensive weapons in the possession of so gay and sportive a fish.

The day after leaving Lewchew, a small whale, called by the sailors, cow-fish, was harpooned, and when brought on board, proved to

be a *Globicephalus Rissii*, or the Round-headed Cachalot of Risso. The animal measured nine feet and nine inches in length, head eighteen inches long, and average circumference three feet. The skin was glossy and smooth; on the back of a black color, lighter under the belly, and marked with long cicatrices resembling scars from wounds, as is represented in the figure in sir William Jardine's work on Cetacea. There were only five blunt and eroded teeth in the lower jaw, which combined with the scars on his back, led some of the crew to congratulate the remainder of the school on being rid of such a 'fighting character.' The position of the teeth differs from Jardine's figure, which has them in the upper jaw alone; but on examination it was supposed that most of the teeth had fallen out, which sometimes is the case in the ca'ing whale, or globiceps *(Globicephalus deductor)*. The dorsal fin was triangular and almost immoveable, fifteen inches long; two pectorals, fourteen inches; and all remarkable for their firmness and strength. The spiracle was three inches across, situated behind the eyes; between the valve and bone of the head there was a hollow place large enough to lay in the hand. The blubber was four or five inches thick about the head, gradually decreasing to the tail, and yielded only a gallon and a half of oil. The estimated weight of the carcass was 500 pounds.

The cavities of the brain, placed immediately before the blow-hole, were each about two inches in diameter, separated by the falx, and filled with a kind of white cylindrical Ascarides, some nearly six inches long. The eyes were less than those of an ox, placed behind the mouth; the sclerotic coat was nearly osseous, the iris of a dark color, but not red or orange, as is figured. The bones of the head were large and strong; those of the jaw were supplied with immense muscles, and the teeth appeared as if they were an integral part of the bone. The heart weighed 4lbs.; was 6 inches long, and 18 inches around; the walls of the left ventricle were $1\frac{1}{4}$ inch thick; the aorta and vena cava were between $1\frac{1}{2}$ and 2 inches in diameter, and all the valves and muscles showed the force required to propel the blood through the system. The *cordæ tendonæ* and the *columnæ carnæ* were between one and two lines in diameter, and two inches long. The lungs rested upon the diaphragm, two lobes on each side, nearly 18 inches long, of a reddish brown color, full of tubercles on the surface, and in the parenchyma. The two central lobes were broad, flat, and thin, but as long as the larger lateral lobes; and both were well supplied with bronchia, which as well as the trachea, were proportionably very large. The trachea were 3 inches diameter and 6 inches long, from the spiracle to the place of division into two bronchia. The stomach was divided, as it were, into two parts; the larger, into which the œsophagus entered, seemed to be merely a receptacle for the food, and opened into the proper and superior stomach. The villous coat of the latter was very soft, of a bright red color; it contained remnants of medura, cuttle fish or squids, and a few bones, but the animal vomited the greater part of its contents when dying, which were lost. The œsophagus was 4 inches in dia-

meter, its inner coat possessing great muscularity. Duodenum; 10 inches long, resembling a third stomach. Pancreas; light gray, flat, 6 inches long, 3 inches wide, and 2 inches thick. Spleen; structure dense, an inch in thickness. The intestines were 72 feet long, uniformly an inch in diameter; both coats thick and possessing great muscularity; contents a grayish liquid; colon 1½ inch in diameter; and rectum, half an inch, and 3 feet long. Omentum wanting; mesentery without fat; kidnies lay on the back, lobed in the manner peculiar to the cetacea; weighed 4½lbs., 12 inches long and 5 inches broad. Liver weighed 8½lbs.; convex beneath and plane above; one of the lobes very small and nearly lost in the other; gall bladder small. The two small cylindrical bones, analagous to the ossa pubis of land mammalia, were 4 inches long, and supported the tendinous attachment of the prostrate gland, and the muscles of the penis. The distance between the preputial orifice and the extremity of the rectum was 8 inches. The testes lay in the cavity of the abdomen, cylindrical bodies 20 inches long, parallel with the rectum. There was an anomalous connection between the urethra and rectum near their termination, of a firm, round, imperforate band of a tendinous nature, half an inch in diameter, the use of which was not at all apparent. The heat and fatigue, however, prevented Dr. Parker from being so minute in the dissection as he desired.

The tail was two feet wide, and moved by a great number of large tendons wraped together about the backbone, forming a weapon of prodigious strength.* The Japanese on board by dissevering these tendons into small threads, and splicing the ends in a very neat manner, made several fishing lines; thus exhibiting the accuracy of Kæmpfer's observation, who says they make this use of them. When the animal was hanging suspended by its tail, in the agonies of dying, it threw itself out nearly in a horizontal direction, at the same time uttering most doleful groans. The muscular fibres were very large, utterly unfit to eat. The spinal column contained about 30 vertebræ, but they were not accurately counted. No openings for the ear or nostrils were observed. The valve over the spiracle was almost of an osseous firmness. This species does not spout a jet, though their breathing is distinctly heard at a short distance; they swim near the

* We extract a paragraph, from Jardine's little treatise, showing the mechanism of the tail in the cetacea. "The tail of the cetacea is peculiar; not vertical, as in fishes, but horizontal; by which great facility is given for their ascent to the surface, to which they must regularly resort for the discharge of the essential act of respiration. The agility of the lesser species, which they owe mainly to the tail, is universally known, and so powerful is it, even in the most gigantic varieties, that by its means they frequently force themselves entirely out of the water. This instrument of prodigious power is formed by the concentration of the muscles and tendons on all sides of the vertebral column. Mr. John Hunter remarks, that the mode in which the tail is constructed is, perhaps, as beautiful as to mechanism as any part of the animal; being principally composed of three layers of tendinous fibres. It comprises, in the larger species, in a single surface, from eighty to one hundred square feet; its length is only five or six, but its width is from eighteen to twenty-six. In its form it is flat and semilunar; its motions are rapid and universal; its strength immense."

surface; and we had several opportunities of remarking their habits during the voyage. We also observed several shoals of porpoises, which avoided capture, by never swimming near the ship. One of the crew, a shrewd whaler, said it was the current opinion among whalers in those seas, 'that Japan porpoises were too shy to catch.'

Seaweed, in great quantities and endless variety, was seen along the southern shores of Japan, connected with which were always found numerous species of crabs, prawns, fish, and sometimes shells. The weed appeared to form a nucleus and a pabulum for the smaller sorts, among which were several species of minute Crangons, and a few species of Lepas, which attracted, in their turn, Portuni and Lophii, who were themselves lastly devoured by the larger fish. Pumice stone, sometimes in pieces of half a pound weight, frequently floated by the ship, showing our proximity to a land where Vulcan contests the dominion of the soil with man.

Chironectes pictus.—Antennarius, of Commerson. This grotosque fish, called by sailors, sea-devil, or fishing frog, when once seen is not easily mistaken for any other. It was found, together with several other sorts of fish and crabs, in connection with the seaweed. The slimy body is destitute of scales, of a light yellow ground, clouded with dark spots and bands: and attached to the skin on the belly are a number of apendages of a loose, flaby, nature, which are of very questionable use. The elongation of the carpus, and the palmated form of the pectoral fin, suggest to the observer the idea of hands, with a part of the arm; and the two dentate ventrals, immediately under the mouth and before the pectorals, bear no small resemblance to little paddles. The gill opening appears entirely wanting, till on a close inspection we find a pin-hole behind the pectoral fins, through which the air reaches the internal bronchia. This construction enables the animal to live a long time out of the water, and some of the same family, we are credibly informed, undertake short journeys on land, and even ascend branches of trees in search of food. The mouth is cleft nearly in a vertical direction; and when taken out of the water, the enormous belly is distended with air, giving the fish the aspect of a Diodon. A fin-like process grows out of the head, just before the dorsal.

Balistes. The file fish. One specimen was caught, of a dun brown color, and oval body, called by the sailors trigger-fish, from the singular articulation of the three dorsal spines. These are let into each other in such a manner that the anterior and largest spine cannot be depressed until the one behind it is unloosed; a contrivance not dissimilar to the hear trigger of a rifle.

Monocanthus, or one horned file fish. These are distinguished from the preceding by the single immoveable, dorsal spine; both are remarkable for their pyramidal snouts, terminated by a smaller mouth, armed with a few large teeth. This species is of a uniform dark brown; the skin is rough, covered with minute scales. The pectorals are narrow and spiny, which will account in some measure for the slow swimming of the fish; the second dorsal and anal fins are

opposite, long, and soft. The pelvic bone is salient in a small degree, without spines. This species was seen in large shoals to the southwest of Japan, feeding upon a floating gelatinous substance, and themselves becoming a prey to numerous bonetos, albicores and barracoutas, whose eager diving and plunging for them threw the water into quite a turmoil. We found their flesh dry and but indifferent eating.

Two other very small species of Monocanthus were fished up with the seaweed. One, 1½ inch long, is marked by a yellowish ground, with dark spots irregularly scattered over its surface. The pelvic bone is prolonged into a spine; and the dorsal spine is jagged and conspicuous. The other, an inch long, is of a light brown color, spotted with black. The triangle formed by the bones on each side of the head, to the ends of the pelvic and dorsal spines, is very nearly equilateral.

Portunus. (*Lupa* of Dr Leach.) Swimming crabs. This beautiful species of crab was caught with the file-fish. It appeared to be abundant in the Japanese sea, and we often saw it swimming alone many tens of miles from the shore. It is remarkable for the breadth of the carapace, which is of a fine purple, marked with small dots, and for the length of the feet. The natatory powers, usual in other swimming crabs, are here increased by the inner edges of the broad carpi or joints of the legs being ciliated; which, added to the large, fin-like posterior feet, makes this crab very agile in the water. The forceps are strong and denticulated, enabling the animal to seize its prey with a merciless grasp. The fore edge of the carapace has nine teeth on each side of the eyes, the last one being prolonged into a stout spine, giving the shell an ovoid shape. The outer pair of antenna are bristle shaped; the inner pair short and jointed, the last joint bifid. The ocular pedicles are elegantly lodged in a fossule defended by small teeth, and are distant ¾ of an inch. The spines on the exposed parts of the body of this crab, undoubtedly prove a great means of defense, rendering it a very uncomfortable mouthful for a fish, while its own predatory habits and powerful forceps make it a dangerous assailant. On one specimen a kind of Anatifa or barnacle has lodged itself in the shell.

Echeneis remora (?) Sucking remora. This curious and widely dispersed fish was found attached to a shark. It differs from the common and well known inhabitant of the Mediterranean in having only seventeen plates in the disk on the head, while that has eighteen. The skin is a bright black color, covered with scales so minute as to be discernible only through a glass. The fins are soft; the dorsal is directly over the anal; the two ventrals originate together, directly under the pectorals. The numerous teeth which line the broad mouth and osseous tongue, are fine, and the points are turned inward like the teeth of a card. When caught, this fish was put into a tub containing a turtle, which was so much excited by being made a point d'appui by the remora, that it moved round with much vivacity.

Scyllæa pelagica. This animal when first caught appears like a shapeless mass of whitish skin, destitute of life or motion; after

waiting a little while, till it has recovered from its fright, we see small fleshy lappets protruding themselves from under a mantle, and the thing begins to crawl, though very slowly. Presently, numbers of small tentacula are seen moving in a furrow, that runs along the belly, at the end of which are two more lappets, near the mouth; and, continuing our observations, we are surprised to see what an odd animal this lump of skin proves to be. The longitudinal furrow along the belly is furnished with the means of progression, so contrived as to enable it to grasp the stems of the fuci; the four fleshy lappets on its back are the brething organs, placed where they will not interfere with the motions of it proboscoid mouth, or interrupt its progress. The mantle is a simple border on each side of the belly; and the whole body is striated, which points out an analogy to the snails. It was often found attached to the seaweed.

The viscid scum which was repeatedly seen on both side of the island of Kiusiu is probably similar to what has been described as existing in the Arctic ocean and other parts of the world, and generally supposed to be the food of whales. The first patch of it was passed when off Cape Cochrane, on the southeast of Kiusiu, and occurred in broad streaks of a dark green and reddish color, extending as far as the eye could reach on both sides of the ship. On taking up a bucket full, the water was of a rose color, and surcharged with little granules of a semitransparent nature, which resembled boiled sago in size and color. They had no external organs of motion, and were probably a species of medusa, similar to that figured in No. 1 of plate 3 of Jardine's volume. We sailed through a succession of these stripes nearly half a day, going perhaps thirty miles. The other fields in the Yellow sea covered a much greater surface, as we met them every few miles for two days. The effluvia from the ocean in these places was very offensive, increased probably by the heat of the sun. The granules that were examined were much smaller than in the previous instance, being half a line and under in diameter, and bearing a great resemblance to grass seed. The color of the stripes was generally red, which sometimes changed into various shades of green and yellow, as the light of the sun fell upon them. One of the officers remarked, that it resembled the scum often seen on the coast of Brazil.

These collections of animalculæ, for such most of them no doubt are, occur in various parts of the world, and all are probably used as food, not only by whales, but by several kinds of fish. The vast shoals of file-fish seen in it, in the Yellow sea, appeared to be feeding upon it. Scoresby's account of the immense fields which are constantly met in the Arctic ocean is so instructive that we need not apologize for referring to it, as condensed by Jardine. Mr. Scoresby examined the qualities of this green water, in which the whale usually occurs, and to his astonishment found that it obtained its color from the presence of immense numbers of animalcules, most of them invisible without the aid of a microscope. The greatest number consisted of an animal of the medusa kind, belonging to an order with

which most persons are familiar, known under the name of sea blubber, a soft gelatinous substance, often found lying on the seashore, and exhibiting no signs of life, except shrinking when touched. He found the prevailing specimens to be globular, transparent, and from one twentieth to one thirtieth of an inch in diameter. Others resembled small portions of fine hair, somewhat dark in color, and verging in length, from a point to one tenth of an inch. There appeared to be about thirty bead-like articulations in the largest, being thus beautifully monoliform; their diameter appeared to be about one three-hundredth part of an inch. The microscope detected others which were wholly invisible to the naked eye. The number of medusa was found to be immense. Mr. Scoresby estimates, that two square miles contained 23,888,000,000,000,000; and as this number is above the range of human thought, he illustrates it by observing, that 80,000 persons must have started at the creation of the world to complete the enumeration at the present time. These animalculæ are not to be considered as the immediate food of the whale; they form, however, the food of various shrimps and crabs, and larger medusa, upon which the whale is supported. The extent of the green water in which they are found is estimated by Scoresby to be about twenty thousand square miles. Though it is liable to alteration of position from the action of currents, still it is always found, year after year, near certain situations. While the great extent of these 'pasture grounds,' and the inconceivable number of the animalculæ, raise our conceptions of the omnipotence of their Maker, who regards them all as a very little thing, our admiration and praise is excited at this wonderful manifestation of beneficence and care. Dr. Poeppig, a recent traveler around Cape Horn, describes a field resembling that through which the Morrison passed, but of a much less extent. The sea was of a dirty red color, changing into a purple, and when agitated into a rose color. The water was filled with little red dots, that under a magnifier proved to be infusoria of a spherical form, whose lively motions were only upward and downward. They were extremely sensible to the effect of nitric acid; for a single drop mixed in a glass of this animated water, put an end almost instantaneously to the millions it contained. The superficies of this streak was estimated at 168 square miles; and every one who has ever seen one of them, will join with him in confessing, that the numbers of the animaculæ infinitely surpass the comprehension of the human understanding.

When passing through the sea south of Japan, and along the coast of China, we were visited by many insects from the land, chiefly dragon-flies and butterflies. The former were very abundant when off Kiusiu, although we were out of sight of land, and they must have traveled many tens of miles. A few gulls and two species of albatross were seen, but generally speaking, the shores of Japan were destitute of those large flocks of sea fowl observed on many other coasts. When off the coast of Fuhkeën, one or two of the numerous fishing smacks were visited, whose cargo chiefly consisted of cuttle-fish. These had been opened, and were spread out in the hot sun to dry, and sent off an odor almost insufferable.

ART. III. *Remarks on Formosa, respecting the rebellion of Choo Yihkwei, with suggestions for quelling insurrections, and for the improvement of the island.* From the works of LUHCHOW.

THE opinions of Luhchow, on the commerce with the Indian Archipelago, may be found in our fifth volume, No. 10. From the perusal of that document, as well as of his other miscellaneous writings, we easily perceive, that he was a man of very strong mind, in many instances rising above the prejudices of his countrymen. Bred up in Changchow foo, a flourishing department, he valued trade as necessary to the subsistence of the people of his native province, Fuhkeën; and whilst he betrays all the pride of superiority, which 'the flowery natives' claim over the barbarians of the west, he can gloss their faults, whenever forgetfulness of their many bad qualities will help to make good his argument. We may have in future an opportunity of adverting to his other writings, but at present will confine ourselves to his treatise on Formosa. A translation of what he has written about this island, would but little edify the foreign reader, because there are so many names and such long details of unimportant events. However, we can give his sentiments as those of an eminent Chinese statesman, worthy of perusal.

Formosa, from its position, fertility, high state of cultivation, and dense population, is the most important acquisition of territory, which has been made to the Chinese empire by the present dynasty. Comparing this island with Java or Luçonia, which have been governed by a policy superior to that of the Chinese, we must, after an impartial examination, declare in favor of Formosa, as being by far the most valuable possession. The reason for this preference, we do not find in its being of greater extent than the other islands, for it is the smallest of the three; nor in its harbors, for most of them are very unsafe; nor in its fertility, for in this point too it is inferior to both the others; but in a numerous, industrious population, which on account of the climate can lay the soil under more heavy contributions, than the enervated inhabitants of the south. According to the best accounts we have, there are no less than two millions of Chinese in Formosa engaged in the cultivation of sugar and rice, and about 400 vessels continually plying between the island and the Chinese coast. When it is taken into consideration, that a great part of the sugar consumed in the northern provinces of China is produced on this island, and that millions of the people in Fuhkeën depend almost entirely for their support on the rice imported from thence, we may fairly conclude, that great numbers of laborers are always at work to supply these wants. Many parts of the opposite shore in Fuhkeën are so barren, that without the aid of the oil-cakes from Formosa, used in manuring the sandy hills, even the sweet potato, would not be produced.

Under such circumstances it may be easily conceived, that the intercourse between these two countries is very brisk; they are mutually dependent on each other for existence, Formosa furnishing the nourishment, and Fuhkeën the people for extracting it from the soil. Ever since this island first came to the notice of the Chinese, there has been a constant influx of emigrants from the southwestern parts of Fuhkeën. They have gone on increasing to this very day, and the western division of the island is already too small to contain them; hence they have commenced cultivating the northeastern parts, and probably will not cease from their encroachments until every inch of ground is taken from the natives. The government, alarmed at such a rapid increase of colonists, early made laws for repressing their enterprise, but has not succeeded in its impolitic efforts. The whole island will very soon resemble the most thickly inhabited parts of China, and be able to send colonists to other countries. We are surprised that the Chinese do not pursue the same course in Luçonia, as they have in Formosa. A little colony, which, during the Dutch administration was of no value whatsoever, because it produced nothing of importance, now greatly exceeds any and all European establishments of a similar description in the east. What would such a fertile island as Luçonia become, if it could be cultivated by an equally industrious population!

The same considerations, which attract so large a number of settlers, strongly tends also to make it the abode of a race of outlaws—thieves and swindlers, who have been obliged to fly from their country. When once they have reached Formosa, they retire to the distant hills, and there live without constraint, not dreading the avenging arm of justice. These are the men, who, heading rebellions, so frequently distract the island. It is well known also, that the officers sent thither, feeling themselves freed from responsibility, often adopt arbitrary measures and extort heavy sums from the people. This has been so constantly done, that the colonists, to protect themselves, enter into close compacts, and by combining together often defy the power of their rulers. When, however, their oppression is too severe, and they are convinced they will be the weaker party, they either yield quietly or betake themselves to the mountains, and associate with the lawless vagabonds, who inhabit those retreats. When a fit opportunity for taking revenge has arrived, they descend upon their oppressors, and the governmental forces are often defeated. Hitherto the rulers have never succeeded in putting down, entirely, these outlaws, whose strongholds are almost impregnable. The policy of bribing the chiefs to submission, and of making a few helpless wretches the victims of their wrath, so common among the Chinese, has been repeatedly and most successfully adopted. But the flame of insurrection is not thereby extinguished, and but few years ever elapse in which the contest is not renewed.

Luhchow, who ably traces the causes of these frequent insurrections, also suggests their remedies. His advice is very reasonable, though his measures can never be carried into effect, so long as

corrupt officers hold the sway. Arrangements have been made by government, that every new colonist should be provided with a passport, to be granted only when his neighbors have given ample testimonials that he is a good and industrious man. This regulation, however, is frequently evaded by the local officers in Fuhkeën, who are glad to get rid of governing more people, than the produce of the soil can maintain. The evil will continue and spread so long as the emigration increases. The country, therefore, cannot enjoy a lasting peace under the present system; for, supposing even all the bad and unruly inhabitants were confined or executed, new recruits from the mother country would soon overspread the island.

We will now cite a few particulars respecting a rebellion, which occured in 1722, the sixteenth year of the reign of Kanghe. Formosa was then a recent acquisition; and though its sovereign had been 'reverentially submissive' to the celestial dynasty, his subjects were by no means pleased with the swarms of hungry officers, pouring into their country to devour the fat of the land. These magistrates were particularly oppressive in levying the taxes, which had been considerably increased, while the murmurs of the peasantry grew daily more loud.

There lived at that time a colonist, from Changchow foo, called Choo Yihkwei, a worthless character, who, detested by the inhabitants of the village where he lived, left the place and became a police-runner. Soon afterwards he lost his situation, and having no land to cultivate, sought a livelihood by feeding ducks. According to their custom, these feathered tribes marched daily out in regular rows, like the files of soldiers, and returned in the evening in the same manner. This circumstance appears to have suggested to our hero the first idea of military tactics, and he seems not to have been slow to improve upon the instruction. Having met some of the outlaws, he prepared a sumptuous dinner, and for that purpose killed his ducks. From that moment he became a desperado. Ten men only, ground down with oppression, had sought safety in flight. To these, others were soon joined; and Choo Yihkwei very adroitly proposed, that their enterprises should be carried on under the semblance of patriotism in behalf of the fallen Ming dynasty, of which he was a clansman, his surname being Choo. All assented, an oath was duly administered, and every conspirator bound himself to press new recruits into their service; and their number soon increased to several hundreds. The government now thought fit to send some troops under the command of a lieutenant against them. This valliant officer, as every other Chinese hero must do, reported a victory, though the rebels escaped into the mountains. To make sure, however, of their extirpation, a reward of three taels for every head of the malcontents and five taels for those of the chiefs, was promised to the aborigines, who inhabited the mountains. This offer was too tempting for these savages to resist, yet finding it difficult to catch the marauders, they decapitated some innocent people and burnt their houses. Having done this, they presented their heads. Such proceeding, under

the sanction of government, gave rise to confusion and misery; the people detested their rulers, but favored the cause of the insurgents.

Under this dismal aspect of things, new troops marched in pursuit of the outlaws, under the command of a brave general. Though victory upon victory was obtained, according to the accounts of our author, the rebel army, like a hydra, grew stronger and stronger, the more it was beaten. Notwithstanding all the defeats, the rebel leaders determined to carry off the public treasures of the capital, but to keep on good terms with the people. They only waged war against government, and all their enterprises converged to this one point—its entire overthrow. When we here speak of battles, the reader must not suppose there were engagements like those of Leipsic and Waterloo. No such thing; for, though there were more encounters within two years, than during the French revolution, yet the Chinese, being more humane than those western barbarians, brought only a few hundred soldiers into the field; and hard words, the chief weapons of their warfare, were exchanged with great virulence. In one memorable rencounter, several tens—yes tens—of rebels were actually slain! Whilst these invincible troops, crowned with laurels, were enjoying all the satisfaction of having destroyed the lawless bands, the insurgents, by a countermarch, entered the capital, took possession of all the public money, with a great quantity of gunpowder, and fire-arms. Elated with success, they performed a mock ceremony of crowning Choo *Yihk*wei emperor; and now this duck-feeder was elevated to the throne, being in the pride of his heart a mighty potentate. The Chinese officers, including the naval commanders, very wisely fled to Amoy; and as their misfortune could no longer be disguised, they addressed a humble note to the governor, who in his turn wrote to the emperor, promising that within two months the rebels should be extirpated.

Such things as these, being of ordinary occurrence in the celestial empire, we will no longer dwell upon them.

Whilst terrible forces were collecting on the shore of China, threatening to conquer the island, Choo Yihkwei most resolutely maintained his imperial rights, forbidding plunder, and protecting the property, as well as the persons, of his new subjects. If any one of his soldiers did not pay sufficient regard to his injunctions, he lost his head. Such discipline had the most salutary effects, and inspired the whole population with confidence in their new master.

At length, the new Chinese army embarked at Amoy, consisting of 22,000 soldiers and 120 officers, all burning with a desire to signalize themselves. The commanders, having called a council of war, their future proceedings were discussed, and it was unanimously agreed, that, since the number of rebels amounted now to about 30,000 men, it would be best to slay only the chiefs, and to grant life to the heedless multitude. This was certainly a wise plan, for in order to slay the said army, it was first necessary to capture it; and to carry this into execution was now the only difficulty. Moreover, every rebel who surrendered of his own accord, was to be allowed to return home unmolested.

The first exploit was the burning of the rebels' fleet, which was anchored at Lókang. Immediately afterwards a fort was taken by storm, which, however, had no garrison. The subsequent events were one continued series of victories over the disheartened rebels, who often did not wait for the charge, but fled as soon as they saw the imperial soldiers advance. We should fain record the names of many heroes, who gained in the fields of Formosa a lasting renown, but they are really too numerous, and we leave it to the celestials to emblazen their memories. The assault of the imperialists must, according to our author's account, have been irresistible. The fire of their matchlocks and batteries, shaking the very earth, spread terror into the rebel ranks. In consequence of this signal success, a report of victory was sent to the continent, and all looked for the great rewards which the imperial munificence would assign to them. When lo! to their utter astonishment, there arrives an imperial rescript, in which his majesty assigns, as the cause of the rebellion, either the extreme want of his loyal subjects, or the extortion of unprincipled officers; and decrees, that, to massacre a misguided people would be cruel and wicked, because they were his children; and, therefore, he commands the governor of Fuhkeën to soothe and quiet the rebels, not to kill them.

On the arrival of the civilians, sent to soothe the people, affairs took a most wonderful turn. Nine tenths of the rebels surrendered, and even Choo Yihkwei with his associates, after a hard fought battle, fell into the hands of these compassionate officers. In almost all similar events, the celestial terrors were slighted; but when the extreme mercy of the emperor was made known, the people were touched to the very heart, and of their own accord yielded obedience. Whether silver balls were found more effectual in this warfare than leaden ones, we are not told by our author; but the sudden and entire submission makes us rather suspect that this was done, to bring things to a safe and speedy issue. We are not able to explain the subsequent events. Notwithstanding the great heroism displayed, there was still a stubbornness in the remaining rebels, which baffled all the efforts of the victorious army. There were many skirmishes which led to no satisfactory results, but only emboldened the rebels to persevere in their resistance. Epidemic diseases now began to break out amongst the soldiers, and great numbers were swept away. The aborigines received orders not to harbor any rebels; and though these inoffensive people, whilst overawed by the presence of the military, did not dare to enter into a league with the outlaws, yet when they were freed from such restraint, they were very slow in the execution of the orders of the government.

From all we can learn, they are very timid, and very much exposed to the tyranny of the Chinese, which often renders them desperate. The tide of population has forced them from their ancient abodes, and great numbers live amongst the inaccessible mountains, without any intercourse with the inhabitants of the plains. Kanghe had in the mean while departed this life, and his successor immediately took vigorous measures for subjugating the country. He ordered, that all

the disposable forces of Fuhkeën, should remain in the islands as a garrison, that the civil appointments should be increased, and a censor constantly reside in the island, in order to watch over the behavior of the officers. The grand engine, however, which was to be set at work to suppress the prevailing rebellious spirit, was the renovation of the people, that they might learn the duty of passive obedience; the savages of the mountains were to be tamed, and then changed into men. To insure the future peace of the country, a line of fortresses was to be erected, and no efforts to be neglected to render the people virtuous. The execution of these, and many more commissions, was entrusted to an imperial envoy; and it is on record, that he, in conjunction with the local authorities, obeyed the imperial commands, to the very letter. After the exhibition of this paternal kindness, we hear nothing more about that rebellion, the storm was hushed, the fire was extinguished; but, unfortunately, the embers were still burning, and a few years afterwards again broke out, giving new anxiety to his imperial majesty.

If any one will take the trouble of examining the history of the rebellions, which have taken place in this country, he will soon observe, that they are carried on in a regular routine — as every thing else is done in China. The people rise; the military march; are driven back, reinforced, prove again unsuccessful, until some civilians arrive, who finally put all things into order. After this, an imperial decree is issued, promising oblivion of former misdeeds, and moralizing upon the depraved state of human nature, which is to be changed radically by inculcating filial piety, and love towards inferiors. This document closes the drama: henceforth all is peace and submission, and matters return to the same state in which they were before.

The next paper to which we wish to refer, contains Luhchow's suggestions for putting an end to the insurrections, and making the mountains accessible and their inhabitants submissive. Though the country enjoyed at that time tranquility, the natives withstood the soldiers, and became every day more and more daring. It was, therefore, proposed to adopt measures for soothing them, a suggestion which Luhchow utterly rejects, because it would greatly injure the dignity of government, and only shew its weakness.

Under the Dutch administration these people had been very docile. Without any difficulty they delivered the allotted number of stag's hides into the Company's magazines, and behaved themselves in every other respect as loyal subjects. But then they were not ruled with a rod of iron; a school-master who taught them the rudiments of Christianity was their governor, and he attached them by gentle means to their foreign masters. Thus it happened, that during the war between the Chinese and Dutch, these people remained faithful, whilst many suffered a cruel death for having advocated the cause of the Company. The Chinese pirates were especially incensed against the school-masters, some of whom, after most cruel torture, were crucified at the entrance of their respective villages. When they had fully come under the Chinese yoke, they were divided

into townships, and measures taken for assimilating them, in their manners, to the Chinese. How far the conquerors proved successful in this endeavor, we cannot say, but their numbers constantly increased, while both the mountaineers and the tribes on the east coast remained in full vigor.

It is principally to the mountaineers, that Luhchow's remarks refer, the tribes on the eastern part of the island being scarcely known to the Chinese government. What prevents the junks from visiting that coast we have never been able to ascertain, but no trade appears to be carried on between the two nations, and the country itself is as little known as if it were situated thousands of miles distant. In two voluminous native topographical works upon this island, which recently have fallen in our way, we could find nothing respecting the aborigines of those eastern regions, nor have any European navigators by their researches thrown much light on their condition.

But to return to Luhchow. He tells us, that the aborigines are of a stupid disposition, and are often misled by the Chinese merchants, who do not scruple to rob them of their property. To remedy this evil, the good people ought to be exhorted to be content with their rightful property, and the soldiers, who do not seem to be over-righteous, ought to be enjoined never to trouble the people in any way. Whilst being extremely vigilant to detect every semblance of a plot, those who become informers against such as enter into illegal correspondence with the aborigines, ought to be rewarded, so that early notice of conspiracies may be obtained by the Chinese government. The haunts of the aborigines being difficult of access, though a line of military posts has been established all along the frontier, it would be well to give the natives one month for tendering their surrender, and in case of their obstinacy to execute military law upon the disobedient. But as a thief cannot be hanged before he is caught, it is advisable, that an assault be made, headed by natives under the control of government, and in order to strike terror into the mountaineers, their jungle and forests ought to be set on fire to smoke them out. A similar and equally charitable measure is first to prevent their tilling the ground, and afterwards to cut off all supplies, in this way to reduce them to starvation. As salt is an indispensable article of their diet, and the use of iron so common that without its importation all warlike preparations must stand still, it is suggested to keep these two necessaries entirely out of the reach of the natives. In their warfare they use pointed swords and poisoned arrows, which do a great deal of mischief to those unaccustomed to their encounters. It is therefore needful to manufacture good shields, and spears with a large shaft; but above all, to use fire-arms in lieu of bows and arrows, of which the natives do not entertain the least fear, whilst they tremble at the thunder of guns.

In reviewing the former exploits of the military, our author is of opinion, that the soldiers were never sufficiently rewarded for their bravery, nor properly punished for their want of courage. His very sensible advice is, therefore, to stimulate a sense of honor in their

breast, and to rouse them to emulation by recompensing their deeds of heroism. Yet their numbers never being complete, it is proposed to raise a militia, which might serve in time of war, and then be disbanded. A former military commander tried the experiment, but paying only 600 cash (about two thirds of a dollar) per month to each individual, and giving them just rice sufficient for preventing actual starvation, they very soon dispersed and sought other more lucrative employment. But the pay ought to be raised, and every encouragement given for their enlisting under the imperial banners.

Whether this measure was carried into execution or not, we are unable to say; but the natives continued to make inroads upon the Chinese territory, and thus elicited other remarks from our writer. Being persuaded, that their unruly spirit could be curbed only by a strong arm, he gives it as his conviction, that unless a strong line of military posts were drawn along the frontiers, and the people induced to cultivate the country in their vicinity, and thus gradually to encroach upon their territory, their invasions could not be prevented. Had Luhchow lived in our enlightened times, he would have advised government to construct rail-roads to facilitate communication, and would have quoted the highlands of Scotland as an instance of the successful subjugation of the fiercest western race, by laying their lands open to an unrestrained intercourse. There may still be time for introducing this improvement; but the immense Chinese population, forced to clear new lands in order to obtain subsistance, will perform the needful, and drive the natives from one place to another until they have become extinct!

After the rebellion mentioned above, the island became a scene of the utmost misery and wretchedness. The country had been laid waste, and pestilential diseases swept away great multitudes. The emperor, always ready to relieve the distresses of his children, appointed a commission for examining into the existing evils, and Luhchow could not forbear giving his advice gratuitously.

The colonists of Formosa had been accustomed to trifle with the laws and prohibitions of government, and the first step to be taken was to put them in force to the very letter, that the people might be taught to obey. Moreover, it was a very notorious fact, that the inhabitants delighted in litigations, stirred up by a number of designing demagogues. To obviate this evil it was necessary to execute justice without the least partiality, to banish the influence of money from the public courts, and to seize upon the mischievous attorneys. In addition to this, robbers, who might screen themselves under the amnesty before granted, ought promptly to meet with capital punishment, without time being given to refer the matter to higher tribunals, and thus to defer or elude the execution of their sentence; in fact, exemplary justice ought to be exercised with an uncompromising hand. The colonists being of dissolute habits, given over to drunkenness and every sort of debauchery, in which they spend their money and incur debts, laws ought to be issued against these crimes, and measures taken for the introduction of better customs. As it frequently happened,

that marriageable women, at the age of thirty, were without husbands, they ought to be prevailed on to enter the matrimonial state at twenty-five!

Some difficulty existed also regarding the shipping. The custom-house officers demanded fees to which they were by no means entitled; this put the people upon their guard, and made them desirous of introducing prohibitted articles, in order to indemnify themselves for their losses. Such a state of things, says Luhchow, is by no means proper, and some alterations ought to be made in the regulations. There were crowds of colonists from Chaouchow, the eastern part of the province of Canton. These men, collecting in thousands at some places, and availing of the dread inspired by numbers, committed deeds of violence; this ought not to be allowed. Besides, every new colonist ought to prove that he has friends, into whose service he might enter to gain a livelihood; otherwise, he should not be allowed to settle, lest he might become an idler and a burthen to society.

A principle, which influences all the institutions of the Chinese government, is the promotion of schools. It is the firm opinion of every genuine Chinese, that without the cultivation of the mind a people cannot live happy, nor be obedient to their rulers. Luhchow, therefore, recommends, in the strongest terms, that instruction should be provided to the utmost extent, free-schools established, and high rewards held out to the successful literary candidates. The advice has not been neglected: the schools are in a flourishing condition, and the graduates very numerous. We have heard complaints, that the first and second degrees were too easily obtained; but if this be really the case, it is done to stimulate the students to persevere in their laborious task, in order to secure honor and obtain emoluments.

As most rebellions have taken their rise in the cupidity of the officers, our author recommends a reduction of the land-tax, and that legal exactions be as few and as light as possible. At the same time, he complains very much, that the officers being badly paid, have no means for maintaining themselves; and on this account, he says, the underlings commit great ravages upon the defenseless people. He therefore insists upon the clearing of new lands, the produce of which might be paid into the treasury for the maintenance of officers. Thus a constantly flowing stream of revenue might be opened, and the people would no longer be harrassed with heavy exactions. At the conclusion of this hortatory document, the aborigines also come in for their share of attention. It appears, that, in former times, merchants were nominated by government to carry on the trade with the natives, as a monopoly. There were also linguists appointed to transact business with them. It has, however, been found out, that these persons, being actuated by fraudulent motives, cheated these ignorant people and gave rise to a great many disturbances; therefore they ought to be kept under very strict surveilance, and no occasion given for bringing forward complaints of injustice. In order to curb the power of the native tribes, the intercourse ought to be restrained as much as possible on both sides. Much care ought to be taken,

lest any Japanese or Dutch, landing on the east coast, might nestle themselves amongst them; 'a thing above all others to be avoided.'

We pass over several of Luhchow's remarks — as for instance, that the women ought to be employed in rearing the silk worms and planting hemp, to enable them to provide materials for the apparel of their families; that fortresses of better materials than mere bamboo and wood ought to be erected, &c. At another time we may again take opportunity of recurring to this author, because he is a man of sound sense, and tells us things for which we look in vain in other Chinese books.

ART. IV. *The Hawaiian Spectator; volume first, number first, January,* 1838. *Conducted by an association of gentlemen. Honolulu, Oahu, Sandwich Islands.*

THIS work has just reached us; an exhibition of what it is, will be its best recommendation. Its mechanical execution is not inferior to similar works in Europe or America. In style and matter, too, it need not shrink from a comparison with the best periodicals of the other hemisphere. The periodical literature of Asia and Oceanica is destined to rival that of Europe and America. These are new fields, and we know they are rich. We are sorry so few copies of the "Spectator" have come to China — ten only having been sent, not one third the number already subscribed for. We shall improve an early opportunity to notice some parts of the work — such as the 'Sketches of Kauai,' 'Decrease of population,' &c.; but have room in our present number for only the prospectus, table of contents, and the introductory observations; these exhibit well the character and object of the

HAWAIIAN SPECTATOR.

This work is conducted by an Association of Gentlemen, and will be published quarterly at Oahu, Sandwich Islands. The work will be filled mostly with original matter on the following and other subjects.

I. The necessity of greater effort, in all its forms, to enlighten and christianize the world. Under this general subject, definite points will be discussed respecting the nature of the work — the obstacles to be overcome — the means of overcoming them, and the correction of such errors as exist in relation to the conversion of the world.

II. Importance and bearing of other efforts for converting the world, besides such as are generally termed missionary efforts; such as, a gradual change of their laws and political constitutions, to fit barbarous nations for practicing the religion of the gospel — the cultivation of the arts — the introduction of the usages of civilized life — a well regulated commerce — vehicles and means of rapidly and regularly conveying intelligence from place to place.

III. Intelligence respecting the geographical, political, moral, and religious, state of different sections of Polynesia, and the adjoining continents, with the good and evil that has resulted from communicating with foreigners.

IV. Philology generally—the genius and structure of the various dialects of the Polynesian language will claim special attention; and translations will be given of such articles in the native language as may be judged worthy of publication.

V. Scientific and literary intelligence respecting the geology, meteorology, botany, and other branches of the natural history of these islands, and other parts of Polynesia and the adjoining continents.

VI. An account of efforts now making to christianize, enlighten, and civilize, the islands of the Pacific—a full account of schools—of the efforts of the American Seamen's Friend Society—what progress has been made, and what remains to be done.

VII. A short space will be assigned to the current news of the islands, and such foreign intelligence as may be deemed interesting and useful; and also to obituary notices and biographical sketches.

VIII. The work will occasionally be enriched with engravings on copper and wood, illustrative of such subjects as may need illustration.

The whole influence of the work is pledged to the dissemination of truth and knowledge, and to the hastening of Christ's kingdom.

Conditions.—The work will be issued quarterly on the first of January, April, July, and October. Each number will contain from 96 to 112 pages, octavo; printed on good paper with a fair type.

The subscription price is three dollars, per annum; payable in all cases in advance. Communications for the work to be addressed to the care of P. A. Brinsmade, Oahu.

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Introductory Remarks.

THE Hawaiian Spectator will occupy an interesting position in the field of Periodical Literature. The range of its observation will embrace the whole extent of coast that borders the Pacific on the north and east, and the almost numberless groups of islands that are scattered through this vast ocean,—a geographical extent nearly equal

to one half the globe. Within these limits may be found every variety of climate and soil, the various sources of natural wealth, and all the elements of intellectual and moral greatness that are to be found in the other hemisphere.

The circumstance which gives peculiar interest to this wide sphere of observation, is, that all the illimitable resources embraced in it, physical, intellectual, and moral, are in the progress of developement. There is not a nation or tribe within the whole extent, that has yet made any thing like a complete exhibition of its natural capabilities, or settled upon any systematic direction of its active energies. No where is there an approximation to maturity in the arrangements of social order, or to permanency in the forms and institutions of civil government. The agitations of the political and moral elements, which have for the last few years been ebbing and flowing over the Western Republics of South America and Mexico, and which have filled an interesting page of modern history, have been for the most part superficial; and the current of events which has seemed, in passing, to have had a prospective tendency to the higher degrees of civilization, and to the establishment of free institutions and liberal principles, has not yet broken up the old foundations of military and ecclesiastical despotism. The virtue and intelligence indispensably necessary to give full scope to human activity and freedom, are yet to be realized and called into action throughout all these countries. The spirit of the age, the necessities of men, the onward movement of the world, are summoning up those indispensable moral and intellectual energies; and it will be matter of deep concern to notice the progress of their developement, and the results that may be consequently achieved, not only in the sphere of their immediate action, but to the world at large.

The western coast of North America, which has for years been the scene of active commercial enterprise, is now rapidly opening its facilities and inducements to civilized colonists and Christian philanthropists. The value of its hitherto unappreciated agricultural interests, is beginning to revive and push to a definite termination the questions of territorial limits, both on the north and south, between the governments concerned. Interests peculiarly weighty and lasting are involved in the adjustment of existing adverse claims—interests made more and more prominent by every movement in furtherance of Christianity and civilization in the Pacific. The civil and moral destiny of every portion of the vast territory between the rocky mountains and this western ocean, must of necessity be materially shaped by the government under whose jurisdiction it shall fall. That whole region of country cannot fail soon to be the theatre of measures and events, whose consequences upon the world will be as enduring as time. The prospect is full of exciting considerations, and every movement that may occur, either political or moral, will afford a subject of permanent interest.

Various regards, originated by commercial interest, political speculation, historical curiosity, or religious benevolence, have drawn

towards the coast and unnumbered people of Japan, the thoughts and inquiries of the civilized world. Almost all the purposes which control human pursuits are combining to effect an entrance into that and the adjacent prohibited portions of the globe, and there is a current of feeling setting upon those shores, proportionated probably in its force to the strength and obduracy of the barriers which have so long resisted foreign approach. Those separating walls of national pride or jealousy or selfishness, must, in the very necessity of things, sooner or later give way; and the present unparalleled stretch and energy of commercial pursuits, the prodigious improvements and facilities for international communication, and the awakening and expansive impulse of Christian goodness which mark the passing age, afford full intimations that the time is at hand. No measure of moral influence, great or small, direct or incidental, which can be made to further a salutary intercourse with other nations, and an effectual entrance for knowledge and truth, can be looked upon with indifference; for, whether that influence be borne along on the hum of a busy commerce, or in the lively oracles of grace and truth, so far as its tendency is to bring that large proportion of the human family into the community of Christian nations, so far it goes to augment the moral power and resources of a world redeemed to holiness and God. To whatever extent such influences, or the methods by which they may be conveyed, come under observation, they will be worthy of a most attentive notice.

It is now about three centuries since the discovery of Polynesia added to the world its sixth great division. The warm enthusiasm, with which the discovery was at first regarded, soon passed away; and till within a few years, little more notice has been taken of them, than that induced by considerations of curiosity or interest. Almost every successive year, new islands have been discovered, named, and their geographical position dotted on the chart; while the native inhabitants through their successive generations have been swept away by the wave of death, "alike unknowing and unknown." It can, however, never again be with this multitude of islands as it has been. Already there have been some valuable researches made through the more important groups, and the results given to the world. Some efforts have also been made to throw upon their midnight of intellectual and moral darkness the light of knowledge and truth. Here and there are stationed the living teachers of pure Christianity, and around them are beginning to be restored to the heathen the revealed principles of order and duty which are destined to pervade the world. The repeated visits of an extending commerce are bringing every tribe into more intimate contact with men of higher capabilities both of virtue and of crime, and there is now scarce a known island of these seas, that may not be easily opened to afford every desirable facility to the inquiries of the physiologist, or the philanthropy of the Christian.

We have taken this cursory glance around an almost new, and unspeakably interesting, portion of the world, to show the extent and

condition and prospects of a field of observation, in the centre of which we are providentially to stand spectators. With a local situation that affords facilities for concentrating intelligence, probably superior to any other spot in the Pacific, the purpose of our Journal will be, to gather from all the sources of information that may be opened upon us, and to combine correct intelligence upon the topics connected with the topographical, political, and moral geography of the islands of this ocean and its surrounding continents,—to afford a channel through which the facts that may be evolved in the various departments of natural history and science may be communicated to the world,—to furnish philological information relative to the genius and structure of the various dialects of the Polynesian language, and notices of native literature that may be originated in these dialects, in the progress of the means of education already in use or to be instituted,—to show the extent, facilities, and modes through which commercial enterprises may be conducted, and the means that may be put in operation to pour through the various channels of commerce a salutary moral influence, and the results realized from such measures,—to notice the forms of government that may be organized by the various islanders, and the relations and terms of intercourse instituted between them and foreign powers, and the tendencies of such intercourse upon the destinies of the weaker parties. It will also be our steady and prominent object, to furnish accurate and definite statements of the efforts in progress to enlighten, civilize, and Christianize, the benighted on the islands of the Pacific, and on the western continent of America, showing what has been accomplished, and what remains to be done; and from the deeply affecting view of the character and condition of the heathen in their remote alienation from their Maker,—a view derived from actual observation,—we shall earnestly set forth the imperative necessity for vastly greater efforts, in all their forms, than have yet been projected, to enlighten and redeem the world. We shall endeavor to throw light upon the nature of the work to be achieved, the obstacles to be overcome, and the means of overcoming them, and shall exert our last ability to correct and drive out of being the egregious errors which prevail in relation to the world's conversion.

A vast portion of the moral machinery which embodies the "power of God and the wisdom of God unto salvation," has not yet been brought into the field, nor do we see how it can be set in motion, while the views of heathen condition and Christian responsibility prevail, under which the present plan of operations is sustained and directed by the churches. Merely didactic lessons either in literature or religion, to beings who have been sinking for eighteen hundred years from the condition in which Paul described the heathen to be in his day,—could such lessons be taught by all the angels of light,—would never effect the moral revolution of the world contemplated in the prayer of its Redeemer, "Thy will be done on earth as in heaven." There is not a spot within the broad survey we have taken, where religion, as God has revealed it, could be practiced in its high-

est and noblest and unrestricted exercises, until other influences than those of preceptive instruction, shall be brought into action. Improvement in the employment of physical agencies is the cue of the age; and yet the last improvement that the combined ingenuity of men shall arrive at will act upon the springs of nature as the Creator formed them. And why should men, moving under God's commission in achieving the world's conversion, shrink back with awe from attempting improvements in the use of moral agencies, when the final discoveries of every finite mind will only disclose the omnipotent energies of a moral engine, whose adaptation to its end reveals a "God over all blessed forever?" There is no reason why. The condition of guilt and woe and death, in which most of earth's millions are, without it, hopelessly involved, demand the attempt, and our Savior's last law of love, "Go teach all nation," adds to that demand the authority of all heaven.

With this brief view of the field from which it is expected that the subject matter for our pages will be derived, and this general statement of the topics proposed to be illustrated, we commend our work to the literary countenance and coöperation of those scattered over the wide field, whose opportunities of observation and research will enable them to contribute to its interests, and to the pecuniary patronage of those in every land who may favor our purpose.

ART. V. *Translation of a letter from Syed Bin the sultan of Muscat, to the president of the United States of America.*

IN THE NAME OF GOD AMEN.—To the most high and mighty Andrew Jackson, president of the United States of America, whose name shines with so much splendor throughout the world. I pray most sincerely that on the receipt of this letter it may find his highness, the president of the Unit d States, in high health, and that his happiness may be constantly on the increase. On a most fortunate day and at a happy hour, I had the honor to receive your highness's letter, every word of which is clear and distinct as the sun at noonday, and every letter shone forth as brilliantly as the stars in the heavens. Your highness's letter was received by your faithful and highly honorable representative and embassador Edmund Roberts, who made me supremely happy in explaining the object of his mission, and I have complied in every respect with the wishes of your honorable embassador, in concluding a treaty of friendship and commerce between our respective countries, which shall be faithfully observed by myself and my successors, as long as the world endures. And his highness may depend, that all American vessels, resorting to the ports within my dominions, shall know no difference, in point of good treatment,

between my country and that of his own most fortunate and happy country, where felicity ever dwells. I most firmly hope that his highness, the president, may ever consider me as his firm and true friend, and that I will ever hold the president of the United States very near and dear to my heart, and my friendship shall never know any diminution, but shall continue to increase till time is no more. I offer, most sincerely and truly, to his highness the president, my entire and devoted services, to execute any wishes the president may have within my dominations, or within any ports or places wherein I possess the slightest influence.

This is from your most beloved friend

SYED BIN SULTAN.

Written on the twenty-second day of the month, Jamada Alawel, in the year al hajra, 1249, at the royal palace in the city of Muscat.

This letter is to have the address of being presented to the most high and mighty Andrew Jackson, president of the United States of America, whose name shines with so much brilliancy throughout the world.

[*Note.* We have inserted the foregoing letter by the request of a friend. The treaty with the sultan we have not seen. The narrative of Mr. Roberts' mission has been published in America, we suppose long before this time.]

ART. VI. *Ophthalmic Hospital at Canton: Seventh Report, being that for the term ending on the 31st of December,* 1837. By the Rev. PETER PARKER, M. D.

Two years of this institution are now completed. During this period 4575 patients have been received, 1225 of whom have been admitted during the last term. Besides these, a number of old patients have been treated, who had relapses, or new diseases. This report includes the period from the 4th of May to the 31st of December, of which two months were spent in a voyage to Japan, and subsequently illness caused a suspension of the operations of the hospital for another month. It was reopened on the 1st of October, when it appeared, that a considerable number of patients, who had come a long distance, had taken up their residence in the city, and had waited, some a fortnight, and others a month or more, for the opening of the hospital.

The expenses for the current year are $1,692.24, viz.:

For native assistants	$341.21
For medicines, instruments, &c.	543.33
For board, fuel, &c.	261.80
For repairs	45.90
For rent	500.00
	$1,692.24

N. B. The donations to the hospital are included in the acknowledgments of the contemplated Medical Missionary Society, whose organization, unanticipated causes have delayed.

Diseases presented both during this quarter and since the biginning of the institution; 1st, of the eye; 2d, miscellaneous.

1st. Diseases of the eye.	*	†
Amaurosis	33	145
Acute ophthalmia	74	336
Chronic ophthalmia	125	380
Purulent ophthalmia	23	111
Scrofulous ophthalmia	1	3
Rheumatic ophthalmia	1	8
Ophthalmitis	6	35
Ophthalmia variola		29
Choroiditis	3	7
Conjunctivitis	4	40
Granulations	100	100
Hordeolum	2	28
Cataract	118	382
Entropia	215	526
Ectropia	2	8
Trichiasis	16	81
Pterygium	90	271
Panis	5	5
Opacity and vascularity of the cornea	60	472
Ulceration of the cornea	10	89
Nebulæ	100	271
Albugo	7	138
Leucoma	4	27
Staphyloma	48	177
Staphyloma sclerotica	3	15
Onyx	3	18
Iritis	8	53
Ptosis	2	2
Lippitudo	60	151
Night blindness	2	8
Day blindness	1	4
Synechia anterior	24	69
Synechia posterior	8	32
Myosis	15	53
Closed pupil with deposition of lymph	3	46
Procidentia iridis	7	22
Glaucoma		9
Exophthalmia	1	5
Double vision	2	2
Injury of the eyes	3	2
Atrophy		62
Hypertrophy	3	17
Hydrops oculi		2
Complete loss of one eye	110	231
Loss of both eyes	91	199
Mucocele	4	18
Muscæ volitantes	8	19
Weak eyes	5	23
Xeroma	5	7
Malignant ulcer of the upper lid		1
Encysted tumor of the upper lid		6
Tumors from the conjunctiva	3	3
Quivering lids	1	3
Adhesion of the conjunctiva to the cornea	1	9
Adhesion of the tarsi	1	1
Disease of the caruncula lachrymalis	6	12
Fungous haematodes	1	5
Nole me tangere	1	1
2d, Miscellaneous.		
Abscess of the ear	1	10
Abscess psoas	1	4
Abscess of the thigh		2
Abscess of the parotid gland		2
Abscess of the arm		2
Abscess of the hand	1	3
Abscess of the head	4	6
Abscess of the face	2	7
Disease of the lower jaw	2	11
Luxation of the lower jaw		1
Otitis	1	2
Otorrhœa	2	24
Deficient cerumen		9
Deposition of cerumen	2	8

* Aggregate for the term. † Aggregate for the two years.

Malformation of meatus		2	Aphonia	1	1
Imperforate auditory foramen		2	Pneumonia		4
Deafness	2	20	Ichthyosis	1	5
Nervous affection of the ear		8	hereditary	2	
Polypus of the ear		1	Herpes		1 5
Dropsy	1	25	Impetigo		3 5
Ovarian dropsy	3	11	Psoriasis		1 1
Cauliflower excrescence of the uterus		1	Acne		1 1
Hydatids of the uterus		1	Burn		1 1
Scirrus of the uterus		1	Disease of the antrum maxillare	1	5
Amenorrhœa	1	4	Diseased gums	1	3
Cancer of the tongue	1	1	Hare lip		1 3
Cancer of the breast	3	0	Opium mania		5 6
Cancer of the face	1	4	Paralysis of the arm		2 15
Goitre	5	15	Hydrocephalus		2
Ranulae	1	5	Dyspepsia		2
Enlarged tonsils	1	3	Urinary calculus (removed 3)		3 6
Polypi of the nose (benign)	1	7	Stone in the bladder		3 7
Polypi of the nose (malignant)		2	Deaf and dumb child		2 5
Obliteration of nares	2	2	Dumbness		1 5
Polypus of the ear		1	Hepatitis		1 7
Hernia inguinal	2	7	Fungous haematodes		3
Hernia umbilical	1	4	Ulcers		1 6
Chronic cystitis		1	Needle thrust into the body below the sternum		3 11
Enlargement of the spleen	4	7	Needle thrust into a child's hand, &c.		1
Abdominal tumors	3	7	Double thumb		1
Encysted tumors	2	11	Aneurism		3 5
Sarcomatous tumors	5	25	Wart filling one nostril		2 2
Tumors from each ear	5	5	Worms (Lumbrici)		1 1
Curvature of the spine	6	9	Haemoptisis		2 6
Curvature of the ankle	1	1	Rheumatism		1 1
Paraphlegia		2	Arthritis		2 4
Phymosis (natural)		3	Hydrops articuli		5 5
Paraphymosis	1	1	Palpitation of the heart		5
Fistulæ *in* ano	1	6	Thrush (ulcerated mouth and lips)		2 2
Tinea capitis	1	4	Diabetes melitis		2 2
Scrofula	6	13	Caries of tibia		1 1
Enlargement of parotid gland	2	5	Epilepsy		1 1
Asthma	1	3	Elephantiasis		2 2
Croup		1	Enteritis		2 4
Bronchitis		1	Disease of the heart		1 1
Bronchial flux		1	Distortion of the hand from small-pox		1 1
Phthisis		1	Whitlow		1 1
					2

No. 3320. - May 1st. Artificial joint of the forearm. Chay Ahing, aged 27, of Canton. Eleven months ago he fractured the radius and ulna of his right arm. An artificial joint had been formed, which admitted inward motion to an angle of perhaps 60°: it was without pains or tumefaction. On the 27th May, the ends of the fractured bones were grated upon each other for some minutes. The arm was then extended and the bones brought into their proper place, and confined by splints and a roller. The following night the patient complained of much pain, and urged the removal of the splints. They were continued, however, for three days, when, to his great delight, the bones were united and the arm was straight. Short splints were then substituted, leaving the hand and wrist free. These were worn two months more. The man has now a useful right arm.

No. 3363. - May 13th. Injury from torture. Aching, a gardener in the vicinity of Canton, was accused by an envious relative to the government, as a smuggler and concealer of stolen goods. Accordingly he was seized, and kept in the city a fortnight, sitting at the door of an officer, as a culprit, and in the mean time was examined by torture, made to kneel on sharp spikes, and beaten upon his face and above his knees and ankles, in a most cruel manner. His foreteeth were knocked out. Twenty persons of his native village coming forward and testifying to his upright character, and offering their own heads if he could be proved guilty, the innocent and industrious poor man was liberated, but not till after he had paid $300! His ankles and knees were in an ulcerated condition from the previous application of the bamboo. The wounds presently healed, and the man is again well. This case illustrates the *baseness* of his relative, and the *cruelty* and *injustice* of the officers of government.

No. 3488. - May 22d. Cartilaginous tumor. Woo Pun, aged 41, a shoemaker of Pwanyu, had been afflicted seventeen years with a large unshapen tumor upon the left side of his neck. It hung pendulous from the submaxillary, extending backwards over the external jugular vein and carotid artery, forwards to the opposite side of the trachea, and downwards to the breast. For the last ten year its growth was rapid, and from its magnitude it had become very cumbersome. It was as large as the man's head, and so hard as not to yield to the pressure of the thumb. Centrally it was diseased, and having been perforated by the escharotics of a Chinese practitioner, it emitted a most offensive discharge. The aperture was half an inch in diameter, and as regular as if formed by a drill. The patient kept it closed with a stopple, every morning evacuating some ounces of offensive fluid. His constitution had begun to suffer. On the 19th June, assisted by Messrs. Cox, Cullen, and Jardine, the tumor was removed in about five minutes. Several veins of considerable size were divided. In making the inferior horizontal incision, an inch of the integument, above a large superficial artery, was not divided till the dissection of the tumor was nearly completed, and then, by compressing the artery before dividing it, very little blood was lost. The tumor was two feet in circumference, and weighed 7 lbs. The patient scarce uttered a

groan. In twenty minutes he was comfortable in bed. This was about 1 o'clock P. M. At 3 o'clock and at 5 o'clock his symptoms appeared favorable; and there was but little oozing of blood. At 9 o'clock he complained of phlegm in his throat, and did not breath so easily as usual, yet made no complaint that the bandage was too taught. His brother was depended upon to watch with him, and to call me, if any change occurred. At 1 o'clock A. M., a servant called; and when I arrived at the hospital the poor man was apparently gasping his last. He was very bloody, and had evidently made a desperate struggle without success to loosen the bandage. The neck was instantly freed of the roller. His pulse was just perceptible; his extremities were already cold; he foamed at the nose, and breathed stertorously, as in apoplexy. His mouth was immediately cleared of phlegm, and his nose of blood; stimulants were applied and also administered internally, and bottles of warm water put to his feet. He soon revived and spoke, and his breathing became easy.

The dressing was loosely applied at first, but the incision being rather horizontal, nearly from ear to ear, the blood that settled upon the lower side, not escaping, acted as a wedge, causing suffocation. Probably the brother fell asleep, and awoke only by the almost dying struggle of the patient. Two or three minutes delay in coming to his relief might have been too late! After reapplying the dressing, he had a comfortable night, and in one month was perfectly recovered. He has repeatedly visited the hospital. His constitution has wonderfully recovered from the inroads of the disease, and he again enjoys excellent health, and evinces unbounded gratitude. He seems to regard the favor received, as conferring on him full liberty to introduce any and all his diseased friends. This is very uniformly the case with such as have received any especial benefit. I know not upon what principle of human nature to explain it, unless it be that of implicit confidence.

No. 3556. May 22d. Scirrous breast. Mo She, aged 48, of Pachow, near Whampoa, an artificial flower maker, had been afflicted with a cancerous breast for six years. The diseased gland was about four inches broad, six long, and two or three thick. She had long experienced lanceonating pains. There was some enlargement of the veins, and the part nearest the axilla was soft and just ready to burst. The axillary glands were not affected. The patient complained of pains in the region of the kidnies. The tongue was a little foul, and the pulse natural.

On the 21st of June, the breast was removed. The adhesion of the integument to the gland, protracted the operation to twenty minutes, which the patient endured with the fortitude characteristic of her sex. Her husband and son were present, who commanded their feelings remarkably, and spoke cheeringly to their suffering friend. The most painful sensations were caused by dividing the nerves at the base of the gland. Considerable febrile symptoms occurred the following day, but they soon subsided. She rapidly and perfectly recovered, and on the 1st of August was discharged. In October she returned

in good health. This is the first instance of the extirpation of the female breast from a Chinese, and few operations could exhibit in a stronger light their confidence in foreign surgery, yet it was submitted to with the utmost cheerfulness, both in this case and another hereafter to be noticed.

No. 3763. June 19th. Ascites. Wang Yuen, aged 23, a weaver, had had an accumulation of fluid for four years: cause not ascertained. The abdomen was about six feet in circumference. On the 21st of June, in the presence of several medical gentlemen, twelve gallons of fluid were drawn off, weighing sixty catties, equal to eighty pounds avoirdupois. After the water was discharged and the walls of the abdomen collapsed, the liver, stomach, heart, and uterus, were felt distinctly. The ribs and sternum were spread out of their natural position, forming an immense cavity, bounded by the diappragm and natural integument. This was filled with cotton pledgets, and a bandage applied around the thorax and abdomen, which was tightened daily, gradually bringing it to its natural place. It seemed incredible that, with such a bulk and weight, the young woman could walk at all, especially as her feet were as much too small as her body was too large. It required some practice, after its removal, before she could walk comfortably alone. She appeared in health, independent of this immense reservoir of fluid. She experienced no inconvenience from the operation, and in one week was discharged. Since my return from Japan, she has visited the hospital, and was in fine health. She was so altered that it was necessary to refer to the records of the hospital to identify her. There is no reäccumulation.

No. 3790. June 19th. Sarcomatous tumor. Yang She, aged 20, of Hwayuen, had a tumor pendulous from the chin and larynx. It commenced ten years since, and the last six years had been very cumbersome. The attachment beneath the chin was five inches in circumference. Centrally and horizontally it measured two feet three inches, and vertically three feet two inches. It extended below the umbilicus, but not so as to rest in the lap; consequently its weight was sustained by the attachment, and the patient had to sit constantly in a bracing posture, to prevent its drawing down her head. The natural features were distorted, the cheeks being drawn tense by the weight of the tumor. The muscles on the back of the neck were preternaturally large, having been in constant action. A native practitioner had applied a ligature which remained sufficiently long to produce a permanent circular scar. Probably, while the ligature interrupted the return of the blood in the veins, it did not compress the arteries, nor benumb the nerves: the pain must have been great and the result doubtful, had the destruction of the tumor been effected.

Being in her fifth month, her case was the more critical. It was at this time determined to take a voyage to Japan; but whether she was apprized of this or not, and feared I might not return, she and her friends were urgent to have the tumor removed then, though the objection to it was distinctly stated. Perceiving the confidence of the patient and anxiety of her friends, with the approbation of several

medical gentlemen, I complied with her wishes; and on the 21st June, the tumor was removed in 12 seconds, and the patient dressed and in bed in 24 minutes. Two arteries of considerable size required ligatures; the veins upon the lower side were very large, exceeding the natural size of the jugulars; the skin, fasciae, veins, and arteries formed the principal attachment. With the exception of a single point, an inch in diameter, the tumor was as distinct from the surrounding parts, as an egg from its nest.

Seldom has there been less apparent suffering from so serious an operation, as there was manifested by the young woman. The wound healed kindly without any unpleasant symptoms. Her first attempts to walk were awkward, having lost so much 'ballast.' In one week the healing process had far advanced, when, at my departure from Canton for Japan, Messrs. Cox and Anderson, resident physicians, most obligingly took charge of her and the preceding cases, and such others as were in the hospital, and required attention: they have also continued their assistance on each day for operations, weekly. In seventeen days she was discharged quite well. December 17th, she returned, in excellent health and spirits, bringing her robust little son, two months old. Her features have assumed very much their natural form.

On the 14th October, her grandfather returned to inform me of her health, bringing some trifling presents, with the following note accompanying them.

"The autumnal marigold emits its fragrance and reflects its fresh tints, whilst I bring some trifling articles to repay your kindness, for having, by your deep skill, restored my grand-daughter to health. May your name, sir, be transmitted to posterity for a thousand ages, and may the benefits bestowed last ten thousand years! My whole family join with me in wishing you the enjoyment of happiness, and that you may be permitted, by your extraordinary practice, to assist and protect mankind. I beg you will receive this present with a smile. Yung Yute of Hwa heën, knocks his head and pays his respects."

No. 4016. Extirpation of scirrous breast. Woo She, aged 43, of Whampoa, was introduced by Mŏ She, to be treated for the same affection, of which she herself had been relieved. Woo She had had a scirrous enlargement of the left breast for three years. It was about the natural size of a full breast of milk. The tumor was well defined and strictly a local affection. Her constitution was perfect.

On the 1st of November the breast was removed in eight minutes, and the patient in bed in twenty. Her fortitude exceeded all that I have yet witnessed. She scarcely uttered a groan during the extirpation, and before she was removed from the table, clasped her hands, and, with an unaffected smile, cordially thanked the gentlemen who assisted on the occasion. The breast consisted of masses of gelatinous matter, surrounded by dense cartilaginous substance, which, at the base was nearly ossified, quite beyond the power of medicine, *iodine* not excepted, to remove. She experienced comparatively little inconvenience during her recovery. The edges of the wound healed

chiefly by the first intention, but there was some suppuration of the parts beneath. An attack of dysentery upon the 10th day impeded the healing a little, but she soon recovered from it, and in about four weeks was discharged perfectly well. The natural amiableness and cheerfulness of this woman and her little daughter, twelve years old, attracted the attention of many who visited the hospital during her stay. *Surely, natural sweetness of temper exists in China.*

No. 4142. October 23d. Hare lip. Lo Asan, aged 8, of Heängshan, a very interesting and intelligent girl, the idol of her wealthy parents, who would not have withheld any moderate sum, had it been necessary, to remedy the unpleasant malformation. The division of the lip and roof of the mouth extended up into the nostril. The operation was successful. The second and third days, she had a considerable fever; as this subsided, the wound healed rapidly and perfectly in ten days. Her friends were greatly delighted, and sent presents of tea and fruits of various kinds, and a valuable crape shawl. These were declined in vain. "They are not for pay, but an expression of gratitude." Four persons were in constant attendance upon this little girl. She was amused by a pack of arithmetical cards, with red and black dots on them, by which she learnt to add and substract. She answered any question upon these cards, almost instinctively. Four operations for the same defect, have been performed during the term. In two instances, several teeth and a portion of the palate, were removed. In one case the patient was discharged quite well in one week.

No. 4186. Nov. 20th. Steatomatous tumor. Yuen Aking, aged 35, of Kaouyaou, had a tumor on the left side of his neck, originating near the vertebræ, and passing out between the scaleni muscles; it was partially covered by the trapezius. It had attained a troublesome magnitude, nearly spherical, and six inches diameter, and was yearly increasing. November 29th, the tumor was extirpated. A portion of the anterior edge of the trapezius was necessarily removed, and also of the scaleni muscles. The tumor lay between successive layers of muscular fibres and fasciae, which became more indistinct as they approached its centre, several of the transverse processes of the cervical vertebræ were exposed, covered only by the tendinous aponeurosis of their appropriate muscles, when the tumor was removed. The wound kindly healed by granulations in five weeks. There was much suppuration from the division of the muscles. The removal of the tumor affects slightly the raising the tip of the shoulder, and the bringing the hand over the head. The patient became quite robust, and left a few days since, with the most unequivocal manifestations of gratitude.

No. 4370. Staphyloma. Yĕ Maouchang, a youth of 16, had lost his right eye entirely, and had also a staphyloma of the left. A part of the cornea protruded so far as not to be covered with the lids, yet a portion was clear and admitted light. He was introduced by a hong merchant with a particular request, that, if it were possible to benefit him, he might be treated. He was encouraged to expect the eye

might be reduced to its natural size and the degree of sight still be retained. With this, he and his friends were satisfied to have the operation performed. The staphylomatous part was removed, the aqueous humor only escaped. The wound soon healed, the eye came to its proper size, and the vision was increased rather than diminished. His uncle, a literary gentleman, remained with him until he was nearly well, and, on leaving, presented two scrolls, on which he had written some account of the case, with a stanza of poetry. The scrolls are about four feet long, and ten inches wide; and the poetry is written in large characters in the middle, perpendicularly, with the explanation on each side of it. The following is a translation, which may be interesting as a specimen of Chinese taste and customs. The comparison bewteen the celestial luminaries, appearing from behind the clouds that had concealed them, and the blind restored gradually to a sense of light, is happy.

"Dr. Parker, of the flowery-flag nation, sailed over the ocean, and came to Canton, with healing medicines. All men feel gratitude towards him. My nephew, Yĕ Maoushang, had been blind ten years. With a metallic instrument, he opened his eyes, and gradually restored vision. Therefore I have prepared these scrolls to record his deed.

(Signed) Chang Kwŏkin of Lingkang

"The clouds and vapors rolling off,
Quickly appear the sun and moon.—
His art's true badge, the knife, he grasped,
And therewith op'd the way to sacred light."

Death from Epilepsy. Aking, 38 years of age, of Koauyaou, was found nearly dead in the street. He had been in an epileptic fit three hours when I saw him. Many hundreds of his countrymen had seen him, but all 'passed by on the other side.' After explaining to the by-standers and one of the police, the nature of the case, and the uncertainty of his recovery, judging from his symptoms, I offered to take him to the hospital, provided his body should be removed without trouble in the event of his death. This was acceded to. The usual treatment in similar cases was adopted. The severity of the paroxysm was soon mitigated, and in fourteen hours he had so far recovered his senses that he was able to give intelligent answers. In a short time, some of his friends came and expressed grateful feelings for the care taken of him, but soon left, though requested to remain with the sick man. The next day a brother came, who said he had been subject to these attacks for about a year, and that they usually lasted twelve hours. Upon the second and third days he had some fever; on the fourth and fifth, he was able to walk about the house, and to take congee, and his recovery was expected; but a few hours after my leaving the hospital on the fifth day, he had a relapse and died suddenly. His brother and friends came the next morning, and were grateful for the care bestowed on the deceased. A rude coffin was soon provided, and without change of apparel he was borne to his rest in the grave.

No. 4565. A second instance of death occurred, in the case of a young woman, aged 27. Her own account of herself was briefly as follows. She had not enjoyed good health since the birth of her first child, two years since. More than a year ago she had a small swelling of the size of a duck's egg, just beneath the false ribs, on the right side, and at the same time commenced a curvature of the spine. In May last, an abscess formed in the lumbar region, which burst of itself. The discharge was great at the time, and since. When she came to the hospital, her case appeared hopeless; but her emaciated form, and the affecting narrative of her sufferings, early bereft of her father, enlisted my warmest sympathies, and I could not at once extinguish her last hope of recovery. She was told that she might remain a few days, when her case should be fully explained. Shortly the high fever, which she had had daily, subsided; the abscess was attended to; and tonics were administered; and she was gradually improving. But about ten days afterwards, I was called to her, early one morning, when, to my surprise, I found her dead in the arms of her mother. The parent was not aware of the fact, and was told that her daughter had better be laid on the bed. After reminding her that all must die, and that the Supreme Ruler would decide as to the best time, I informed her that her daughter was dead, and requested she would not yield to excessive grief. She commanded her feelings remarkably, and calmly said, her 'destiny is fixed.'

The deceased was a young woman of extraordinary intelligence, and unlike the majority of her sex in China, had read much. She was a dutiful child, and said that her desire of life was chiefly that she might provide for her parent.

The following are a selection of *incurable diseases,* which have been presented at the institution.

No. 8438. May 22d. *Aneurism.* Choo Akwei, a young man 20 years old, of Manchow in Pwanyu, has an aneurism of the superscapularius and subclavian arteries. It commenced five or six years since. At first, a slight tumefaction, widely diffused over the scapula of the left shoulder, was perceived. The aneurismal tumor is now two feet in circumference, at the base, and eight inches in its smallest transverse diameter. The pulsation is distinct in every part of it. Ignorant of its character, the native physician had applied escharotics, and nothing but the great thickness of the skin on the back, preserved the man from the fatal consequences of so rash an expedient. The rush of blood from under the clavicle is fearful, especially when heard through the stethescope. The passage of the blood is also very distinct to the touch. Pressure above the clavicle interrupts the pulsation in the tumor, which becomes sensibly smaller by continuing it a few minutes. It is impossible to determine the extent of the disease. Apparently, it extends along the subclavian till it is lost beneath the sternum. It appears as though this artery were dilated to the diameter of an inch or more. Under these circumstances it has been deemed judicious and humane not to interfere. The patient is of a slender constitution, his pulse is about its natural frequency but irregular, as is also the action of the heart.

No. 4099. October 23d. Elephantiasis. Tang Pahe, aged 25, has elephantiasis of the left leg, which, from the knee to the ankle, is nearly of a uniform size, and its average circumference about two feet! The young man enjoys good health, and his only suffering is from its great weight. It is but a few years since it began.

No. 4533. December 18th, a similar case of elephantiasis presented. Wang Teenpwan, 26 years old, a student from Sinning, came a journey of 21 days, to ask advice. He had been troubled, some years, with an enlargement of the left leg, which, from the knee to the ankle, was from 2 feet to 30 inches in circumference. The disease in this case seemed to be confined to the integument, and formed a large cylinder, freely moveable about the muscles and parts beneath. The motions of the leg were perfect.

Several patients with *enlarged spleens*, of a very aggravated character, have appeared. I am inclined to think, that affections of this class are numerous in China. In some instances the spleen entirely filled the abdomen. Partial benefit has been conferred in a few cases, but the long treatment required under the most favorable circumstances, much exceeds the perseverance of the patient.

Abdominal tumors. As the benefit of autopsy cannot be had in China, we cannot speak definitely of this class of diseases, which is most frequent in females. Some of these, also, filled the abdominal cavity, and much distended its parieties.

Scrofula, as might be expected from the filthy habits, and improper diet of some of the Chinese, is common, and sometimes exhibits itself here in its most frightful forms, affecting all the glands, the head, and indeed, the whole system, particularly the joints.

No. 4572. December 18th. Fungous haematodes. Tsee Ching-ho, 61 years old, a native of Nanhae, has a fungous haematodes of the left eye and face. Six months since it began with inflammation, and pain of the eye, which soon protruded so as to prevent the closing of the lids. Its expansion over the face now forms a disk six inches by four. There is a similar excrescence starting from the cheek beneath it, just over the antrum. Several others, not yet through the integuments, are starting out of the left cheek, and a small one from the nose.

A few minor operations may be here briefly noticed. Two young women had tumors, pendulous from each ear, in one case half an inch in diameter, and in the other an inch and a half. These were occasioned by heavy metallic earrings. Four or five similar cases have occurred, and the tumors have been removed, without destroying the natural shape of the ear.

A respectable young lady, 18 years old, from the city, had a small tumor in an ulcerated state upon the crown of the head. Unwilling, at that age particularly, to come to the hospital, her father requested me to meet her at the house of a friend, just without the city. She was prevailed upon to have it removed at the hospital. In one week the tumor was quite well.

A second encysted tumor, of the size of a hen's egg, upon a man's head, just above the mastoid process, has been removed; and a third, from a man 46 years old, situated below the left ear, rather deep-seated. There was a fourth case also, a lad, 16 years old, who had a sarcomatous tumor, four inches long, and two broad, attached by a loose peduncle of an inch in diameter, which was situated just below the left ear. These were all removed and the patients speedily discharged.

An unusual number of cases of ascites have presented. Besides the one above named, the following may be noticed.

No. 4173. Lesingyaou, a Tartar, who is connected with the hoppo's office, was relieved of 28 catties of limpid fluid. No. 4270. Lew Ayuen, aged 61, of Taeleih, had between five and six gallons of chocolate-colored fluid in the abdomen. After discharging it, a large and hard tumor was found, apparently originating from the liver. It was not very tender to the touch.

Here I close the review of the institution, during its two years existence. Of the 4575 patients that have been received, many are remembered, as well as their deep solicitude, and that of their friends as they have waited to know their prospects, and their joy when they have been relieved. The recollection of hundreds that will never more see light, has revived the sorrowful sensation previously felt. They were too late. Some of the latter class were just entering upon life; they were in perfect health, but, for the want of timely assistance, the orb of light has been to them early and totally extinguished. There is some mitigation, however, in the reflection, that, whilst various surgical operations have been performed, through the *divine blessing*, *none* have proved fatal; that many young persons have been saved from a life of blindness, and that others have regained the vision actually and (without some kind interposition) forever lost. It has often been delightful to witness parents again enjoying the sight of their children, whose prattlings and blooming countenances had never more greeted their eyes, had not the cataract been thrust aside. From many, those protuberences and incumbrances, which rendered their possessors monsters, and life a burden, have been successfully removed. The cancer, threatening its victim with death, has been once and again extirpated from a mother's bosom. The misplaced, and in some instances large, reservoirs of useless and cumbersome fluid, have been dried up, and health has again smiled upon the previously despondent sister and parent. To these results, the friends and benefactors, who have so promptly sustained the institution, are referred as their best reward, whilst the most grateful acknowledgments are tendered them, in behalf of the thousands whom their charity has benefitted. Especially thanks are due to the medical gentlemen, who have repeatedly and so cheerfully lent their important aid, particularly to Messrs. R. H. Cox, and A. Anderson, who have continued their valuable assistance each week upon the day devoted to operations. And also to William Jardine, esq., who, notwithstanding he has long ceased from practice, retains all his interest in his former profession, and, even in the pressure of business in one of the largest commercial houses

in Canton, has ever found leisure to attend to the calls of suffering humanity. Facts are constantly occurring, which show the increasing confidence of the Chinese in foreign surgery, and the widening extent to which the knowledge of the operations has spread. As illustrative of the former, Howqua, the senior hong merchant, has presented $300 to the institution; and in proof of the latter, numbers have come journeys of several weeks to avail themselves of its benefit. A district magistrate from the province of Hoopih, in the interior of China, has come a journey of six weeks to be treated for blindness, and is now an inmate of the hospital.

The importance of training young men for the medical profession in China was early felt, and I am happy to state, that three youth, of good promise, of the ages of 16, 17, and 19 years, are now connected with the hospital. They have already made respectable proficiency in the English language, and are of valuable assistance in compounding medicines and administering the prescriptions. The eldest is a responsible and active youth, and besides his tuition, receives $5 per month wages. Some minor operations upon the eye, as for entropia and pterygium, he has dexterously performed: he has served now more than a year. The second is the farthest advanced, of the three, in his own language, having been designed for a literary life, till the death of his father (who held an office in government), more than a year since; deprived him of the means of pursuing his studies. He is partly sustained by the Morrison Education Society. The third, who is a young man of good talent, is wholly supported by his father, and is to remain at least five years.

I cannot close this report, without adverting to another circumstance, not the least interesting to those who have at heart the best welfare of this empire. I refer to the opportunities constantly presented of exhibiting the spirit and principles of our most holy religion, of frequently pointing out to them the consequences of vice, and of inculcating principles of temperance and morality. Seasons peculiarly favorable occur of showing them the vanity and falsity of idols, and of making them acquainted with the true God. And these advantages will increase, as our knowledge of their language and religion increases, and as we are advanced in their confidence and obligation

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ART. VII. *Tsze Puh Yu, or Not the Sayings of Confucius: a Chinese book of stories; in eight volumes; without date.*

STRANGE and marvelous tales, feats of chivalry, acts of rebellion, and the conduct of the gods, were four classes of subjects on which Confucius never conversed; at least, so it is boldly affirmed by one of his disciples. His successors, however, who have lived in less virtuous times, have not been so circumspect in their writings, as

their great master was in his conversation. Probably, works of fiction are more numerous, voluminous, and varied, among the Chinese, than among any other people in the world. For the present, we will not attempt to canvass their merits, nor institute any comparison between these and similar productions in the western hemisphere. Sure we are, that if Cervantes, Lesage, and their compeers, were introduced to any valiant son of Han, he would not hesitate to declare that China has, or has had, their equals—nay their superiors. These writings are called, by the Chinese, *Seaou Shwŏ Shoo*, 'Books of Small Talk,' a term equally appropriate, perhaps, as that of Novel or Romance. The whole number of stories in the Tsze Puh Yu, is above seven hundred: the following, and others like them, are the themes of these stories, which are 'not the sayings of Confucius:' viz.: ghost of a fortune-teller, a stolen thunder-bolt, the literary fox advising men to become fairies, elves begging fish, the man with three heads, the devil turned matchmaker, a pig acting the priest of Taou, the enchanted tower, the ass of a Mohammedan lady, a demon buying children, Vulcan's tongs, &c. This book of stories has been brought to our notice by a resident sinologue—a lad twelve years old, who has been engaged in studying the language about fourteen months. The subjoined translations were made by him, and may serve as specimens of his scholarship, and of Chinese books of small talk.

The Sagacious Pig. In the district of Suhchow in Keängnan, a man was murdered and his body thrown into a well. One of the officers, having long sought in vain for the murderer, was riding by the well one day, when a pig came before his horse and set up a most bitter cry. His attendants, not being able to drive the pig away, the officer said to them, what does the pig want? Whereupon the pig kneeled before him, and made the *kow-tow*. The officer then bid his attendants to follow the pig, which immediately rose up and led them to a house, and entering the door crawled under a bed, and began rooting up the ground, and continued doing so until he had uncovered a bloody knife. The attendants immediately seized the master of the house, who, on examination, proved to be the murderer. The villagers, having deliberated on the case, took the pig and supported him in one of the temples of Budha; visitors came frequently to see him, and gave money for his support, saying, such a sagacious pig deserves to be rewarded. After more than ten years, he died, and the priests of the temple, having procured for him a coffin, buried him with due formality.

The enchanted box. On the banks of the lake Kanning, in the province of Yunnan, some husbandmen, while digging up the ground, discovered a small iron box, on which characters were written in the ancient form (used in the time of the Han dynasty). The husbandmen did not understand this writing, but the characters by the side of it were intelligible to them, and were as follow: 'Given by a fairy, in the first year of Chechíng.' The husbandmen, not knowing what the box was, broke it open, when they found a small *worm*, about an inch in length, apparently dead. The boys collecting, threw water

on it. The worm then began to stretch itself, until it became quite long, and then it darted into the air. A hurricane soon came on; the rain fell in torrents; the heavens and earth seemed enveloped in black clouds, in the midst of which appeared a horned monster, fighting with two yellow dragons. Hail, mingled with dew, descended; and the houses, and all property of the husbandmen, were destroyed.

The black pillar. Once in the district of Shaouhing, there lived a man, whose surname was Yen, who was married into the family of Wang, and was taken home by his father-in-law, who had no son of his own. After the ceremony, Yen returned to visit his family. His wife having been suddenly taken ill after his departure, a messenger was dispatched by his father-in-law to inform him of it. Yen immediately left his father's house, although it was in the middle of the night. By the light of a candle, he was proceeding along the road, when a black cloud, resembling the pillar of a temple, descended between him and the candle. If he moved the candle to the east, the pillar also moved to the east; if he moved the candle westward, the pillar moved with it, as if trying to obstruct the way, and not to permit him to proceed. Yen being very much frightened, entered the house of a friend, and having procured a servant and another candle proceeded, and the black pillar gradually disappeared, while he hastened to his wife's house. On entering, his father-in-law met him and said, you arrived a long time ago, where have you come from now? Yen replied, most certainly I have not been in before! Yen and the whole family fled in astonishment to his wife's room, where they found a man seated on her bed holding her hand. As he proceeded to his wife's side the stranger disappeared, and his lady soon expired.

Fidelity of cats. In Heängning, there lived a lad whose surname was Wang. His father had an old concubine, upwards of seventy years old, who, being extremely fond of cats, kept thirteen in her house, and loved and cherished them as children. Each one had a nickname, and came immediately at her call. In the reign of Keënlung, this old woman died. The poor cats gathered round her coffin, crying bitterly, and refused fish, rice, and every kind of food; and after three days, they all died!

ART. VIII. *Journal of Occurrences. Shipwrecked Chinese; insurrection in Szechuen; copper mines in Yunnan and Kweichow; gods of the Yellow River; the currency of Keängse; Changling; Hengan; execution of a robber; new commander-in-chief of the land forces; census of Canton; seizure of opium.*

On the 30th of October, 1837, a supplementary memorial was laid before the emperor, from Chung Tseäng, lieut.-governor of Fuhkeën, respecting Le Chungke, a military officer belonging to his majesty's forces stationed on the Pescadores, between Formosa and the main. During the 8th month of last year, Le went to Formosa; and having obtained a party of soldiers, embarked with them in a merchantman for Pänghoo (the Pescadores). After a long time, his non-arrival

induced his superior, colonel Yen Kungheën, to report the case to the lieut.-governor of Fuhkeën. On the receipt of the information, his excellency caused diligent search to be made along the whole coast of his province. At length, he ascertained, that Le's father had received a letter from his son, informing him of his being at Singapore; and stating that, while on his passage to Pănghoo, during the night of the 8th of the 10th month, a violent storm arose, and carried away the masts and rudder, with seven of the soldiers. On the 6th of the 12th month, a foreign vessel took them from the wreck, and conveyed them to Singapore. The people there, seeing that he was an officer of the celestial dynasty, treated him with politeness, and promised that he should be returned to his own country by the earliest opportunity. This account of Le, the lieut.-governor says, was well attested. He deemed it right, therefore, to *command* that Le should be sent back to Canton, and from thence to Fuhkeën. He also sent a communication to the authorities in Canton, that they might make inquiry among the foreign chiefs there, and communicate to them the requisite instructions for their *obedience*; and, on the arrival of the shipwrecked officer, take all proper and lawful measures in his behalf, and duly report thereon.

An insurrection of barbarians in Szechuen has been reported by the governor of that province, who had succeeded in 'annihilating' the insurgents. Of these there were two parties—one called *e fe*, 'barbarian bandits,' the other *yay e*; 'wild barbarians.'

The copper mines in Yunnan and Kweichow are suffering a deficit, resulting from impure ore and other causes, amounting in value to 11,597 taels. The persons, who are responsible to government for this sum, and who ought to pay the same, are, according to the report made to the emperor by the governor of the province, either reduced to utter poverty, or have absconded, so that no part of the deficit is recoverable: his majesty, therefore, is requested by Elepoo, governor of the province, to cancel the debt.

The gods of the Yellow River, for their recent interposition in restoring its waters, have been presented with ten sticks of incense from the emperor, who has given orders to one of his ministers, the governor of Leäng Keäng, to offer the same with becoming formalities. Some local officers were also to be rewarded, for their assistance.

The currency of Keängse, the brass cash, the common coin of the empire, has so fallen in price, that the lieut.-governor of the province has requested, and obtained permission to stop the coinage, until its value rises, when he is again to report, that the operations of the mint may be resumed.

Changling. This aged statesman, at the commencement of this year, was declared by the emperor to be in good health, "retaining his energies in full force." He has since been sick; and on the 30th of October, his majesty favored him with a visit in person.

Hengăn, about the same time, was appointed chief examiner of the students in Mantchou. Others were appointed to examine the translators in Mongol.

A notorious robber, Tsäng Akeën, was executed in Canton, on the 11th instant. A reward of $5000 was offered, some months ago, for the seizure of this man, which was at length effected by a brave lieutenant, E Hwaepun, a quondam pugilist. The robber had his trial, sentence, and execution, all in the same hour.

Kwŏ, the new commander-in-chief of the provincial land forces, arrived here on the 6th instant, from Peking: and entered immediately on his duties.

A census of Canton has been taken during the month; its object and results we have not been able to ascertain. It seems to have been an *extra* proceeding, having been taken out of the ordinary season, and by persons appointed especially for the occasion.

A seizure of three chests of opium, on board the 'Swift,' one of the European passage boats, was made on Wednesday night, the 10th instant, while the boat was at anchor in the river in front of the foreign factories. The three senior hong merchants called on the Committee of the Chamber of Commerce, a few days before the seizure, expressing their regret at the practice of smuggling opium at Whompoa and Canton, and entreated the Committee to use their influence to stop it, since not only the whole foreign trade, but themselves personally, might suffer greatly thereby.

THE

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ART. I. *Brief sketch of the Dutch intercourse with Japan from its commencement, in* A. D. 1600, *to the present time.*

THE brief sketch of Portuguese and Spanish intercourse with Japan which was given in a previous number was necessarily so interwoven with the proceedings of the Catholic missionaries, that it was rather ecclesiastical than mercantile in its details. The notices of the intercourse of the Dutch and other European nations is little else than a bare collection of commercial facts and dates, most of which are meagre enough in all those items, which enable us to trace the gradual extension and ultimate cessation of the taste for articles of foreign luxury among the Japanese, or, indeed, to ascertain in what that taste delighted.

The first Dutch ship that visited Japan was one of the five vessels which left the Texel under the command of admiral Mahu in 1598, three years after the Cape of Good Hope was first rounded by vessels under that flag. Four of these ships were lost in the course of the voyage round Cape Horn, and the fifth, navigated by the English pilot Adams, was run into a port of Kiusiu (some say a harbor near Yédo), the 19th of April, 1600. Out of a crew of one hundred and seventy men, only seven remained able to do duty, so that the Japanese had reason to regard the vessel as one in distress. At this time, they seem not to have distinguished any better between *peregrinos* and *hostes* than did the ancient western nations. The distressed vessel was confiscated, as she would have been in England up to the time of Henry I, and the crew were ill treated, as they might have been on any European shore at a much later period. Afterwards their effects were restored, though at an inadequate valuation, and the commander returned home with a part of his crew, and an expression of the royal favor towards his nation. He probably made his

way back to Holland in his own ship, though it is not so stated. The rest of the crew remained in Japan, either by compulsion or choice; and one of them came near doing a malicious turn to Catholicism, by engaging an ignorant and silly priest to make a public attempt to walk on the water in evidence of his more than apostolic faith. What became of these men is not said by our authorities, but there is evidence that their pilot Adams was not permitted to accompany them, if they were allowed to return to Europe.

Some years passed away before any use was made of the permission to trade with Japan thus obtained by the Dutch. Nevertheless we are told that the coast of Japan had been examined by a vessel from Holland as early as 1586, and that the merchants of that country were extremely desirous to traffic in its ports.

The representations of the shipwrecked captain on his return, aided probably by later letters from Adams, at length, had their effect, and the Dutch East India Company, which had been chartered seven years before, sent one or two small vessels to Firando, in 1609. They were well received, and permission was readily granted to establish a factory at that place. The Dutch, at this time, had no footing in China, and were therefore ill able to furnish the quantity of raw silk which was the principal item in the Portuguese and Spanish imports. Yet with characteristic selfishness, they immediately begged for a monopoly of the trade in silk. They promised that a rich ship should be sent the next year, but two years passed away, when the second vessel, small and poor, arrived at Firando. The opinion is said to have been entertained at that time by the Japanese, that the Dutch depended for their cargoes on the plunder of vessels of other nations; but any injury from this prejudice was prevented by the influence which Adams had acquired at court, and which he uniformly exerted in their favor. The close alliance into which England and Holland had been drawn by religious sympathy, and hatred to their common enemy Philip II., accounts for the readiness with which he exerted himself in behalf of the Dutch. Could we carry ourselves back to those days, and obtain a glance into the council chamber of the seogun, we might perhaps see the jealous Gongin listening to the tale of Spanish enormities in the United Provinces, and yielding gradually to those impressions against their character and religion, which afterwards settled into hatred and disgust.

On the arrival of the Dutch traders in 1611, a formal edict in favor of their trade was obtained. It gave them the full enjoyment of the privileges possessed by their competitors. No duties appear to have been levied on them, nor any regulations as to the quantity and assortment of goods, or as to time and place of sale, imposed. They were not exempt from the municipal laws of the ports they frequented, but in all other respects they were 'let alone.' We have no accounts of the nature and extent of their annual trade at this period, but it doubtless flourished through the remainder of the reign of Gongin,*

* It seems to militate against the tendency of Catholicism in Japan, that Taiko and Gongin, two great princes, should both have stooped to persecution, to guard

and in that of his successor, down to the division of the royal authority between him and his son, in 1623. Persecutions had been the lot of the papal clergy, through the greater part of this interval, but it does not appear that any substantial preference was yet given commercially to the Dutch, over the Portuguese, flag. Both parties came under restriction, in 1623,* the former being confined to Firando, and the latter to Nagasaki; a measure which looks very much like parting two combatants who cannot be trusted to show fair play. Three years after, a decided preference was manifested towards the Dutch nation, by the reception of their envoy, while the Corean and Portuguese embassadors were turned away. This mark of preference was followed the next year by another mission from Batavia, headed by the unfortunate Nuits. This envoy gave himself out as an accredited minister of the king of Holland, and was received as such, but when the imposition was detected,—when his credentials were found to date from Batavia,— the royal reply was withheld, and he was sent empty away.

Appointed governor, soon after, of fort Zelandia on Formosa, and still remembering his unceremonious dismissal by the seogun, he seized two Japanese junks by way of revenge. After being detained for more than a year on different pretexts, the exasperated crews armed themselves, surrounded the residence of Nuits, and made him prisoner, killing his guard. They then demanded their sails and anchors, indemnification for all their expenses, and 25,000 lbs. of silk, for which they said they had advanced the money in China, and which was now lost in consequence of their long detention.†

The garrison of fort Zelandia, seeing their governor in danger, and fearing to commit any violence which would be revenged on all the Dutch at Firando, complied with these demands. The Japanese were dismissed, and reported all to their government, on their return home in 1631. When their story reached the capital, the seogun ordered the ships of the Dutch Company, nine in number, to be seized, and the trade stopped. No explanation was given, and all the efforts of the director to obtain any, or to adjust the difficulty, were in vain. The utmost the influence of the director could effect, was that their merchandise in Firando, amounting to a million of crowns, should be sold, and the proceeds retained. Their relations remained in this anomalous state for three years. The non-arrival of vessels and indirect reports alarmed the authorities at Batavia, and a private vessel was sent to ascertain the true state of affairs. She was

against a disputed succession, or to insure the quiet reign of a successor, without taking pleasure in such cruelties themselves. We are prepared to make allowance for selfishness or passion, but we cannot refuse a certain respect to actions done to prevent evil consequence to others,—to a father's provisions for his son when he himself shall be no more.

* The Portuguese had no ships in Japan, in 1623, they being kept back by an attack of the Dutch on Macao.

† From this incident it would seem that the Japanese were not entirely supplied with silk by foreigners, a very lucrative trade, if the statement is true that a pound of raw silk cost four francs in China, and sold for seven in Japan.

permitted to discharge and receive a cargo at Firando, with which she returned to Batavia, but the voyage threw no light on the causes of this strange proceeding on the part of the Japanese. Meanwhile Nuits had been recalled to Batavia from Formosa, and kept under arrest. The impression became general that his detention of the Japanese junks was the outrage now so severely visited on the Dutch. In vain the poor man begged that he might be tried for his offense, and if justice required, be put to death. It was determined to sacrifice him as a sin-offering to the offended seogun, and in 1636, he was sent prisoner to Japan. On his arrival, he was given up to the government as the author of the outrage at Formosa, and the mercy of the court besought on his behalf. The expiation was now made, the trade was reöpened, but Nuits was still held in terrible suspense. An embassy came with rich presents the following year, the monarch was again intreated in favor of the humbled prisoner, and he was at last released and permitted to return home. There are few instances in history of a more perfect execution of the 'lex talionis,' or of a more humiliating recoil of private revenge.

About this time the Dutch renewed their prayer that the Spaniards and Portuguese might be driven from the country, promising to supply Japan with goods, and moreover offering to transport Japanese troops to capture Macao. Here is the spirit of Nuits again, seeking satisfaction for the failure of 1623. The Portuguese were now shut up in Desima, and we may form some idea of the extent and minuteness of the official measures resorted to in order to abolish every memento of their faith, from the fact that the Dutch were required to erase the *date* of erection from the gates of the factory at Firando. Their full compliances, and especially their *distinguished* services, in 1638, deserved a better recompense, if there be, as it is said there is, a kind of honor, of social compact, kept between the worst of men. From the application of this saying, the Japanese of 1640 must certainly be excepted, for at that time, only two years after the butchery at Simabara, they consigned their gallant allies to the prison of Desima, just emptied by the expulsion of the Portuguese. A little before, the Dutch had been told, 'You observe Sunday, you date from the birth of Christ, your prayer is to Him, and your confession of faith that of his disciples; the gospels, the prophets, and the apostles, are your sacred writings, and there is but little difference between your belief and that of the Portuguese. We have known this for a long time, but we saw that you were enemies of the Spaniards and Portuguese. We now require you to erase the dates from your buildings, to cease to observe the Sabbath, and, as for your future conduct, the lords of Firando will tell you the rest.' Against these instructions, and the transportation to Nagasaki which followed, not a murmur was raised. The Dutch were now left in sole possession of the trade with Japan, and, since that time, it is well known, their monopoly has never been disturbed. Their subsequent political intercourse has been limited to an occasional mission from Batavia, and the visit of the chief of the factory at Desima to Yédo, formerly made

annually, but now once in four years. Charlevoix mentions embassies in 1644, 1656, and 1659. It was while the second of these missions was at Yédo that two thirds of that city, and 100,000 of its inhabitants, were destroyed by fire.

It remains to trace briefly the use the Dutch have made of the monopoly to which they had so long aspired. Of the assortment and value of their import cargoes in the 17th century, we have little or no account. Their returns had been in silver chiefly until 1641,* when the directors of the company suggested returns in gold. Japanese copper was at this time in little estimation in Europe, because little known, but afterwards on a rise in price, it became an important return. The first order for 20,000 peculs was sent out in the year 1655.

The first shock to the credit of the Dutch in Japan is said to have been given by the loss of their settlement in Formosa. The celebrated Koxinga, who drove them out of this island, carried on a thriving trade with Nagasaki, and it is said that the Japanese government secretly favored his daring enterprises against both the Dutch and Chinese. It is very likely that the court of Yédo was not displeased with the expulsion of the former from an island so near to their own coasts, still it does not appear, as Mr Imhoff would have us believe, that its precautions or designs were conceived in fear. At all events, no interference with the trade of the Hollanders took place for the next ten years. The state of the currency, and especially the drain of silver, then began to interest the Japanese government, and the exportation of that metal was prohibited in 1671. Up to this time the Dutch had complained only of religious restrictions, nor did the new prohibitions affect their interests, as the export of copper and gold, the best returns, was still free. The export of the latter amounted in one of these years to 100,000 *kobangs*, and yielded a profit of a million of florins. The kobang was now fixed by government at six taels two mace, and the valuation system thus begun was extended to the articles imported by the Dutch in 1672. They remonstrated against this serious infringement of their old privileges, but the local governors continued to neutralize all that was favorable in the imperial replies.

The valuation system was abolished in 1685, to make room for a still more injurious regulation, by which the annual trade was limited in value to 300,000 taels. Two thirds of this amount of imports was required to be in piece goods and weighable articles, and the remainder in silk. These regulations were confirmed, and the export of copper, previously free, was limited to 25,000 peculs, in 1689. However, by bribery this restriction was evaded, and the ships of 1692, 1693, &c., carried away 30,000 peculs each year. The import duty which had been levied first in 1865, was also confirmed and raised in 1689. Seven years after this, the currency again engaged the attention of the government, and the kobang was reduced 36 per cent. in value, but was still tendered to the Dutch at the old rate. In 1700, the limitations already laid on the imports was extended to the ships of the

* Some iron was also taken, costing two dollars per pecul in Japan.

Company, which were henceforth restricted to four each year. Eight years later, an influential minister brought the subject of the currency again before the government in an able memorial, a large extract from which may be found in Titsingh, page 29.* The result was, in 1710, a further reduction of the kobang to half its original value; for the old coin was valued at 44*s.* 7*d.* to 41*s.* 10*d.* sterling, while the new was estimated at 21*s.* 3*d.* sterling. This depreciated coinage, the Dutch were expected to receive at the old price, and as if these reductions were not enough, a further trial of patience and submission was given in limiting the exportation of copper in 1714 to 15,000 peculs. The number of annual vessels was further reduced to two or three, according to the quantity of copper in store. In 1721, the 15,000 peculs were cut down to 10,000, and under the weight of all these burdens, the Dutch trade declined apace. It reached its lowest point in 1743. Even the 10,000 peculs of copper could not then be obtained, for some reason or other, and it was proposed that there should be but one annual vessel after that year. Under these adversities, the trade which had yielded an annual profit of 500,000 or 600,000 florins for the thirty years previous, would no longer pay its own charges, amounting to 200,000 florins per year.

M. Imhoff, at one time director or opperhoofd at Nagasaki, and afterwards governor-general of the Dutch East India colonies, has traced, in an able memoir, the chief causes of his decline. They appear to have been, the misconduct of the Company's servants; their failure in their promises, from year to year, to improve the quality and assortment of their goods; their peculation and smuggling; the submission with which the first depreciation of the currency was received; the loss of vessels by overlading, after the number was limited; and the apprehension of the Japanese lest the specie—the metallic resources—of their country should be drained. In explanation of the operation of these causes, it is said, that the directors at Nagasaki were generally selected from an inferior class of servants, and that their peculations formed a regular subject of complaint from the Japanese to the Dutch government. Valentyn allows that the illicit trade was interwoven with the constitution of the Company, that it did in fact form the principal part of the trade, and that vessels were

* "A thousand years ago, gold, silver, and copper, were unknown in Japan; yet there was no want of necessaries. The earth was fertile, and this is undoubtedly the most desirable species of wealth. After the discovery of these metals, the use of them spread but slowly, and so late as the time of Gongin they were still very rare. That prince was the first who caused the mines to be diligently wrought, and during his reign, so great a quantity of gold and silver was extracted from them, as no one could previously have formed any conception of: and since these metals resemble the bones of the human body, inasmuch as what is once extracted from the earth is not reproduced, if the mines continue to be thus wrought, in less than a thousand years they will be exhausted.

"I estimate the quantity of gold and silver exported from the empire, since Gongin's time, as more considerable than that exported from China into Tartary; and I compute the annual exportation of gold at about one hundred and fifty thousand *kobangs* (£150,000 sterling), so that in ten years this empire is drained of fifteen hundred thousand kobangs. If then serious attention be not paid to this

often lost by being overladen with contraband goods. Sir Stamford Raffles adds, 'the Dutch factory was a sink of the most disgraceful corruption that ever existed; the director submitted to every possible degradation to obtain his own ends, and the Batavian government never knew more than it was his interest to tell, of what was going on in Japan.' M. Imhoff also remarks, 'we have so often passed our word that the quality and quantity of our goods should be better assorted, without ever attending to it, that no confidence is any longer placed in our promises by the Japanese.'

As to the successive impositions laid on the Dutch imports, it appears most reasonable to regard them as the natural actions of a commercial party, which has deprived itself of the light and benefit of competition among its antagonists, and must go on to pay whatever the monopolist it has created shall dictate, or by a gradual reduction of his profits, ascertain when these are brought down to the lowest remunerating point. To put a stop to these reductions required more independence than the Dutch possessed. They remonstrated in strong terms, but when all their memorials were unvailing to better their trade, instead of resorting to an ultimatum, they accepted a 'gratuity of 6000 taels, by way of *charity*, on the annual sales.' That more independent measures would have secured better terms from the Japanese is inferred, because the retirement of the Dutch would have cut them off from communication with Europe, and deprived them of the news of what is doing in the western world, which they have always been extremely desirous to know.

The successive reductions of the currency and restrictions on metallic exports were regarded by the Dutch as aimed entirely at them. But on this subject we agree with sir T. S. Raffles that the Japanese government probably had higher aims than lessening the profits of so comparatively inconsiderable a trade. It is clear that the enormous drain of gold and silver coin was felt as a great evil in a country where paper money was not known. This drain is variously estimated at from thirty to sixty millions sterling during the sixty years when the export was free. 'Now, if the influx of specie from the American mines in the sixteenth century, at the rate of £6,000,000 per annum, speedily reduced the value of gold and silver in Europe to

subject, and the most rigid economy be not observed in the expenditure, the country will soon be entirely ruined, and, in less than one hundred years, the same poverty of which Chinese authors complain will be felt here.

"In ancient times, as I have said, when the people were unacquainted with gold, silver, and copper, they knew no want, and were good and virtuous. Since those metals were discovered, the heart of man has become daily more and more depraved. With the exception, however, of medicines, we can dispense with every thing that is brought to us from abroad. The stuffs and other foreign commodities are of no real benefit to us; formerly, indeed, they were not even known here. All the gold, silver, and copper, extracted from the mines during the reign of Gongin, and since his time, is gone, and what is still more to be regretted, for things which we could do well without. If we squander our treasures in this manner, what shall we have to subsist upon? Let each of Gongin's successors reflect seriously upon this matter, and the wealth of Japan will last as long as the heavens and the earth."

one third of its former rate, how much more probable is it, that the circulating medium of so small a country as Japan would be seriously disturbed, by so great an efflux.' Add to this drain, the large amounts previously exported by the Portuguese, and we can easily appreciate the grounds of the fears of the Japanese statesmen. In fact with the views which the Japanese ministers possessed, we can only wonder that the export was permitted so long. That they should have lighted on them, is not at all strange. The subject of currency is not one by any means beyond the range of Asiatics. A comparatively trifling exportation of bullion, resulting from the opium trade, has, we all know, lately engaged the attention of the court of Peking, and elicited very able memorials from several Chinese ministers within the last two years. The love of gold and silver, and the reluctance to part with them, is no doubt indigenous both in China and Japan.

The restrictions on the export of copper seem to have arisen from similar fears of exhausting the mines. Many years later, we find a pretended friend of the Dutch counseling that so much only should be exported annually as the country would for ever afford, 'because trade was the basis of the friendship with Hollanders, and copper was the support of the trade.'

The discussions which took place in 1744, resulted in a determination on the part of the Dutch, not to abandon the Japan trade. Some improvement probably took place in the mode of conducting the business, under which it partially revived. But the Dutch East India Company, which had made dividends to the amount of thirty millions of guilders, in the first twenty years of its existence, and had been continued by successive renewals of its charter, was now on the decline. Its profits were exhausted in military establishments, and its difficulties increasing, the states-general assisted it in 1781 with a loan. Thus embarrassed, the Company seems to have been tasked enough to continue the Japan trade, on the old footing, with two annual vessels, carrying ill assorted cargoes, averaging hardly $300,000 per annum. In 1782, no ship arrived at Nagasaki, to the great surprise of the Japanese. In 1796, the Company's dividends were suspended in consequence of the occupation of Holland by the French troops, when all commercial calculation and credit were necessarily destroyed. In 1798, the Dutch made use of an English vessel, but *having an American pass*, to carry on the business of that year, and this vessel was admitted to Nagasaki, but probably not under the American flag. Holland, again falling under French domination, the Javan islands were taken possession of by Great Britain in 1811, and the Dutch factors at Desima had been more than three years without communication with Europe, when the expedition planned by sir Stamford Raffles arrived at Nagasaki, in 1813. We may be allowed to quote a paragraph from the recollections of M. Doeff, the then president, expressive of his feelings during this long seclusion; 'No one,' says he, 'but a resident of this period at the factory can form a conception of our state of mind. Separated from all intercourse, close prisoners in a spot which ships scarcely ever pass, much less touch

at, knowing nothing, guessing nothing of events in the remainder of the globe; uncertain whether for the next ten or twenty years, or to the end of our lives, a ship of our country would ever greet our sight; living under the constant inspection of a suspicious nation, which, treating us it is true with kindness, and allowing us to want for nothing they could supply, could yet never consider us as countrymen; this was a sad lot and sadder prospect.' This picture of his distresses is heightened by the description of his various shifts to better his lot, by making Schiedam from juniper, and spirit from corn, which yet, in despite of the assistance of the good-natured Japanese, would have a pitchy flavor; and how he made long breeches of an old carpet, and shoes of Japanese straw slippers inlaid with leather; and to this must be added his complaints of the perishable quality of the 'whitish liquor, with something of the flavor of the white beer of Harlaem, but which would not keep above four days.' These afflictions were, however, obviated on the arrival of the above expedition, but the opperhoofd would not admit the claims of the English to trade with Japan, in virtue of their possession of Java, and pertinaciously kept his office. On the restoration of the Dutch East India colonies at the peace in 1815, the trade with Japan was revived, and M. Doeff was relieved by the arrival of a legitimate successor in 1817, after having resided in Desima more than ten years. Since that time the trade has been carried on quietly, under the direction of the Dutch government, with the exception of the years 1828 and 1829.

The two vessels which are now annually sent to Japan are chartered, and the principal articles of their cargoes laden by the government, which receives and employs, chiefly in the Batavian coinage, the copper that constitutes the chief return from Japan. The minor articles sent in those ships are put on board by private merchants, who purchase at auction their permits to take this part in the trade. We have no lists of cargoes later than that of 1806, given in Raffles' History of Java, and which consisted of sugar, tin, woolen cloths, chintzes, pepper, spices, sapan wood, &c., valued at $175,000; the returns for which were in copper, and camphor. The balance in favor of the voyage is set down at $175,000. But in this account, the copper is assumed by the mint at $50 per pecul, a rate considerably above the market price.

In 1820, it is understood that some relaxation of the trade as to annual amount took place, but, whatever may be the changes for the better in the spirit or measures of the Japanese government, it is not probable that the Dutch monopolists will willingly permit any tempting disclosures to be made. If report be true, the profits now derived are not considerable, the expenses of the establishment at Nagasaki consuming the share accruing to the Dutch government, though something is made by those who conduct the private trade. This view of the case is confirmed by the fact, that, when the business was handed over to the new E. I. Company, in 1827, they preferred to resign it again to government, after an experience of two years. It should not, however, be forgotten that a Company which can command the

bayonets of a colonial despotism, to aid it in settling prices for the produce of an Archipelago, may not think it worth its while to carry on a branch of business sufficiently profitable for moderate men.

We close our present summary of Dutch intercourse with Japan by adding, that, six or seven years ago, one of the gentlemen of the factory at Desima, made an arrangement with the prince of Satzuma, to deliver him a cargo at some outport of his principality, but the Batavian authorities took effectual measures to frustrate a plan which might have effected the position of their servants at Nagasaki, as well as the profits on the adventures of that year. Against this last consideration, this fear of diminishing profits already paltry, what promise of general benefit, what hope of a new era, could be expected to weigh!

ART. II. *The order of precedence between seniors and juniors, and the intercourse of friends, elucidated.* A translation from the Seaou Heŏ, or Primary Lessons.

CHAPTERS fourth, fifth, and sixth, of the second part of the Primary Lessons, are included in this article. Our notes and explanatory remarks are few and brief, touching chiefly those parts of the text which may be obscure to the reader who has not the original before him.

Chapter 4th. The order of precedence between seniors and juniors.

Note. This chapter contains twenty sections. In the sequel, 'though the form of the precepts differ, they all centre on the single word *king*, 'honor.' The term *seĕnsăng*, 'teacher,' is used to designate him who gives instruction; the term *keunisze* 'good man,' for him who is virtuous; *tsun*, 'honorable,' for him who is a father's equal; *chang*, 'senior,' for him who is an elder brother's equal: each term expresses the idea of seniority.'

SECTION I.

Mencius said, "Children of the tenderest age, invariably know how to love their parents; and when advanced to riper years, they invariably know how to honor their elder brothers."

Note. Know how to love, and how to honor, are idiomatic phrases, meaning simply, they love or are affectionate, they honor or are respectful.

SECTION II.

"Those who walk slowly after their seniors are dutiful brothers; those who walk hastily before their seniors, are undutiful brothers."

SECTION III.

In the Illustrations of Duties it is said: "When visiting your father's intimate friend, you must not advance or retire without his bidding; nor presume to speak except when he addresses you."

Note. You must honor your father's intimate friend—his equal in rank or business, just as you honor him: in your behavior towards them, the rules of politeness admit of no distinction.

SECTION IV.

"If any one is twenty years older than yourself, treat him as you do your father; if one is ten years older, treat him as your elder brother; if only five years older, follow him close to his shoulder."

SECTION V.

"Having to consult with a superior, you must take a chear and staff and follow him: it is a breach of propriety to answer his inquiries with a bold and self-sufficient air."

SECTION VI.

"Following your teacher, you must not pass by him and speak to other people; meeting him on the road, quickly advance and stand erect with folded hands. Answer when he speaks to you; but if he does not speak, then quickly retire. When following a superior, if he ascend a hill or mound, you must turn your face to the place towards which he looks."

Note. In ancient times, it was customary for scholars to follow their teachers from place to place, in order that they might constantly receive their instruction.

SECTION VII.

"When a superior gives you his hand to lead you, receive it with both your own hands. When he turns round his head to speak to you, being behind him as a sword on his back, then answer, with your hand covering your mouth."

SECTION VIII.

"The rule for those who sweep for their superiors is, to put the broom on the dust-pan, and to use their sleeves to keep the dust from spreading as they recede; and they must place the dust-pan towards themselves, when taking up the dust, that it may not light on their superiors."

SECTION IX.

"When approaching the mat on which a superior is seated, your countenance must not be confused; with both hands you must raise your garments, lifting them a foot from the ground. You must not flaunt your garments, nor move hurriedly your feet. Be careful not to pass over books and instruments of music, that are lying before your superiors, but kneeling move them away. When seated you must remain quiet, with collected countenance; and you must not speak, until your superior has finished his remarks. Keeping your person erect, you must listen respectfully. You must not repeat the words of others, nor speak at the same time they are talking. You must rather imitate the ancients, and discourse of the early kings."

Note. This refers to a period antecedent to the use of chairs, when it was the common practice to sit on mats, spread upon the ground.

SECTION X.

"If while sitting with your teacher he question you, wait until he has finished his interrogations, then reply. Rise when you wish to inquire respecting your studies, and also when you wish to ask for explanations."

SECTION XI.

"Do not hoot at the dog, when in the presence of an honorable person; if he give you food, do not throw it out of your mouth. When sitting with men of rank, if they yawn or stretch, move either their staves or shoes, or look to see the time of day, you must then beg leave to retire."

SECTION XII.

"If, while sitting with a good man, he vary the subject of conversation, then rise up and answer."

SECTION XIII.

"If, while sitting with a good man, any one come in saying, 'I wish, when you have a little leisure, to speak to you,' all who are upon the right and left must retire and wait."

SECTION XIV.

"If wine is brought in when you are seated with a superior, you must rise, and bowing go up to receive it. If the superior bid you stop, then you may sit down and drink. But the juniors must not presume to drink until their superiors have emptied their cups."

SECTION XV.

"When presents are made by a superior, the junior — the inferior — must not presume to refuse them."

SECTION XVI.

"When feasting in company with a superior, though there be a superabundance of food, the junior must not refuse it; nor may he decline to sit down on equality with his superior."

SECTION XVII.

"When sitting with a superior, to answer without looking towards him is a breach of decorum."

SECTION XVIII.

In the Youth's Guide it is said, "When with those who are much superior and older than yourself, presume not to ask them their age; when on a private visit, do not wait for their formal commands to enter; when you chance to meet them in the street, face them, but do not inquire to what place they are going. Without the direction of superiors, when sitting with them, you must not play on instruments of music, nor write on the ground, nor exercise your hands,

nor use the fan. When they are lying down and call, you must kneel and listen to their commands. The inferior, when engaged in archery with a superior, must at once take up all the arrows; if matched against him, he must take up all his own; and when the game is won, he must wash the wine-cup, and present it."

Note. The junior must be beforehand in preventing the senior from taking trouble on his account. He must not let the senior hand his arrows, or fill his wine-cup, but must do all himself.

SECTION XIX.

According to the Royal Institutes; "In walking, follow after a father's equal; walk a little way behind an elder brother's equal; and do not pass before a friend. When carrying burdens in company with a senior, if they be light, the younger must take both burdens; if heavy, the younger must divide and bear a portion of the senior's burden. The junior must not suffer the gray-headed to carry anything. At the age of sixty, official personages must not be left to go on foot; nor the common people, of the same age, be left to eat a meal without flesh."

SECTION XX.

In the Conversations of Confucius it is related, "That, at a village feast, when the seniors retired, he also retired."

Chapter 5th. The intercourse of friends elucidated.

SECTION I.

The philosopher Tsăng said, "Good men make literature the bond of their friendship; and by friendly union they strengthen their benevolence."

SECTION II.

Confucius said, "Friends must sharply and frankly admonish each other; and brothers must be gentle towards one another.

SECTION III.

Mencius said, "It is the duty of friends to admonish each other to do good."

SECTION IV.

Tszekung asking about friendship, Confucius said, "Faithfully to inform and kindly to instruct another, is the duty of a friend; if he be not tractable, desist; do not disgrace yourself."

SECTION V.

Confucius said, "When residing in any country, serve those nobles who are virtuous, and form friendship with such persons as are benevolent."

SECTION VI.

"There are three kinds of useful friends, and three kinds of injurious friends: the honest, the sincere, and the intelligent, are useful; the dishonest, the insincere, and the garrulous, are injurious."

SECTION VII.

Mencius said, "Do not pride yourself on the superior age or dignity of yourself, or of your brothers, in forming friendship. For friends, seek those who are virtuous, not boasting of yourself on any account."

SECTION VIII.

In the Illustrations of Duties it is said, "In order to preserve unbroken friendly intercourse, the good man does not tax to the utmost another's kind and friendly feelings."

SECTION IX.

"Whoever enters with his guests, yields precedence to them at every door: when they reach the innermost one, he begs leave to go in to arrange the seats; he then returns to receive the guests; and, after they have repeatedly declined, he bows to them and enters. He passes through the right door, they through the left. He ascends the eastern, they, the western, steps. If a guest be of a lower grade, he must approach the steps of the host, while the latter must repeatedly decline this attention; then the guest may return to the western steps. In ascending, both host and guests must mutually yield precedence; then the host must ascend first, and the guests follow. From step to step they must bring their feet together, gradually ascending,—those on the east moving the right foot first, those on the west the left."

SECTION X.

"When nobles and scholars meet, though of different degrees in rank, the host, in honor of his guest, bows to him first; and the guest, in doing honor to the host, bows first to him."

SECTION XI.

"So long as host does not ask any questions, the guests must not commence the conversation."

Chapter 6th. Concluding summary.

SECTION I.

Confucius said, "The good man, who is dutiful to his parents, will be faithful to his prince; doing his duty to his elder brothers, he will be submissive to his superiors; and, ruling properly his own house, he will govern well when placed in official stations. Hence by perfecting his private actions, his name will be transmitted down to future ages."

SECTION II.

"The emperor who has seven ministers to remonstrate with him, will not lose his throne, though he be devoid of correct principles. The prince who has five officers to remonstrate with him, will not lose his kingdom, though he be devoid of correct principles. The noble, who has three servants to remonstrate, though bereft of understanding, will not lose his domain. The scholar, who has friends to remonstrate with him, will not lose his reputation. Nor will the

father, who has sons to remonstrate, fall into wicked practices. Consequently, in case of improper conduct, the son cannot but remonstrate with his father, and the minister with his sovereign."

SECTION III.

In the Book of Rites it is said, "Duty to parents requires that they be remonstrated with in secret, but not opposed, always and everywhere attended on, and assiduously served even unto death, and then deeply mourned for during three years. Duty to a prince requires that he be opposed, and not remonstrated with in secret, always in the proper place attended on, and assiduously served even unto death, and then mourned for during three years. Duty to a teacher requires that he be admonished neither with open remonstrance nor in secret, always and every where attended on, and assiduously served even unto death, and then mourned for in heart during three years."

SECTION IV.

Kwan Kungtsze said, "The people live by three, whom they ought to serve alike—the father who gives them birth, the master who instructs them, and the prince who nourishes them: without a father they would have no birth, no increase without nourishment, and no knowledge without instruction. Such are the authors of their being; and hence they should be served alike, without regard to person or place, even until death—requiting life by death and repaying gifts by strength. This is the duty of man."

SECTION. V.

The philosopher Gan said, "The prince commands, the minister obeys; the father caresses, the son reveres; the elder brother loves, the younger honors; the husband accords, the wife submits; the husband's mother caresses, the son's wife obeys—these are the constant rules of propriety. The prince commanding in accordance with justice; the minister obeying without duplicity; the father caressing while he maintains discipline; the son revering while he remonstrates; the elder brother loving while he befriends; the younger honoring while he is submissive; the husband according while he is just; the wife yielding while she is correct; the husband's mother caressing while she is compliant; and the son's wife obeying with gentleness—these are the excellencies of propriety."

SECTION VI.

The philosopher Tsăng said, "If your father and elder brothers are not pleased with you, presume not to associate with those who are out of the family. If those who are near do not love you, seek not the esteem of those who are distant. If you cannot manage small things, presume not to speak of those which are great. Hence, during the life of man, within a hundred years, there are sicknesses, old age, and youth; the good man, therefore, considering that those who have gone cannot return early performs his duty to them. If after your father's decease you wish to be dutiful, who will receive

your services? When grown old, though you desire to be dutiful to your elder brothers, to whom can you then act the part of younger brothers? For then it will be too late to perform your duties to your parents and elder brothers. Is it not indeed so?"

SECTION VII.

"The magistrate becomes remiss after he has obtained his office; sickness increases from partial convalescence; calamities grow from idleness; and the son's duty to his parents is neglected by attention to his wife and children.. Let him who examines these four cases, be careful to continue to the end in the same manner as he began. The Book of Odes says—

"Without beginning there are none;
"To gain the end but few are able."

SECTION VIII.

"There are three things in a man which are ominous: when young to be unwilling to serve his superiors; when in a low condition, to be unwilling to serve those who are honorable; and when base to be unwilling to serve the virtuous. These three things are ominous."

SECTION IX.

"Refuse and undertake not either an investigation of the useless, or an examination of the unimportant. But daily, carefully, and without cessation, scrutinize the duties between the prince and his minister, the affection of father and son, and the line of separation between husband and wife."

ART. III. *Female constancy illustrated by the narratives of three ladies, Choo of Keängse, Chun of Kwangtung, and Kin of Fuhkëen.* Translated from the works of LUHCHOW.

1. THE virtuous lady Choo, the daughter of Choo of Kaougan heën in Keängse, was already betrothed to Le Keäkeu of the neighboring district of Keënchang. When young she was remarkable for her dislike to gay or flowered garments, and, whenever they were put on her, she would immediately throw them off, exclaiming against their imposition; and if her hair was bound up with a red ribbon she would untie and throw it away. She delighted in literary pursuits. She understood the Four Books, and several of the other classics, together with the commentaries upon them; and had examined the works of the learned men who flowrished during the Han, Tang, and Sung, dynasties, as well as the current literature of the day. As a mark of her studiousness, her sisters observed, that, when the cover was placed over the lamp and partly obscured it, the hum of her reading was not

interrupted. Whenever a party of her friends and sisters were amusing themselves with sports and riddles, Choo alone remained silent, saying, that such pastimes were not proper for the inner apartments. Her disposition was very filial. She served the master and mistress of the family with respect, and they and all the household were delighted with her. Every morning she saluted her parents; and when they were eating she stood and waited beside the table. Every evening she arranged the mat and bed clothes; and when they were all in order, she stood just without by the side of the door and waited until they had retired, before she went to her own room. When morning came, she again stood by the door, inquiring if they were well; and after they had risen, she entered and put the room in order. All the concubines, and females of the family loved her; and moreover, whatever business was done within the house was with her knowledge and under her direction. She waited upon all, and such was her influence that peace and harmony prevailed, and no scandal or clamor was heard about the house.

After a while, her father received orders from the emperor to fill the office of literary chancellor in Shense; and before going he sent away his family from Peking, where he was residing at the time, to their home in Keängse. On the road, Chun, the mother of Choo (who was a concubine) died, and was placed in a coffin by her daughter, and thus carried home. On arriving, Choo directed the interment herself, although overwhelmed with grief at the time, and for several days after bewailed the loss of her mother. When the days of mourning were accomplished, she superintended the affairs of the household as formerly, and took the charge and education of her younger brothers and sisters. At intervals she would lament her mother, with all the poignancy of first grief, continuing her sorrow until she became very much emaciated, and her haggard appearance excited the pity of every one who saw her. In the mean time, Le Keäkeu, to whom she was affianced, was successful in obtaining the second degree of literary rank; but not long after, he suddenly sickened and died. When the news of his demise arrived, the domestics would not inform Choo of the sad event. She heard of it, however, and bewailed his death, for three days refusing all food. She then expressed a design she had formed of visiting his tablet, and observing all the funeral rites; but her mother-in-law remarked to her, 'if you understand the rules of propriety, you will wait until your father's return.' Sometime after, her father came home from his government, but she feared to grieve his heart by asking him, and so continued to serve him as she had formerly done. When he had been at home a long time, her mother-in-law requested, on behalf of Choo, that she might visit the tablet of Le, and perform all the rites of mourning; but he, like most men, advised her to stay at home and be quiet. On hearing this, she fell to weeping and sobbing; yet her fixed purpose to go was not at all weakened, and she ceased eating and drinking for three days, at the end of which, her father consented. When leaving, she asked him what garments were most proper for her to wear. He replied, 'there

is no rule about it; you can wear what you please, but do not trouble me with your questions.' She immediately went on board the vessel, and, during the passage, arrayed herself in mourning apparel. On arriving at the house of Le's father, all the family came to meet her, clad in their white robes and caps, at which sight the villagers were affected even to tears. Miss Choo, with an imperturbed countenance, first prostrated herself in the hall of ancestors, and then made obeisance to her father-in-law and mother-in-law; and then, in accordance with the prescribed rules, she approached her husband's tablet, and gave full vent to her grief. After all was done that could be required of a wife, she served her husband's parents with the greatest fidelity. Whenever she had a little leisure she would take a book to amuse herself, not seeking the society of her friends, and living in the plainest manner. Some time after these events, her father sent a messenger to inquire concerning her health, to whom she replied, 'When you return, tell my father, that his daughter suffers no distress. I shall, however, not cease, even for a twinkling of an eye, to wish an early death, and shall stay here till I have done all; he need remember me no more."

A few years after, the gentry and others who had heard of her character began to extol her actions, and spread her fame abroad; and some were for erecting a tablet to her praise over the village gate. Choo, with great earnestness, besought her father-in-law and mother-in-law to prevent it. She also wrote a letter to her father, in which she said, 'My actions were not regulated by the requisitions of reason, but I did them of my own freewill: can you suppose that I sought popularity by them? Pray have the tablet taken away, or it will cause my death.' The matter was accordingly dropped. She once began to fast and deny herself all manner of meat and dainties, upon which her father asked her, what was the cause of her grief. She replied, 'I have suddenly taken a distaste to all savory food, and if I should now return to my former habits, it will be a very great accusation against my consistency.' On one occasion, her father visited the emperor, and received a command to go and fill an office, to his great mortification. He petitioned to be excused, but his majesty refused to grant his request; a second petition also received another refusal; and so afflicted was he, that he lay on the ground night and day. He thought of presenting another petition, but his friends advised him rather to obey. Miss Choo, with tears said, 'If my honored father goes to his office he will never return home. Although ministers are properly called the supporters of the state, yet, on account of his great age, he is not fitted for the duty; his friends advised him to go, but their advice is certainly such as will not be for his good. It will be according to the strictest propriety to lay the case again before the sacred emperor.' A third petition was presented, and he obtained leave to stay at home.

About the beginning of the 2d year of Yungching, (A. D. 1724,) a fire broke out in Peking, near the house of her father-in-law, which destroyed several tens of buildings. The domestics were much

alarmed, and seized whatever they could lay hold of, in order to save it; but Miss Choo refused to go, saying, 'If death is to be my lot, I am content: can no one imitate the ladies of the Ke family?' So saying, she went in, fastened the door, and sat quietly to await the event. Her mother-in-law Heäng broke open the door, took her up, and carried her out, upon which the fire immediately ceased, and neither of them were burned. During the summer of that year her uncle Sekeäng, a district magistrate, died, and her father, when he heard of it, was grieved beyond measure, and had a paroxysm of vomiting blood. When Choo heard of his distress, she returned home from her father-in-law's, and waited upon him with the most unwearied attention. Every evening she inquired after his health, and would often watch and weep till the morning's dawn. This anxiety threw her into a shivering ague, but she would tell no one; till at last her grandfather, learning that she was sick, sent for a physician. She refused, however, to see him, remarking, 'How can I, a maiden lady, allow a physician to examine my pulse?' Her father wished to compel her, but she was obstinate, declaring that she had no ailment. Her two brothers, both of whom were men of rank, besought her with tears; but she smilingly replied, 'Do you think that I am afraid to die? It is better to die, than to have a doctor come and take hold of my hand, and live.' When near her end, she said to her brother, 'When I am dead, my sorrows will be over; but if I knew that my father and the parents of my betrothed husband would not grieve because of my death, then I would close my eyes in peace.' She also added, 'During my life you know that I have never worn an inch of jewelry, or a yard of gay cloth, and I wish that none of them may be put upon my corpse.' She soon after expired, in the 34th year of her age, and the 2d year of Yungching's reign.

2. The virtuous lady Chun Paouneäng was the daughter of Chun Tszeying, an inferior magistrate in Haeyang, a district in the province Kwangtung. When young she was remarkable for her ready perception. If at any time her brother was reading a book at her side, she immediately and fully understood its meaning; she could repeat the Heaou King and the Domestic Rules, and in this respect she was like the illustrious women of antiquity. She brought the water and pounded the rice instead of her mother. Although the family was poor and obliged to labor hard, yet they had all the gentility and affability of a family of wealth. At the age of twelve years she was affianced to Wang Szechuen of the same town, whose father was a literary officer of low rank. Five years after the engagement, the father of Wang was compelled to resign his office, and retire to a humble cottage. As soon as Chun heard of his misfortune, she took off all her ornaments, dressed herself in coarse apparel, and until the next year denied herself all delicacies. The villagers highly commended her filial duty and examplary conduct, lauding her virtue, and extolling her knowledge of propriety.

It was long after this, when the news of the sudden death of Wang reached her. She was weaving at the time, and the shuttle

dropped from her hand, and she reeling fell to the ground, where she sat crying and sobbing in great anguish. After she had recovered her spirits, she asked permission of her parents to go and perform the funeral rites for her husband, but they refused. She sighing, replied, 'My husband was as heaven to me; I have now lost him, and there cannot be another, even as there cannot be two heavens. But I am one of the chief mourners, and must go to his house for three years, to fulfill all the rites prescribed to the survivors. Now my parents will not permit me to go, and I shall die because my grief is detained in my heart.' Her mother Lew endeavored to cheer and soothe her. She weeping answered, 'Your daughter does not forget her parents; but do I seem to be unfilial? I have, as it were, a pleasure in being disrespectful; for I see other widows who are called faithful and virtuous act thus; and by neglecting the usual rites, shall I not disgrace my parents, and will not their omission be a greater lack than the want of filial duty?' Her aunt How, who was an unmarried widow, began to show her how she could observe the rites at home; how she could stay and comfort the hearts of her parents, and, at the same time, perform all that was required of virtuous widows. She replied, 'My dear aunt, although you have been afflicted, and have observed all the rites, yet you have a fatherless child in your arms, who will prepetuate your tablet. I, alas, have none; our cases are different, and each must pursue her own course.' She accordingly ceased eating and drinking, and for three days neither water nor gruel entered her mouth. She took out of her trunks all the articles she had made, her jewels and other precious things, and committed them all to the flames. Her books and papers and writing apparatus she gave to her brother, intreating him to study them diligently, at the same time weeping bitterly. Perceiving that her parents watched her very narrowly, apprehensive lest she should commit suicide, she dissembled her countenance, and the cheerful trill of her shuttle was heard, as if she had no grief. Her uncle Lew Seängfoo came to see her, with the design of consoling her with kind words, and succeeded so far that she answered him cheerfully and with vivacity, passing the social cup and making merry, which conduct led her parents to believe that she had in a good measure forgotten her sorrows. But one day, on the approach of a thunder storm, the whole family hastened out to bring in some clothes that were drying in the sun, and on their return, which was in great haste, they saw Chun suspended by the neck from a high loft. They immediately cried out, but there was no answer, and, getting up to secure her, they discovered that she was dead. Although there was a heavy rain, her garments were not wet; and, on the next day, it was remarked that her countenance had not changed. In her desk were found a few farewell verses, among which was the following;

To worship your tablet was the wish of your handmaid,
But my parents opposed my earnest desire;
Now my hasty steps will pursue in your track;
I shall follow in the road my lord has gone.

This incident happened in the 40th year of Kanghe, (1702) when she was eighteen years of age.

3. In the district of Changpoo in Fuhkeën, lived the lady Lin Fungneäng. When young, she was remarkably intelligent, and at a tender age she attended the school of madame Le, where she learned the Neu Keae or Female Precepts, and became acquainted with the rules of society. As she grew older, she delighted in literary pursuits, and was so incessantly at her studies, that her father began to reprove her. 'If you wish to become an accomplished woman,' says he, 'as well as a scholar, and fit to be a wife, you must understand weaving and sewing, in order that you may earn a competent livelihood.' She consequently attended to needle work, and soon became expert in its various branches, excelling all her companions. Her disposition was filial and obedient, she was not loquacious, nor did one ever see a scowl upon her countenance. Her feet passed not over the threshold of the inner door, and her numerous brothers, from one year's end to another, hardly saw her face; such was her retirement and the peaceableness of her character.

Soon after she took the garb of a woman, she was bethrothed to Woo Hŏ of the neighboring town of Yunsaou. This young man, whose two elder brothers had both died young soon after each other, had already attained the first literary rank. Soon after their engagement, Woo was taken sick; and when Lin heard of his illness, she was much distressed, and feigned many pretexts for not taking her regular meals. In the night she burned incense, and besought heaven that a part of her own allotment of years might be substracted, for the purpose of adding them to her lover's life; but in vain, for some time after he died. She was quite inconsolable on learning of his death, and requested permission of her parents to go and perform his funeral rites. Her father told her that she had never seen the parents of her husband, which would partly prevent her from fulfilling all the rites; and moreover his house was more than a hundred miles distant. On hearing this refusal, her grief was extreme; and the following night she attempted to hang herself, but her mother hearing a noise broke open the door, and rescued her, though a good while elapsed before she recovered. Her parents, henceforward, endeavored to soothe her by every art in their power, promising her that they would never request her to marry another; and she herself gradually cheered up, concluding to wait until an heir to Woo could be adopted. She dressed in coarse apparel, ate common food, and denied herself the use of all ornaments; and, whenever any of her female relations were amusing themselves by rambling or diversions, she would have nothing to do with any of their pastimes. When in the presence of her parents, she dissembled her countenance, and spoke pleasantly to make them believe that she was contented; but every morning and evening, or whenever alone, she thought of the death of Woo, crying and sobbing so bitterly that her pillow was wet through with her tears; yet she dared not disclose this grief to her father and mother. Her thoughts were continually dwelling upon the perpetua-

tion of Woo's family by the adoption of a child, when she intended to go to the house of her father-in-law, and bring it up; but his two brothers being already dead, and a half-brother that was still living being very young, and nothing having been said to her about the subject for a long time, she concluded that the parents of Woo did not mean to adopt any heir for their son.

She therefore determined to fulfill the vows of chastity by terminating her life. She gave a few farewell words to her companions, saying, 'My fate in life has been very unfortunate, more so than ordinary; that of all my sisters has been, in comparison with mine, prosperous; but I could not bear to leave you abruptly. Now there is nothing upon which I can fasten a hope; the parents of Woo do not wish to keep up his succession, and I hope no relief but in death.' They were all very much alarmed at these words, and hardly knew whether to believe them or not. She added, 'Perhaps you may have seen the well, which there is in the inner part of the house; there I can very soon end my life.' They all, with intreating cries, besought her to abandon this design, but she was immoveable, notwithstanding all their lamentations and tears. The next day, her father was informed of her determination by his wife, when he replied; 'I have already invited a go-between to arrange a marriage for her, and the business is nearly settled.' Miss Lin heard this without making any reply, and immediately returned to her apartment, where she collected the marriage presents of clothes, ornaments, and other articles she had received from the family of Woo, and threw them all into the well, and immediately followed herself. When the body was taken out, her countenance appeared to be smiling; and in her girdle was found a paper, on which was written, 'Let my corpse be carried home to the house of Woo.' She was accordingly buried in the same tomb with her betrothed husband in the year 1771; being only twenty years of age at her death.

Note. The three short notices which we have given above are taken from the works of Luhchow of Fuhkeën, and, together with several others, are narrated by him for the purpose of showing the power of principle in educated females. He makes a few observations at the end of each narrative, the general purport of which is, to show the benefit of educating females, and that, when educated, they may be expected to be more virtuous and faithful than if allowed to remain in ignorance. Luhchow was a close observer of men and things, and some of his remarks would do credit to any writer. Yet some of the sentiments do him little credit, and show an utter ignorance of the human *mind:* women led, by a combination of superstitious veneration and *proud* humility, into gross absurdities,—and driven, whether by these tempers of the mind, or by their sad prospects of unmarried widowhood for life, to commit suicide, should be displayed as beacons, not as examples. These stories, however, may not be entirely devoid of interest to our readers, inasmuch as they give us a little insight into the domestic life of the Chinese, and also delineate the most prominent traits of the character of a chaste and faithful spouse, according to the requisitions of their ancient sages.

ART. IV. *Remarks on the Chinese theatre; with a translation of a farce, entitled 'the Mender of cracked China-ware.'*

THE lighter literature of the Chinese has, until within a few years past, received as little attention from European students of the language and customs of this country, as from the more grave Chinese literati themselves; and, by those who are strangers to the country, it might from this have been inferred, that the drama and romance in China do not occupy any conspicuous place in the esteem of the people. But of late years, several specimens, both of the drama and romance, have been added to the solitary examples that we previously possessed. These examples were, the Orphan of Chaou, a tragedy translated by Père Prémare, in 1731; and the Pleasing History, an esteemed work of fiction, published, in part from a Portuguese, and in part from an English, translation, in 1761. From several romances and tales, translated, within the last twenty years, by Remusat, Davis, Julien, and others, we are now enabled to form a tolerably correct judgment of the general character of Chinese romance-writers. As examples too of the histrionic art, we have (besides a new translation of the Orphan of Chaou), the Heir in Old Age, a comedy, translated by Mr. Davis; the Sorrows of Han, a tragedy, by the same translator; and the Circle of Chalk, translated into French by M. Stanislas Julien. For remarks upon these translations, and on the general character and peculiarities of the Chinese stage, we must refer our readers to the sixteenth chapter of Mr. Davis's work—'The Chinese,'—reserving to another occasion the criticisms which we have to make upon some portions of those remarks. Our present purpose is simply to introduce to notice a translation of a different nature from those above mentioned, with which we have been kindly favored by a Correspondent.

It must be premised, that the Chinese have no theatres, and a company of players, or corps dramatique, consisting usually of from twenty to forty individuals, having been engaged to perform in any neighborhood, a covered stage is erected of bamboos and mats—except in those places where permanent stages exist. On the evening preceding the day of representation, the dresses of the actors are removed from the boat or house which is the ordinary abode of the company, to the place where the play is to be performed. The principal piece, usually an historical tragedy, opens about the middle of the day, and continues during two or three hours; but on some occasions, it commences sooner, and, a long piece having been selected, the whole performance continues for five or six hours. The tragedy or comedy ended, tumbling and various feats of agility succeed. These are then followed by a short piece, wherein, in most cases, the dramatis personæ do not exceed two or three. Of these pieces, which are usually of a farcical (though not uncommonly of an indecent)

character, and which, while conveying perhaps little of interest or amusement to the mere reader, yet display frequently good action and much comic gesture in stage exhibitions, no specimen, so far as we are aware, has yet been given to the European public. On this account, we think, that the subjoined translation will not be without interest, notwithstanding the disadvantage it labors under, from the absence of all the droll gesticulations, the impromptu allusions to passing occurrences, and the often powerful pantomimic action, which are its usual accompaniments. The dresses, which, in the more regular dramatic performances, are rich and gaudy, but no way resembling those that we every day see in use, are, in these pieces, different from the dresses of the present time only in occasional additions intended to aid the drollery of a comic actor. One great advantage, it should be added, that these pieces have to European ears, is, the absence of the deafening crash of the gong and the excruciating sounds of some of the other instruments peculiar to the Chinese. The music, in which good time is always most carefully preserved, is not, when divested of these ear-breaking accompaniments, devoid of merits of a more intrinsic character. With these brief remarks we present the piece to the perusal of our readers.

THE MENDER OF CRACKED CHINA-WARE.

Dramatis Personæ.

New Chow,.....A wandering tinker.
Wang neäng,.....A young girl.

Scene—a Street.

NEW CHOW *enters,—across his shoulder is a bamboo, to each end of which are suspended boxes containing the various tools and implements of his trade, and a small stool. He is dressed meanly, his face and head are painted and decorated in a fantastic manner.*

(Sings) Seeking a livelihood by the work of my hands,
Daily do I traverse the streets of the city.
(Speaks) Well, here I am, a mender of broken jars,
An unfortunate victim of ever changing plans.
To repair old fractured jars,
Is my sole occupation and support.
'Tis even so. I have no other employment.

(*Takes his boxes from his shoulder, places them on the ground, sits beside them, and, drawing out his fan, continues speaking—*)

A disconsolate old man—I am a slave to inconveniences.
For several days past, I have been unable to go abroad,
But, observing this morning a clear sky and fine air,
I was induced to recommence my street-wanderings.
(Sings) At dawn I left my home,
But as yet have had no job.
Hither and yon, and on all sides,
From the east gate to the west,

From the south gate to the north,
And all over within the walls,
Have I been, but no one has called
For the mender of cracked jars. Unfortunate man!
But this being my first visit to the city of Nanking,
Some extra exertion is necessary:
Time is lost, sitting idle here, and so to roam again I go.
(Shoulders his boxes and stool, and walks about, crying)—
Plates mended—bowls mended—
Jars and pots neatly repair'd—

Lady Wang (heard within.) Did I not hear the cry of the mender of cracked jars?
I'll open the door and look.—*(She enters looking around.)*
Yes, there comes the repairer of jars.

New Chow Pray have you a jar to mend?
I have long been seeking a job.
Did you not call?

Lady W. What is your charge for a large jar—
And how much for a small one?

New Chow For large jars, one mace five;

Lady W. And for small ones?

New Chow Fifty pair of cash.

Lady W. To one mace five, and fifty pair of cash,
Add nine candareens—and a new jar may be had.

New Chow What then will you give?

Lady W. I will give one candareen for either size.

New Chow Well, lady, how many cash can I get for this candareen?

Lady W. Why, if the price is high, you will get eight cash.

New Chow And if low—

Lady W. You will get but seven cash and a half.

New Chow Oh, you wicked tantalizing thing!
(Sings) Since leaving home this morning,
I have met but with a trifler,
Who in the shape of an old wife,
Tortures and gives me no job,
I'll shoulder again my boxes, and continue my walk,
And never again will I return to the house of Wang.
(He moves off slowly.)

Lady W. Jar-mender, return, quickly return; with a loud voice, I entreat you; for I have something on which I wish to consult with you.

New Chow What is it on which you wish to consult me?

Lady W. I will give you a hundred cash, to mend a large jar.

New Chow And for mending a small one?

Lady W. And for mending a small one, thirty pair of cash.

New Chow One hundred, and thirty pair,—truly, lady, this is worth consulting about.
Lady Wang, where shall I mend them?

Lady W. Follow me. *(They move towards the door of the house.)*

(Sings) Before walks the lady Wang.
New Chow And behind comes the poo-kang (or jar-mender).
Lady W. Here then is the place.
New Chow Lady Wang, permit me to pay my respects.
(Bows repeatedly in a very ridiculous manner.)
We can exchange civilities,
I congratulate you — may you prosper — before and behind.
Lady W. Here is the jar; now go to work and mend it.
(*Takes the jar in his hand, and tosses it about examining it.*)
New Chow This jar has certainly a very appalling fracture.
Lady W. Therefore it requires the more care in mending.
New Chow That is self evident.
Lady W. Now, lady Wang will retire again to her dressing room,
And, after closing the doors, will resume her toilet,
Her appearance she will beautify,
On the left, her hair she will comb into a dragon's head tuft,
On the right, she will arrange it tastefully with flowers,
Her lips she will color with blood red vermillion,
And a gem of *fei tsuy*, will she place in the dragon's head tuft.
Then, having completed her toilet, she will return to the door side,
And sit down to look at the jar-mender. *(Exit.)*
New Chow sits down, straps the jar on his knee, and arranges his tools before him, and, as he drills holes for the nails, sings,—
Every hole drilled requires a pin,
And every two holes drilled require pins a pair,
As I raise my head and look around,
(At this moment lady Wang reënters beautifully dressed, and sits down by the door.)
There sits, I see, a delicate young lady;
Before she had the appearance of an old wife,
Now she is transformed into a handsome young girl;
On the left, her hair is comb'd into a dragon's head tuft;
On the right it is adorn'd tastefully with flowers.
Her lips are like plums, her mouth is all smiles,
Her eyes are as brilliant as the phœnix's; and
She stands on golden lilies, but two inches long.
I look again, another look, — down drops the jar.
(The jar at this moment falls, and is broken to pieces.)
(Speaks) Ae-ya! Here then is a dreadful smash;
Lady W. You have but to replace it with another, and do it quickly.
New Chow For one that was broken, a good one must be given.
Had two been broken, then were a pair to be supplied;
An old one being smashed, a new one must replace it.
Lady W. You have destroyed the jar, and return me nothing but words.
Give me a new one, then you may return home,—not before.

New Chow Here on my knees upon the hard ground, I beg lady Wang, while she sits above, to listen to a few words. Let me receive pardon for the accident her beauty has occasioned, and I will at once make her my wife.

Lady W. Impudent old man! How presume to think
That I ever can become your wife!

New Chow Yes, it is true, I am somewhat older than lady Wang,
Yet would I make her my wife.

Lady W. No matter then for the accident, but leave me now at once.

New Chow Since you have forgiven me, I again shoulder my boxes,
And I will go elsewhere, in search of a wife.
And here, before high heaven, I swear never again to come near the house of Wang.
You a great lady! You are but a vile ragged girl!
And you will yet be glad to take up with a much worse companion.
(Going away, he suddenly throws off his upper dress, and appears as a handsome young man.)

Lady W. Henceforth, give up your wandering profession,
And marrying me, quit the trade of a jar-mender.
With the lady Wang pass happily the remainder of your life. *(They embrace, and exeunt.)*

ART. V. *Remarks on the cantus* and the inflections used by the Chinese in speaking.* By a Correspondent.

[The subject here canvassed has long engaged our attention; and some thoughts upon it were written out before our Correspondent's paper came to hand. We are not sure that his views, on every point, are quite correct; we hope, however, that both he and others will favor us with further observations respecting the *tones and inflections.* On such a subject it is desirable to obtain the views of different persons: our own shall be submitted to our readers in an early number of our next volume.]

IF the string of a monochord be capable of intension and remission by means of a peg, we might so adjust it, that, when struck, its sound would correspond with the pitch or tone of a Chinaman's voice, when he pronounces a word with the *shang ping.* If we then slackened the string, till it vibrated about a fifth below, we should have the *heä ping.* In both these cases, the voice does not vary in pitch, but is sustained for a moment with a smooth and easy effort. A gentleman, who used the term boy for his servant, would call out 'boy' in the *shang ping*, when he wanted him in the day time; but if he suspected

* Cantus, sounds when susceptible of musical notation, as, cantus tibiarum. *Quint.* i. 10.

thieves in the house at midnight, and wished to awaken him without disturbing them, he would call 'boy' in the *heä ping*. The two ping shing are the most easily appreciated, and are generally well-marked by the common people, even when the shang shing and heä shing are partially neglected. The shang ping is the first that is recognised by a European, especially when he attends to a conversation that is maintained with earnestness. It is then the peculiar recitative or singing of the Chinese is most audible, and falls upon our ear at first as something strangely affected and unnatural.

As they are prompted by nature and taught by precept to pay a great regard to the safety of their persons, in their quarrels they substitute a loud noise for hard blows, and seem to imagine, that victory will declare for him who can pour the fiercest peal of sounds into the ear of his adversary. This shing on such occasions is of course greatly in request, since it enables the speaker to 'wind' such a well-sustained blast into the meatus auditorius, or porch whereat sounds usually enter, that a volley of monosyllables, uttered before, must have tenfold the effect they would have had, if their rear had not been covered with such a reinforcement. The Chinese are fond of monopolies, at least their government loves to patronise such things; but the males have not appropriated the entire right of thundering with words, for the fair dames are sometimes so forgetful of the decorum imposed on them by the sages, that they come forth and wrangle in the open air, when the ping shing stoutly performs his office, flies on the wings of the wind across the well-tilled valley, and would, were echo at hand, produce an effect as novel as it is engaging. I say engaging, for the voice of the female is generally sonorous, and the enunciation clear and distinct, especially when feeling stimulates exertion, so that the foreigner who desires to be acquainted with the phenomena of Chinese accent and vocal inflection may then find some of the best examples for improvement. Those who prefer a more peaceable mode of habituating the ear to the *differences* of tone and effort may find opportunities in listening to the venders of drugs, in the street, who not only mark them with great emphasis, but to a ready utterance sometimes join such a liveliness and flexibility of dramatic action, that one is apt to think them fitted for better purposes than to tell high-sounding fibs among a circle of unlettered men who come to listen and to laugh.

In the *shang shing* the voice might agree in its key with either of the foregoing tones, but with this essential difference, that it ascends about half a tone, while the syllable is uttered. This may be illustrated by a reference to the same monochord, if we suppose that the peg is turned gently while the shang is vibrating so as to alter its pitch about half a tone. Performers on the violin often slide the finger from one note to another for the sake of embellishment, which, in ascending, bears a resemblance to the shing we are describing. But there is a difference that cannot be imitated exactly even by that instrument, which is of all others most under the control of the artist, owing to the peculiar nature of the vocal organs. Still we may get an

approximation to it by drawing the bow with an accelerated velocity across the string at the same time the finger is sliding towards the hemitone above. In uttering the shang shing there is a waxing intensity of effort in the organs of speech, which a Chinaman compares to act of throwing the sound towards the top of the room. I have heard young people in colloquial intercourse with each other use this shing in saying 'no,' when they wished to render the negation peculiarly serious and emphatic.

The *keu shing* is exactly the inverse of the shang shing, for the voice descends, the effort is smoothly diminished, and the pitch seems to be taken somewhere between the heä ping and the shang ping. A fond parent soothes the grief of a child with an inflection not far from the keu shing, and says 'never mind.' The voice dwells upon the word 'mind,' but the tone lowers, and the effort of articulation is remitted.

In the fourth or *jŭh shing*, the syllable ends with a mute consonant, and is generally pronounced with a sudden jerk of the voice. One impatient to know the contents of a parcel, would say to his friend, who was delaying his hopes by endeavoring to unloose the string, 'cut it.' The abrupt but emphatic accentuation of 'cut' would be some representation of the jŭh shing.

When we hear a word pronounced that belongs to any of the dialects spoken in the Indian Archipelago, we perceive something tuneable in the sound, which will often spontaneously chime afterwards in our ear and enable us to remember it oftentimes without effort. The same observation applies in some degree to the Japanese, though we cannot always imitate the precise sound without a little practice. But in Chinese the case is very different, for the single syllable in which most words are enunciated has scarcely entered the ear, before all traces of its echo are lost upon the memory. In the Indian languages, the *combination* of harmonious sounds assists our recollection of each particular as well as the whole, but the individual sound in the Chinese, wholly unsupported by any such music or symphony, is like separate and unconnected facts, which are no sooner heard than they are forgotten; whereas, if they had been associated with others, they would have been recollected without any straining of the will or the attention. As a remedy for this inconvenience, the shings or notes of emphasis and modulation have been introduced, not in virtue of any distinct and specific device, contrived on purpose to avoid ambiguity, but from a wish to call the mind to the flying vocables, by dwelling upon or marking them in some measure with a different intonation, flection, or effort of the voice. The little dwarfish words, then, that compose a Chinese sentence, have obtained a characteristic embroidery, which enables the well-practiced ear to distinguish one from its fellows by the livery that it is made to wear. All this however is lost upon a foreigner, who, though he can detect something very singular in the pronunciation of a Chinaman, cannot easily arrive at a practical conviction that it has any thing to do with the sense. And the difficulty we find when first come hither, is never lightened by any

explanation of the precise nature of these inflections, and each student is obliged to learn them by and for himself, as if he had been the first in the field of discovery. Some endeavor to express them in musical notes; others seek to imitate them upon the piano forte; and the complaisance of a Chinese teacher will sometimes lead him to say amen to the presumed success of such experiments; but there is a fallacy in such methods; for, though we might represent the different pitches of the high and low sounds upon a musical instrument, the characteristics of the shang shing and keu shing are not susceptive of any such musical expression. In most of the harmonic treatises which the Greeks have left us, a bisection is made between the movement of the voice in speaking and in singing. In singing, say they, the voice is *diastematic*, and steps from interval to interval, and dwells with unvarying altitude for a certain period upon each of them. But in speaking the motion is continuous, συνεχης, and slides up and down without resting a moment upon any pitch. If, with these definitions in our minds, we listen to the Chinese in his way of speaking, we shall perceive a mixture of both singing and speaking. In the ping shing the voice does not alter its pitch, and hence we have what approximates to singing, though the short time generally employed in its enunciation modifies in some measure the drawling effect that it would otherwise have upon the ear of the listener. In enouncing the shang shing and keu shing the voice ascends in the former, and descends in the latter, continuously, or in a sliding manner, but in a diastematic or musical way. To represent the effect by two slurred notes shows a misconception, and diverts us from the attainment of a correct idea of the subject by sending us in quest of a shadow. The phrase *relative cadence*, introduced by some, is without example in musical works, and cannot with any propriety be applied to a note when taken by itself, though we can refer to its position in the tablature by speaking of its height or putch. In music the term cadence applies to the manner in which the harmony descends to the tonic or key note; in elocution it is expressive of that gradual fall of the voice which prepares us for resting upon the last and final word of a period.

The man unused to eastern dialects, who may never hear a Chinese speak to exemplify the nature and importance of these inflections, is not a stranger to efforts produced by appropriate turns of the voice. The greatest ornament in delivery depends upon it, and the merriment excited by a story, owes more to the tones of the narrator, than to the comic wit it contains.

In the dramatic art, the most graceful attitudes and the most elegant and pithy sentences would fail of pleasing, were they not accompanied by the very tones which every son and daughter of humanity insensibly adopts, when his feelings are set at work by the restless pressure of reality.

> Scimus inurbanum lepido seponere dicto,
> Legitimumque sonum digitis callemus et aure.
>
> *Horace's letter to the Pisos.*

We have referred to the distinction between speaking and singing, insisted upon in the Greek works on music, and will conclude these remarks by a passage from Martianus Capella in Latin, upon the same subject.

Omnis vox in duo genera dividitur: continuum atque divisum. Continuum est velut juge colloquium: divisum, quod in modulatione servamus. Est et medium, quod in utroque permixtum, ac neque alterius continuum modum servat, nec alterius frequenti divisione præciditur, ut pronunciandi modo carmina cuncta recitantur.

Mart. Capel. Meibom. Edit. 182.

The recital of verses, he tells us, partook both of singing and speaking; it therefore bore some analogy to the pronunciation of the Chinese, at least in the fifth century when Capella lived. I am afraid, if this be the case, that the genuine method of reading Virgil's Georgics would in our ear have robbed them of all their charms. If the testimony is true, we have a remarkable coincidence between the ancient practices of the east and west, where we were least prepared to expect it. The foregoing is a rough draught of the subject, but the principles are, I think, sound, and will make way for illustrations of its importance, its analogies, and its connection with the character of the Chinese.

ART. VI. *Notices of Formosa, gleaned from the works of François Valentyn.* Published at Amsterdam, 1726. From a Correspondent.

VALENTYN, a most voluminous author, collected the materials for his ponderous tomes from the papers of the Dutch East India Company. For the most part, his compilations are dull and heavy. He wrote without connection, and is often very deficient in describing important subjects, whilst he expatiates upon mere trifles. It is, therefore, only scanty gleanings which we here collect: in the selection of them, however, we have endeavored to avoid, as much as possible, the repetition of what has already been said upon the subject, in any former articles. We still remain ignorant of the east coast of the island. Though it was visited by some of the early Dutch navigators, yet at present it seems to be beyond the reach of observation, and not even the enterprizing Chinese, though very near to the spot, venture into that *terra incognita*. The Lewchewans have described the aborigines as savages, whilst our author assures us, that they are a very good hearted, lazy, kind of people, and neither as treacherous nor as bloodthirsty as the Malays. It may be that they are descendants of the Japanese, who, during the 15th and 16th centuries, very frequently visited Formosa, and established flourishing settlements there! That they are of Japanese origin, however, is a mere supposition,

The United Provinces, whilst engaged in war with the Spaniards in order to obtain their liberty from grievous tyranny, attacked the Portuguese, then Spanish subjects, with great success in India. The East India Company, anxious to participate in the Chinese trade and to drive their competitors from Macao, sent two ships in 1603 to that place, which destroyed a Portuguese galleon. But though the Chinese were greatly surprised at their valor, they would not permit them to trade. In the following year an attempt was made to send a Dutchman, with the Siamese embassy, in order to open communication with the court of China. Admiral Warwyk sailed at the same time with his small squadron in search of Macao, but, being overtaken by a storm, he was obliged to steer for the Pescadores, at that time but little known. The Ming dynasty was then on the throne, and the same course of policy, as at present, was observed towards foreigners. Having addressed a letter to the authorities of Fuhkeën, with the hope of obtaining some commercial privileges, he was told, that if he would pay 30,000 dollars to the governor he might obtain a hearing. When this proposal was rejected, an admiral with fifty war-junks surrounded the Dutch fleet, and though the commander was by no means disturbed by their appearance, he could not carry on his negotiations or trade, and was obliged to return to India. The junk, in which the Dutch agent intended to embark, was wrecked; and a renewed attempt of Matclief in 1607 proved equally fruitless. His fleet anchored at Lantao, but being unable to obtain any provisions, he returned, abandoning the enterprize.

The next expedition, sent out under admiral Keizerroon for capturing Macao, entirely miscarried, and he was therefore obliged to sail for the Pescadores. Having built a fort upon the largest of that group, and dispatched several vessels of his numerous fleet to the continent of China, he resolved to force the Chinese into trade. Many cruelties were thus committed, and several villages on the coast ravaged—to the disgrace of the Christian name. Having taken considerable booty from a defenseless race, the admiral sent an envoy to Amoy. He was received by the authorities with great pageantry. But the officers having required from him to knock his head upon the ground, 'so that the bystanders might hear the cracking of his skull,' he refused compliance with the old custom. Though otherwise very politely treated, he could not effect his purpose, and was obliged to return to his superior.

The admiral now resolved to repair to Fuhchow. On his arrival there he was received by the governor with the greatest honors, but told, at the same time, that so long as he retained possession of the Pescadores, no trade would be permitted. To be secure, however, against the wrath of a commander who had a powerful squadron under his orders, the local authorities dispatched two junks, with one of his ships, to Batavia, in order to make there arrangements with the governor, and enter into better understanding. In the mean while Chinchew (Tseuenchow) was blockaded, to prevent junks from going to Manila, and to prevail upon the Chinese government to permit the

trade with the Dutch. From this moment the Chinese officers became friendly and trade was permitted. Another party sent to Amoy in order to negotiate was unsuccessful. Though the Chinese government had not yet formally taken possession of Formosa, their people to the number of 25,000 had settled there; and, as the coast of the islands was in a flourishing condition, the Dutch asked for permission to trade there. This and all their other proposals were willingly granted; and a formal treaty was accordingly made. But when the envoys wished to depart, they were retained on shore, and some fire-boats were, during the night, sent among the ships, of which one was burnt. Noa lternative now remained, but to leave the place and sail in quest of new adventures.

Two years had already elapsed, and though the trade with the natives was struggling for existence, still its managers promised themselves great ultimate gains. At that time a respectable Chinese merchant made them proposals to come over to Formosa, a request which was seconded by the Chinese government. A formal cession of this island having been made, the factory was removed from the Pescadores, and the Chinese themselves assisted in levelling the fort. The great object of the Dutch Company was to establish an entrepot for their Chinese and Japanese trade. Raw silk and other articles for the Firando market were to be collected at the time of the arrival of the ships destined for Japan; which, on their return from that country, would require to complete their cargoes with such Chinese merchandise as might answer the demands of Java and Europe. In this endeavor they fully succeeded, whilst their territorial possessions were confined to a small part of the coast, and their authority only extended over the Chinese colonists and the nearest villages of the aborigines.

Scarcely had they removed from the great Pănghoo (the chief of the Pescadores), when a letter arrived from one of the principal civil authorities of Amoy, wherein that officer expressed great joy that they had sought another station for their trade, and promised to interest himself in their behalf with the governor of the province. This document is the very transcript of diplomatic correspondence, which happens to take place, under similar circumstances, even to this very day; the Chinese have not changed a single article of their political creed.

A blundering engineer threw up a fort at the entrance of the harbor of Taewan, on a raised sand bank, which neither protected the shipping nor could stand the attack of an enemy. The first measure of the new government was to lay a duty upon sugar and rice, two staple articles, which even at that early time were exported to China in considerable quantities. The Chinese settlers paid this without murmuring; but the Japanese, the more powerful race of colonists, who seem to have carried on a most extensive and lucrative trade, refused to submit to the exactions. This gave rise to bitter animosities, carried on by both parties with great rancor; and as the matter had been brought before the court of Yédo, the whole Japanese commerce enjoyed by the Dutch was put in jeopardy.

During the first year of the Dutch administration, matters went on quietly; but with the decay of the ruling dynasty in China, piracy became very general on the coast, and greatly embarrassed the trade. Our author says, that the commander of these buccaneers had 1000 junks—a number certainly overrated—with which he swept all the seas, so that scarcely a junk could safely reach her destination.

In 1627, several junks came again from Japan, under a commodore who was determined upon obtaining justice from the Dutch. It does not appear what were their real grievances; but, at all events, large sums had been lost in the trade, part of which had been confiscated by the Dutch government. After much and bitter altercation, they returned to their country with sixteen natives of Formosa on board, who offered the island to his Japanese majesty as their fief. The Dutch acquainted with this proceeding, immediately dispatched a Mr. Nuits to Yédo, who by bribes and persuasion, prevailed upon the emperor to reject this advantageous offer. He became afterwards governor of the island, and was by no means tardy in taking ample revenge upon the Japanese colonists. Exasperated by repeated acts of aggression, these islanders resolved to make an example of the governor. When their junks were on the point of sailing, a strong party entered the government-house and took Nuits prisoner. Since the garrison was very small, and the surprise so sudden, the governor gladly compromised the matter, and his life being threatened, all their demands were granted by the council.* The Japanese assured the Dutch, that they would rather sacrifice their lives than give up the point in question. Having shown such dicision, they were no longer molested, and henceforth abstained entirely from their unruly proceedings.

In the statement of trade, made by the same governor, we find the following remarks. 'The junks which come here from China bring little profit to our trade, and we are obliged to send several vessels annually to Amoy, where they trade by stealth, and get the goods from 7 to 8 per cent. cheaper than we can buy them here.' The principal exportations of the Company were raw silk, and silk piece goods; the former for the Japanese, the latter for the home, market; whilst the imports consisted of European manufactures and Indian produce. The whole Chinese trade employed about one million of dollars, and gave generally one hundred per cent. profit. The expences of the settlement amounted to only about 214,000 guilders; the Company's servants received a small salary, and had to make their fortune by trade. After deducting all the charges, there remained annually a clear profit of 85,000 guilders to the Batavian government.

Comparatively small as these advantages were, they attracted, in 1626, the envy of the Spaniards, who founded a colony on the north coast, on the island Kelung. The Dutch, greatly offended at the proceedings of their enemies, took the fort about ten years afterwards, and established there, as well as at Tanshwuy (an emporium on the west coast), factories of their own.

* Our Correspondents' narrative *seems* to differ, in some points, from that given in the first article of this number: this, doubtless, results from its brevity.

Whilst the Japanese retired from the island, the number of Chinese emigrants increased rapidly. The capitation tax amounted annually to 200,000 guilders, and all the districts around the Dutch factories were inhabited by this nation. Dissatisfied with the rule of strangers, they entered into a conspiracy, which was however early discovered. The Dutch marched immediately with 2000 Formosan Christians against the insurgents, and routed an army of 16,000 men. The slaughter was very great, for the Chinese had been very cruel towards the natives; but tranquillity was soon restored. How the Dutch possessions were subsequently lost, has been stated elsewhere; and it only remains to remark, that cowardice as well as treachery hastened the surrender of the Dutch fort in 1662.

The council of Batavia roused from its slumbers by being informed of the loss of this valuable possession, sent twelve ships to Fuhchow, to enter into a treaty with the governor for the recovery of Formosa. They took possession of a sea-port, and having received a reinforcement of sixteen other ships, most of them East-Indiamen, they attacked, in conjunction with the Mantchous, Amoy and Kinmun, of both of which they made themselves masters. Having proved victorious, the successor of the conqueror of Formosa offered them Kelung, Tanshwuy, and a free-trade, if they would agree to become his allies. The Tartars moreover would not permit them to retain possession of the conquests, and the whole fleet sailed therefore for Taewan. There the commander spent his time in useless negotiations, and, having been deceived by the cunning Chinese, he returned to Batavia without having effected any thing. Whilst the Dutch were still permitted to trade at Fuhchow, they retained the settlement at Kelung until 1668, when it was found that it no longer answered their purpose, and therefore it was abandoned. With this the Dutch territorial possessions in the Chinese seas ended.

The religion of the natives being gross paganism, it was the policy of the Dutch to convert them to Christianity, in order to attach them to their new masters by the ties of a common creed. Their principal idols are their goddesses Teparkada and Tamagisangak, and a demon called Sarisano. To these they offer the heads of pigs and stags, and worship them with the most licentious ceremonies, resembling the bacchanalia of the Greeks. We are not informed, what measures were taken in order to instruct the natives in the doctrines of the gospel, nor are we acquainted with the particulars of their conversion; but it appears that the success was very rapid.

At that time Protestant missionaries were unknown, whilst the ministers in the pay of government proved often very zealous in advancing the cause of Christ among the heathen. In the number of these, Candidius, who was sent there in 1627, held the first rank. He employed the greater part of his time in learning the language of the natives, and, having once obtained a thorough knowledge of it, he proclaimed the love of a dying Savior towards a fallen world. For many years did he pursue this course, and the Lord graciously owned his servant: seven hundred natives confessed Christianity, and new

laborers were called from Batavia to enter into this wide sphere of usefulness. The Dutch ministers of those early times possessed all the zeal and intrepidity of those who had suffered for the sake of the gospel, and narrowly escaped the ruthless tyranny of Rome, to announce the glad tidings of salvation to this distant nation. His successor Junius translated the Heidelberg catechism into the native language, and also published part of the gospels. Most of the villages around Fort Zelandia became Christian, and in each of them were school-masters placed to instruct both old and young in the leading doctrines of the Scriptures. Gavius, a celebrated minister at Batavia, hearing of this, was determined to give up his situation in order to benefit the pagans. Having, after many remonstrances, finally obtained permission, he labored with five other ministers very zealously among the natives. The number of converts greatly increasing, their operations were subsequently more and more extended, and proposals were made to send a greater number of teachers. To these the Company willingly agreed, when Koksing unfortunately captured Fort Zelandia, and exercised the utmost cruelty against the ministers. During the siege he sent Hambroeck, one of the preachers, into the citadel, charging him to persuade his countrymen to surrender. This was a true patriot, who, instead of exhorting the commandant to capitulate, used all means in his power to strengthen his courage and led him to hold out to the last. Though the Dutch insisted upon his remaining in the fortress, he refused to listen to their advice, because he had given his word to return to the camp of the enemy. When he was brought back to Koksing he declared undauntedly, that his countrymen were ready to shed their blood in the defense of the place. Exasperated at this answer, Koksing availed himself of the general rising of the natives against the Chinese, to implicate the captive ministers as being the authors of this insurrection, though they were prisoners in the camp. Winsem, Ampsingius, Campius, and Hambroeck, were therefore publicly beheaded, and another minister, Leonardis, kept prisoner for life. Thus ended the propagation of Christianity in that island. Whether there are still traces to be found of the previous propagation of the gospel, it is difficult to say. Thirty-two ministers labored faithfully to sow the seeds of the word of God there, and paganism has again triumphed and maintained an undisputed sway.

Our author gives us very little topographical information about this island, and his map is very defective. He tells us, that the natives live in miserable cottages, and each village has its temple. The people themselves are of the same race as the inhabitants of Luçonia, but are possessed of better moral qualities. The women do all the work, whilst the men are amusing themselves with hunting stags. A husband lives not with his wife, until she has reached her 37th year, and it is a digrace that she should bring forth a child before that time. Every village is under a chief, but there are no rájás who rule over a number of settlements. Those single districts are often engaged in bloody feuds. Aged people are highly esteemed, and exercise a

sovereign sway over the youth. Those who have proved themselves brave in battle, obtain the highest rank among their countrymen, and occupy, at public festivals, the first place. The natives do not bury their dead, but fry the corpse at a fire, and, having wrapped it up in cloth, preserve it under a shed hung about with curtains. Their laws are very lax, and crimes may be bought off by heavy fees.

Such are the desultory notices which we have been able to collect from the voluminous writings of this author. Though very unsatisfactory, on many points, we nevertheless are led to present them to the public with the view to show the condition of this early settlement.

ART. VII. *Communication from the hong merchants to the creditors of the Hingtae hong, dated April 4th, 1838; with an edict from the governor of Canton to the senior hong merchants, dated April 11th, 1838.*

No. 1.

THE foreign debts of the Hingtae hong we before resolved to pay in nine years by instalments, but to this arrangement you, gentlemen, have not yet assented. Yet the period of nine years seems to us even too short, and we are not without fear, that we shall be unable to repay the whole in the time stipulated. We call to mind that, of public claims upon us, the amount from year to year is not less than 300,000 taels, consisting in tribute, charges for the military expenses of the new territory (in Tartary), subsidies for repairs of forts, and purchases of ginseng. We have also to pay up the public claims on Fatqua's hong, amounting to more than 300,000 taels, and those on the Hingtae hong to the amount of 100,000 taels and upwards. Moreover, each hong has foreign debts of its own to discharge. Thus, in every direction, we have payments to make. And besides all this, Kingqua's hong is now in arrear of the public claims on it to the extent of 300,000 taels, while the foreign claims against it exceed a million. This hong, although (we are thankful to observe,) it is your wish to keep it from bankruptcy, yet will not, we are disposed to think, be able to sustain these payments, and it will be requisite for us to make other arrangements therefor.

Of the profit, gleaned by us in the course of a year or two, though it yield, after payment of the various public claims, a small remainder, yet something is absolutely requisite for hire of labor, repairs, salaries, and other expenses of our establishments, and, with your perfect understanding of matters, and good sense, you must perceive, gentlemen, on a careful consideration of the subject, that if the time stipulated for payment of Hingtae's debts be too brief, it will be, in truth, beyond our power to adhere to it. Should we be able to pay the debts of another, then our own debts must remain unpaid, and we

must all, in consequence, successively fail. With your known intelligence it would be difficult herein to deceive you.

Even for the duties that are in arrear, and which are by no means on the same footing with private debts, we have been compelled to solicit the imperial favor to extend the limited period of payment to three years, and suffer us to pay them by instalments. How much rather then should the individual debts which we are discharging for others be so dealt with! We still entreat you, gentlemen, to assent to the period of nine years, that we may put forth our energies to sustain the payment; and to discharge the claim within the allotted period. Thus all may remain at ease, and we enjoy your highly prized friendship. For this purpose we write, and with compliments remain, &c. *(Signed)* Howqua, Mowqua, Ponkequa, Kingqua, Gowqua, Mingqua, Saoqua, Punhoyqua, Samqua, Kwanqua, Takqua.

No. 2.

TANG, governor of Kwangtung and Kwangse, &c., to the senior hong merchants, for their full information.

On the 8th of April I received from Dent and others, [creditors of Hingtae,] an address, as subjoined,—and also like addresses from Jardine and Turner. [Here follow the three addresses, in full.]

These coming before me, the governor, I have fully investigated the subject. Yen Kechang and his associates, merchants of the Hingtae hong, having managed their affairs badly, and fallen in debt to the foreign merchants; these, seeing their difficult position and urgent necessities, and the impossibility of their at once paying off their old debts, conceived the idea of taking advantage of these circumstances to scrape and peel them, and gave them goods at an enhanced price, compelling them to receive the same. In this way, after the accumulation of months and years, the debts reached the large amount of two millions of money. It is thus certain, that these merchants brought on their trouble themselves,—and also that the origin of the whole is to be found in the secret plundering exercised by the foreign merchants, and their large-risking speculations. I, the governor, in humble deference to the extreme goodness cherished by the great emperor, and his tenderness towards foreigners, made no inquiry into the conduct of these foreign merchants, but simply directed Yen Kechang and his associates to be apprehended and tried, and their property placed in secure keeping. I, at the same time, commanded the two bodies of merchants,—the hong merchants and the foreigners,—to examine and ascertain in concert the real amount of the debts; and I laid my injunctions on the hong merchants, to determine in what portions, and within what period, they would pay off the whole, on behalf of Yen Kechang and his fellows. Thus I arranged, that the money should certainly be recovered. Afterwards, on all the foreign merchants representing that the period of fifteen years was too protracted a one, I granted permission to reduce it to twelve years, within which period the whole of the debts should be discharged. In this indeed I have gone to the utmost

degree of kindness, and the extreme verge of justice. The foreign merchants, though they have been born and have grown up out of the pale of civilization,—yet are all provided with innate consciousness of good. How greatly ought they to be roused by gratitude, to rest in a dutiful and implicit obedience! Yet hardly was the former decision declared, when now again these foreign merchants, Dent and others, and Jardine, and Turner, scheming to gain a speedy settlement, oppose my decision, and bring their addresses separately before me. Such ill-considered and unreasonable expressions as are here found — whence can they have emanated, unless from persons of hearts and feelings alien from those of the rest of mankind!

As an instance of this,—I take the consoo charge of which one address speaks. This is a charge which should go to reward the toil of the hong merchants. I, the governor, before made examination regarding it, and found that it had not been kept to accumulate from year to year. The hong merchants, however, themselves addressed me, with a proposal, for the future to pay the consoo charge, as on former occasions, into the general chest, to enable them to meet the stipulated instalments of former debts. This cannot be called aught else than the utmost degree of honorableness. If it be said, that the consoo charge was instituted for the discharge of debts, let the foreign merchants ask themselves, if, while trading in the celestial empire, they would wish to regard the profits which they enjoy as profits obtained merely for the purpose of payment of debts?

In regard to the consumption of goods [referred to in Mr. Turner's address], in nothing is it more difficult to determine the amount. How can a comparison be instituted in this respect of one year with another? And amid the revolutions of trade, how shall it be ascertained, that the prosperity which has preceded is not, in itself, the evidence of an approaching declension of trade?

In the note, a copy of which Jardine has presented, I observe, however, the statement, that the hong merchants have agreed to pay off the debt by instalments in nine years. If this be indeed the case, it is an act of liberality on the part of the merchants, affording a more ready recovery of the money, to which there is no reason — my desire being to show kindness to the far-travelled — why I, the governor, should not vouchsafe my sanction. I will therefore direct the financial and judicial commissioners to assemble the hong merchants, and, on ascertaining if this is true or false, to determine once more upon a secure arrangement, and report for my investigation.

Besides so doing, I issue also this order. Upon its reaching the said senior hong merchants, let them faithfully examine the subject, and at once report in answer. And, at the same time, let them enjoin my orders on the said foreign merchants, requiring their obedience thereof.

I, the governor, have the rule over, and administration of, these provinces, and have to keep in tranquility and subjection those both within and from without; yet do I not refuse to the trivial and insignificant foreign debts a full and perfect administration of justice,

and a complete settlement of them. But the foreign merchants, Dent and those with him, utterly dead to a sense of my goodness, presume, in their address to represent, that they have requested their government to move the sovereign of their nation to send an officer from afar to discuss the matter,—endeavoring thus to drive me to adopt measures. What perversity can exceed this mad and absurd barking! Let Dent and his fellows be most severely rebuked, and let them be commanded to imprint the laws upon their hearts, and constantly to adhere to them. The severity of the celestial empire, represented by the sword of the executioner, is awful! Beware not again rashly to adventure a trial of it!—Oppose not these commands!

Taoukwang, 18th year, 3d month, 17th day (11th April, 1838).

ART. VIII. "*Memorial, showing the daily increase of enervation and degeneracy in the province of Kwangtung, and the urgent necessity that exists for correction and reform of the civil administration and military discipline, in order to maintain the native spirit, and to improve the condition, of the people. With this view, the imperial perusal of the memorial is humbly solicited.*"

AT A PERIOD when our empire, throughout the whole extent which its boundaries include, is enjoying perfect tranquillity, and resting in undisturbed possession of the great principles of civilization,—although its soil may undergo the changes of time, and its seasons may vary in the production of plenty or of scarcity,—yet its main support must be in the good administration of its official functionaries—in their removing the tares and protecting the good grain, and thus vigorously seconding the cherished desire of their august sovereign to attain to the highest pinnacle of good government. It is needful to secure the efforts of fit and suitable men; nor can it be supposed, that if there are to be found men able to rule well, there will be any want of means for them so to rule.

Kwangtung, with its extensive facilities for intercourse by land and water, and its long succession of ports on the sea-coast, formerly enjoyed prosperity. The capital, the great mart for the salt trade and foreign commerce, formed a point of general attraction to the mercantile classes. Its agricultural population tended the plough and cultured the mulberry, and were able to eat the fruit of their own labors. Men were in subjection to the laws, and every command was secure of obedience. The results were, the advancement of the salt trade to the highest degree of prosperity, the enrichment of the department of customs, and an entire freedom from smuggling, and from the clandestine exportation of silver, and importation of contra-

band commodities. Throughout the country, charges of murder and robbery were no sooner brought forward than they were attended to, and cases of plunder and disturbance never passed long unpunished or unrepressed. No occasion was given for sending from court special commission-bearers, and no extra call was made for the far-traveling toil of post-carriers.

But from the year 1822, dates a different condition of things. In that year, a fire devastated the capital, destroying not less than ten thousand shops and houses; the stroke was felt to have inflicted a severe blow on the wealth of the people, and their native spirit began gradually to decline.—To this succeeded, in 1832, disturbances among the people and native Yaou tribes of Leënchow, which, owing to the unskilful efforts at suppression made by the local officers, and their hasty application for the aid of a military force, grew into an affair of serious magnitude. And when the troops had reached the field of combat, and the two parties were confronted, owing to the want of knowledge when and how far to advance, and when to retire, the national force was repeatedly repelled with slaughter. To our sovereign we are indebted, for having sent to the seat of war, with an imperial commission, a great minister, who, by combining the most severe measures with a conciliatary treatment, was enabled, in one month, to bring the rioters back to their fealty, and to report the success of his efforts. But already, before this was the case, the peaceful had been dispossessed of their property, and one half of them scattered abroad.—Again, in 1833 and 1834, the prefecture of Kwang-chow foo, in its whole extent, suffered from a repetition of disastrous floods. The paddy-fields were inundated, the dykes and embankments destroyed; and the houses of the poor floated away, till multitudes, moaning from hunger, and in many instances without a place of shelter, stood looking for charitable relief. In these circumstances—the succession, within the course of about ten years, of a devastating conflagration, a strife of arms, and a twice-told overflow of waters—we perceive the causes of the daily increase of enervation and degeneracy in the province.

Were the governing officers sincerely to desire the affection of those under their rule, and to seek their security, regarding that as alone advantageous which should benefit the people, it would be no difficult thing to cherish, nurture, and restore the native spirit and temper. But, with men who bestow not a thought on the individual welfare of their people; who are so far from investigating cases, even involving loss of life, with impartiality, and strict inquiry, that in a space of one or two years, imperial commissioners have thrice been subjected to the toil of coming hither—thrice the sacred compassion, which, to prevent the growth of grievances and indulgence of illegalities, inflicts open and well-considered punishment, has been compelled to select and commission ministers of the court to hasten down for the arrangement of affairs,—with such men as are by these circumstances implied to exist in office, the constant fear is, lest worthless magistrates of districts, unawake to the influence of warnings and

cautions, should habitually, under pretence of expense incurred by the passage of such missions through their districts, veil their alienation of the public money to the supply of their own private necessities,—lest, ere one case is decided, others should press for attention,—lest the civil officers should generally fall into habits of remissness and neglect, and the military should continually connive one at another. If such as this be indeed the state of things, what wonder is it, if habits of plunder characterise the people, or if depraved individuals are in the practice of smuggling and committing multiplied irregularities in contempt and disregard of the laws! What cause for surprise, if the clerks and under officers of the public courts, as well as village pettifoggers, lay themselves out, on all occasions, to stir up quarrels and to instigate false accusations against the good! Daily are evils such as these becoming more and more prevalent; already they have grown to that degree, that it is almost impossible to turn back the tide. Having seen and heard thereof, the memorialist dares not to take his ease and pass these things over in silence. But he proceeds respectfully to state his views as to what should be done for the reform and correction of the civil administration and military discipline, in what way benefit can be educed, and in what way evils may be extirpated. These views have been arranged under six heads, which are here respectfully laid before his august majesty.

First. In the department of police, no negligence or indolence must be suffered; all judicial cases must be speedily attended to and determined; then will peace dwell in the abodes of the people, and the instigators of strife be checked.

Many are the cases of plunder that are from time to time brought forward in the province of Kwangtung; and of these a large number are attributable to unlawful associations. Bands of men combine and join together, under the designations Teënte Brotherhoods, Triad Societies, and such like. They carry off persons in order to extort ransoms for them; they falsely assume the character of police-men; they clandestinely build fast-pulling boats, professedly to guard the fields of grain, and these they man with a crew of from ten to twenty people, who cruise along the rivers, violently plundering the boats of travelers as they pass to and fro, or forcibly carrying off the wives and daughters of the tanka boat-people. The inhabitants of the villages and hamlets fear these robbers as they would tigers, and dare not offer them the least resistance, lest they should draw down their resentment. The husbandman, when he has received a field to plant and to culture, must take the precaution of paying these robbers a charge, which is called procuring an indemnity,—else, as soon as the crop is ripe, it is plundered, and the whole field laid bare. In the precincts of the metropolis, where their contiguity to the civil and military tribunals prevents them from committing violent depredations in open day, they set fire to places during the night, their aim being, under pretence, during the conflagration, of saving and defending, to avail themselves of opportunities to plunder and carry off. Hence, of late years, calamitous fires have greatly increased in frequency. The local

officers have treated these merely as common accidental fires. And robbers, finding that they could thus act with impunity, have added to the irregularity of their doings.

In cases of petty altercations, or of more serious disputes, among the people, themselves — as the uneducated villagers adhere closely to the use of local dialects, it consequently rests entirely with the clerks and under-officers to interpret the evidence. When the judicial officer, whose duty it is to hear and determine, is in the slightest degree lax and inattentive, the attendants and servants of the court have the evidence pre-arranged, and join with bullies and strife-makers to subvert right and wrong,— fattening themselves upon bribes extorted under the names of 'notes or memoranda of the complaints,' 'purchases of replies,' and so forth,— retarding indefinitely the decision of cases,— and even instigating thieves to bring false accusations against the good; who, ere a true judgment is elicited, and the stolen effects are recovered, are already ruined and deprived of all their property. While the officers of government and the people are thus kept apart and separated, how can it be otherwise, than that appeals to higher tribunals should be incessant, and that instigation of strife and perseverance in litigation should prevail?

It behoves, therefore, that a declaration of the imperial pleasure should be solicited, commanding the governor and lieut.-governor of Kwangtung to issue orders to the magistrates throughout the province, to apprehend the lawless, and give security to the good, and with severity to seize all who are joined in illegal associations, sending them to the metropolis, that they may be openly punished, and that like proceedings may be interdicted. By these means, masters will be led to command their families; and these will have knowledge to be deterred from being seduced to attach themselves to such associations.—Whenever any case of plunder arises, the magistrates should make personal investigation, following the traces till they succeed in apprehending the thieves; they should not seek, by disregard of the matter, to avoid censure for ill-success. When fires break out among the abodes of the people, the magistrates should ascertain how they originated, and should not be allowed to assume indifference and so let the matter pass off. As soon as complaints or appeals are brought before them, they should immediately give their personal attention to the investigation, and, if true, should inflict punishment with strictness,— if unfounded, should visit with like punishment the false accusers. They should not give the rein to the clerks and attendants of the courts, lest their so doing should result in a want of truth or of perfect justice. In this way it may be expected to clear off the judicial cases, to settle long-delayed litigations, and gradually to bring to an end habits of plunder and robbery,— and thus it may be hoped that the people will be enabled to rest upon their beds in peace.

Secondly. The magistrates of districts, when collecting the taxes, whether of money or of grain, must not overrate the amount due, with the view of deducting from it, nor suffer the excise officers to connive at non-payment.

If the taxes be overrated, each individual will entertain schemes whereby he may hope to avoid payment, and the result will be, opposition to the collectors, and defalcation of the revenue. If non-payment be connived at, debts from the people to the revenue will accumulate, and still increase, and the consequence must be that bribery will become necessary, in order to obtain continued delay.

The province of Kwangtung, in place of its original contribution to the supplies conveyed to court, has for a long time past, paid the tax of grain, due from it, in money, which, after being collected, is remitted to the provincial treasury, under the charge of the financial and territorial commissioner. The people have always attended to agriculture, and have not failed gladly to discharge this tax. But, it is said, that, of late years, while innundations and drought have in no small degree afflicted the land, causing very scanty harvests, the magistrates when levying the tax of grain, have rated the price of it as high as six or seven taels for a sheih of 120 catties.* The common people are not possessed of abundant wealth, and cannot sustain being thus peeled and scraped; consequently, the clerks and tax collectors, and village bullies, have received bribes to shelter them and to let them pass free of payment. And hence, old debts and new levies conjointly press upon them, and remain alike unpaid.

It behoves, therefore, that a declaration of the imperial pleasure be solicited, commanding that strict orders be issued to all the magistrates, that, whenever the tax on grain has to be collected, they shall previously to the collection, issue proclamations throughout every city, village, and market-place, declaring what is the legal amount levyable as the price of the grain-contribution, upon each acre of arable land, and commanding the payment thereof within a time named,—adding, also, that the clerks and tax gatherers are not permitted to extort fees, or to receive any surplus above the legal amount; that if any persons venture to undertake such exactions, in opposition to the commands so issued, they shall be strictly apprehended and punished. At the same time, these orders must not be stretched to involve the unoffending. All debts incurred prior to the year 1835, have, by a gracious declaration of the imperial pleasure, received full remission; which fact should be made known by appending to the magistrates' proclamation a copy, on yellow paper, of the imperial commands. Thus will be attained the certainty, that the village husbandmen and field-laborers are all fully aware of, and thoroughly imbued by, the sovereign's benevolence; and any semblance of sanction will be removed from an undistinguishing enforcement of the payment of these remitted debts. Such measures as these will produce, in place of a tardy, a most ready and joyful, payment of the taxes.

Thirdly. Free granaries should be set on foot, with the view of providing a constant store for the benefit of the people.

While it is true that there are always existing, under the care of the local officers, public granaries, intended for the maintenance, in times of scarcity, of moderate prices, it is nevertheless the case, that

* The sheih is legally rated at from three to four taels.

when the grain here kept, becoming old, is sold,—when it is lent to other districts where scarcity exists,— and when new grain is purchased, misappropriation is frequent, and hence arises a deficiency of the stored grain when needed. There is no plan so good as the establishment of free granaries, where the store provided by public purchase shall be kept ready to meet the necessities of a scarce and unseasonable year. This is a measure that will be beneficial alike to the government and to the people.

The cultivated fields in the province of Kwangtung are numerous, and the rice furnished from them is abundant. But the country is an extensive and very populous one. And it has always relied upon additional supplies of grain by importation from the province of Kwangse. A former governor Yuen Yuen, solicited, also, and obtained, the imperial sanction of the admission of rice into the ports of Kwangtung free of duty; and since then the foreign importations have been constant and from many sources. But, when a wide ocean intervenes, it is impossible to ensure that there will be no default. In the year 1834, after the inundations which afflicted the province, subscriptions for the distribution of grain among the poor were encouraged; but these not meeting the necessities of the people, the prefect of the department of Kwangchow foo compelled all the shopmen within his jurisdiction to pay out of their rent, each one the amount of two monthly portions of his rent. This tax had every where to be forcibly collected, and consequently was not gathered in due season for the charitable relief of the famishing people, who were driven to murmurings and complaints, and lost all grateful regard for their rulers. The censor Tsang Wangyen on that occasion represented these facts, and an imperial commissioner was instructed to investigate the matter; at whose representation the prefect, Kin Lanyuen, received by the imperial command, severe censure for mismanagement. All this arose from the officers of government, the defenders of the people, not having pre-considered and provided for such emergencies.

In the present year, it is said, that the governor and lieut.-governor, with the other high officers, have subscribed money for the erection of free granaries, to become store-houses for the preservation of grain against the hour of need; and that the officers, merchants, scholars, and common people of the metropolis have not failed to come forward gladly in support of the object. With a general effort of this kind, the object will of course be easily effected. But the thing here concerned is no less than abundantly to supply the wants, and fully to gain the confidence, of the people; and it is most requisite to provide that, in the operations undertaken, preseverance and good faith shall not be lacking.

It behoves, therefore, that a declaration of the imperial pleasure be solicited, requiring the governor and lieut.-governor to command their subordinate officers, zealously to encourage the contributions; and, while the belted gentry and common people pay regard to the demands of justice and the public need, to let them contribute each

according to his own estimate of his ability. Lists should from time to time be drawn out, recording the contributions; and as soon as these are sufficient, and the work is effected, all particulars in regard to building and putting in repair the store-houses, appointing places of sale, and regulating the purchase of grain, should be duly arranged, and rules should be enacted for the special management thereof. The stores thus provided by the people themselves, the magistrates should not be allowed to remove or misappropriate. And hereafter, when at any time the old grain is sold off and new grain bought to supply its place, the clerks and under-officers of the public courts should not be suffered to intermeddle or interfere. By adopting such measures, we shall see the abundant food of a year of plenty stored up — the store-houses gladly filled to the utmost — as a provision against calamitous events in hundreds and thousands of years to come.

Fourthly. In the army and navy, it is most important that the number of the soldiery should in no way be defective, and that their discipline and exercise should be maintained, to provide efficiently for the defense of the laws, and the prevention of illicit traffic.

In the province of Kwangtung, the peaceful condition of the people, the abundance of commodities, the prosperous state of the revenue, and the advancement of commerce, by which the province has been characterized, have resulted from the effectiveness of the customs department, and of those whose duty it is to cruise about and search out evils. The troubles that of late years have sometimes appeared in the province are all attributable to inattention and indolence on the part of the military and naval officers, and to their readiness to receive bribes for connivance. In the year 1832, the great minister commissioned by the court to take charge of the military operations at Leënchow reported, that the military body in Kwangtung was weak and ineffective, unable to snatch a victory, or to press onward in battle. It is plain that all the officers both naval and military fail to use faithful diligence in the instruction and exercise of their soldiery, and that their only care is, by schemes and contrivances, to obtain good appointments and to reduce the actual number of the soldiery below the number registered, misemploying the military stores so useful to the nation, to pander to the exhaustless cravings of their own desires. Under these circumstances, what hope can there still be entertained that they will give their whole souls to the discipline and exercise of their soldiers, and to render truly effective every one registered as under arms.

At the successive seaward stations of the Bocca Tigris, Keängmun, and Macao — posts of great importance — there are forts and military stations; there are also cruisers, both inward, on the rivers, and outward, on the seas, — each entrusted to officers of various ranks, with soldiers under their command, and well-furnished with guns, powder, and every military equipment, the sole and special object of their establishment being, to cruise about for defense, for the prevention of smuggling, and for the apprehension of pirates. But all employed in these cruisers aim only to draw from the whole face of the country

disgraceful fees. Whenever depraved people are found going seaward for the prosecution of illicit traffic, a bribe will secure them a free passage. Or, when on the rivers any case of plunder occurs, as soon as it is heard of, each officer begins to excuse himself; and the plundered property waits in vain to be recovered. While appointed for the apprehension of the lawless, they become in truth the safegard of thieves. On the governor and lieut.-governor rests no doubt the responsible task of the general direction of the soldiery. Yet the stations and divisions of the forces are so numerous, that it cannot but be difficult for their attention and observation to be directed to all. The commanders-in-chief and the generals and admirals of divisions are high officers whose only duties are those of war. Were they carefully to ascertain, as easily they may, the characters of their subordinate officers, and the degree of conformity of the regimental rolls with the actual numbers of the soldiery, and were they strictly and intelligently to regulate their forces, assuredly we should not find such irregularities, as connivance at smuggling and illicit traffic, or conveyance of the pure silver to seaward.

It behoves that a declaration of the imperial pleasure be solicited, requiring the governor, and lieut.-governor, the commanders-in-chief, and the generals and admirals of divisions, to command all the subordinate military and naval officers, that they faithfully exercise and instruct the soldiery, and have all their men vigorous and well-disciplined; that they must not, to fill up the numbers and draw the rations, place in the ranks men unfitted, by aged infirmity, or youthful delicacy, for the right performance of their duties. With regard to the seaward passages upon the coast, namely the Bocca Tigris, Keangmun, and Macao Roads, there is no overland communication from thence, and the vessels, whether native or foreign, that pass in and out, can by no possibility fly by those places unobserved. The civil and naval authorities of those districts should, therefore, be made responsible for keeping up a good preventive guard, for the suppression of illicit traffic. If this be done it is certain that such a traffic will soon be entirely brought to an end.

In consequence of the robberies that so often occur upon the rivers, the mercantile people of Chaouchow, Hainan, and other places on the sea-coast, who bring silver to the metropolis to purchase the commodities they require, come mostly by sea, thus seeking a more direct and speedy route. On these occasions, it is said, they are often taken by the cruisers at sea, no careful distinction being made between peaceful traders, and clandestine traffickers; and the superior officers of those by whom they are thus irregularly taken, seeking to gain approbation, incorrectly report the circumstances as though sycee silver had been seized while being conveyed outward. In this matter, it is important that an early interruption should be put to such proceedings, and that preventive measures should be adopted while the thing is yet in its commencement. The prefects and magistrates should receive directions, to issue orders, throughout their departments and districts, that whenever the merchants are sending silver

to Canton, they shall send it by the inland navigation; or, if in any case it is necessary to pass out to sea, that they shall obtain from the custom-houses through which they pass, manifests of the goods reported and paid for by them; and the cruising officers having compared their cargoes with the manifests, shall not have it in their power, to make irregular seizures, at their own pleasure. When any robberies occur, the local officers, civil and military, shall be required to take measures conjointly for the apprehension of the parties, and it should be imperative on them to seize the thieves and to recover the lost property. By such measures, it may he hoped to reform the military discipline, to extirpate robbery and contraband traffic, and to enable the people joyfully to pursue their occupations.

Fifthly. The salt affairs should be thoroughly revised, to prevent all unlicensed traffic, and so to benefit the people, and enrich the revenue.

In the salt department of Kwangtung, the governmental charge is first paid, and then the sale of the salt is permitted. The metropolis, and Chaouchow, are the places where the salt is collected, and from thence it is conveyed, for consumption, over the two provinces Kwangtung and Kwangse, and to Nankan in Keängse, Tingchow in Fuhkeën, and Hăngchow in Hoonan. The merchants of the metropolis are opulent, and the governmental receipts are abundant: in general, the transactions of each year have been settled within the year; and when a merchant has occasionally been unstable and deficient in commercial means, there have always been dealers ready to come forward to offer themselves as candidates to conduct his business. But at Chaouchow, the trade is stagnant, and the merchants impoverished. The condition of things is so fast retrograding, that we find salt, and no merchants to conduct the sale of it,—or it may be merchants, without capital to carry on their business. In 1828, the revenue arising from the salt-trade of Chaouchow was in arrear. The governor of the province, in consequence, represented, that the assistant-commissioner of salt, Yang Shaouting, should be degraded, still being required to find means to pay up the arrears. His successor, Chin Taoutan, was unable to restore to order the business of his office, and was similarly punished. And, in the past year, it became necessary to advance funds from the public treasury, and to send officers to superintend the disposal of the salt. These have also been involved. If we seek for the causes of this state of things, they are really these,—that privately-manufactured salt is everywhere to be found, the sale of which hinders the governmental salt from finding a market among the people; and that the course by which the salt is transported is impeded by shallows, which circumstance adds to the weight pressing upon the merchants' capital, and increases the difficulty of disposing of the salt received from government.

The salt brought to the metropolis is prepared in the districts of Tachow, Pŏmow, Teënmow, Kanpih, and Tanshuy. That conveyed to Chaouchow is prepared in the districts of Tungkeae, Seaoutsing,

Lungtsing, and Chaouchow. If we consider the number of persons employed as sailors on board the vessels that convey the salt, as carriers and shippers, driers, and packers, of it, as well as in other ways, at the places where it is prepared, and also the number of retail dealers in the places where it is sold for consumption, we shall find that those who make their livelihood by this trade are not fewer than several hundred thousands, or a million, of men. While the prices are at one time high and at another low, never being constantly at the same rate, the charges on the manufacture of salt for the government remain always the same. When the merchants, owing to these circumstances, lose extensively, there is no doubt that privately manufactured salt is carried away together with that pertaining to the government. And the common people, whose sole aim is their personal advantage, cannot be supposed to reject the lower-priced in order to consume the dearer article. The necessary result, then, is the increase in the quantity of salt that is privately manufactured, and entire hindrance of the consumption of that prepared for the government. Hence we perceive, why the licensed merchants are impoverished, and why the revenue drawn from the salt is in arrear.

The salt brought to the metropolis finds a wide channel for its conveyance to other places, and large quantities are disposed of. But that taken to Chaouchow is thence conveyed to Keängse and to Fuhkeën, by narrow channels, interrupted by rocks and dangerous eddies. And, of late years, the passage along by Seängtszekeaou and Sanhopa, outside the city of Chaouchow, has become shallow from accumulation of sand. The vessels carrying salt have their passage delayed thereby for weeks and months; while clandestine dealers near the coast, forming bands of tens and hundreds, carry off their salt in every direction by land. The soldiery of the government are remiss and negligent — nay, are even afraid lest the clandestine dealers, trusting to their own numbers, should seek to carry their object by violence. And there is cause to apprehend, that strong and able-bodied country-people, being without understanding, are seduced by the unlicensed dealers to combine with them, and to form bands for their aid and defense. This is a subject of great importance, both as regards the national means, and as respects the livelihood of the people.

It is therefore fitting that a declaration of the imperial pleasure should be solicited, requiring the governor of Kwangtung to give strict injunctions to all officers in charge of the salt manufacture, that, whenever any salt is about to be transported, they are to prevent such as is of private manufacture being carried away under shelter of that prepared for the government; and that they are to relinquish or reduce their unlicensed fees, and so remove from the merchants every plea of excuse. It should also be imperative on them to examine, from time to time, the state of the rivers by which the salt is transported, and to preserve a clear channel for passage of the vessels to and fro. Measures should be adopted for lessening the present accumulation of the licensed supplies of salt. And the arrears of

debts to government should be thoroughly investigated and cleared off. Old debts should not be suffered to usurp the place of new duties, and thus to remain in point of fact unpaid. General orders should also be given to all the police and soldiery to apprehend unlicensed dealers. And every offender should be punished. The expenses of police should not be lavished to no end, and remissness should not be suffered to continue as it has done. In this way it may be hoped radically to reform the department. And, thus, not only will the revenue be enriched, the merchants compassionated, unlicensed traffic stopped, and the disposal of the supplies that pertain to government facilitated, but also, by the employment given to laborers and to retail dealers, the people will be supplied with employment, and prevented from falling into lawless habits and practices.

Sixthly. In the customs department, every evil must be extirpated, and the conduct of affairs must be reformed. Then the mercantile people will receive benefit, and the foreigners will yield ready submission.

That the department of the customs in Kwangtung may continue to flourish, it is essential that the hong merchants should be opulent and substantial, faithful, trust-worthy, and having mutual confidence in each other; that the foreigners should observe the laws, and act consistently with the general weal,—that they should not fall into evil and hurtful practices. Of late, the opulent merchants have by degrees been brought into embarrassed circumstances, and the new merchants have rarely been found fitting men. Hence the dues to the government have not been correctly paid up, and large debts have been incurred to foreigners; who have been led to combine with native scoundrels, for evil purposes, smuggling to evade the duties, and trafficking in contraband articles; thus yearly conveying outward to sea not less than thirty millions of taels of pure silver. Whether to cast away altogether the million or so of money annually paid as duties from the custom-house of Kwangtung, is a point not worthy of a moment's painful consideration. And the foreign ships that repair to Canton, import merely woolen cloth, camlets, clocks, and watches, which it is a matter of indifference whether we possess or not; while their exports are silk, cotton-cloth, tea, and rhubarb—things that their country cannot do without. To which party then is the trade important—to which indifferent? And what difficulty would there be in putting a stop to their coming? But our sacred dynasty is kind to those from afar, and cherishes towards them feelings of tenderness. Our sovereign's grace, which extends over the vast sea, cannot—when it is considered that the aim of the foreigners is to supply themselves with food and raiment,—cannot, I say, bear to cut off their efforts to gain a livelihood. How diligently ought the officers of the province to reflect on, and embody, the imperial purposes! And how earnestly should they remove every disgraceful mal-practice!

In the year 1814, Le Ayaou, a traitorous Chinese, combined with the foreigners, and led them into the commission of violent wrong. He was apprehended, and his offenses punished; and all became

again peaceful. In 1831, the English foreigners brought up guns, and introduced foreign females into Canton, having the presumption to retain them there, in the foreign factories. They clandestinely built a stone pier and quay. And, when going out and in, they had the extravagance to sit in large sedan chairs. The lieut.-governor, your minister, Choo Kweiching, went personally to examine into these matters; he compelled the instant demolition of the quay, and drove the foreign females back to Macao. Again, in the year 1835 [1834], vessels of war of the same nation presumed to enter the inner waters The governor Loo Kwăn stopped up the channel of navigation, and displayed to view the military terrors; and repentance and fear speedily overtook them. From these instances it may be seen, that, when the laws are kept in force, the foreigners may always be awed into subjection.

In regard to the irregularities of contraband traffic and conveyance of silver outward, unless most faithful observation be maintained, these evils cannot be brought to light and destroyed. Within a recent period, the foreigners have made and established upwards of a hundred receiving ships off the island Lantao, adjoining the Lintin sea, to the outward of the port of Macao; and there they remain, having stored on board of them, opium, and various foreign commodities. At Canton, there are depraved foreigners— * * , * * * * * , * * , * * , and * * —who combine with depraved natives to dispose of this opium and these commodities, exchanging them for the pure silver. There are other native scoundrels who make for themselves 'fast-crab boats,' on board which they live, their head quarters being the neighborhood of Tungho kow, Sesheih keŏ, and Haechoo sze. These have the monopoly of the contraband goods, of which they are the smugglers, the soldiery of the passes being bribed to let them go freely to and from Lantao, the place of their contraband traffic. Here they form as it were a village. And the naval officers, receiving rich gifts, make connivance at their doings a matter of profit to themselves. Yea, there are even worthless under-officers and soldiery, who go out to sea, apparently as cruisers, but secretly to bring in the contraband articles for the depraved people. Such harboring of crime and smothering of conscience is worthy of most bitter detestation. There are besides, mean people, solicitous of gain, who, by heavy bribes, obtain from the sub-prefect of Macao licenses to act as compradores to the foreigners. Further, there are police-men sent by the magistrate of the district Heängshan to remain at Macao, who make their official character a covering for various irregularities.

Many other digraceful practices have gained the sanction of time. Take as an instance the custom-house. The general custom-house at Canton, and the suborbinate one at Macao, are important places for the collection of the duties of customs of the province. The generals in command of the metropolitan garrison yearly choose, from among the tsolings and other officers, two individuals, who are deputed to reside, severally, in these custom-houses of Canton and

Macao. These officers, having no charge of the receipt of customs, nor any specific duty of supervision, seek only to render advantageous to themselves their vain, idle, and disgraceful, appointments. Besides, all the officers of the government have a practice of irregularly recommending to the superintendent of the customs followers of their own, and presume to ask him for written orders, appointing them to have care of the customs; which orders, so received, they sell to depraved natives, who pretend to perform their duties on their behalf. While such connivance and such irregularities exist, how can contempt of the laws, and perversion of them to the advantage of individuals, be prevented? It is said, that the foreign company for trading has recently been broken up, and that the trade is now without rules. The hong merchants of the province, also, whether old, or newly established, are not uniformly opulent. If severe punitive measures be not taken, contempt of the laws will be carried still further, and contraband traffic will increase; wealth will daily be diminished, and the people distressed.

It is therefore befitting that a declaration of the imperial pleasure should be solicited, commanding the governor and lieut.-governor to give strict orders to the civil and military officers, faithfully to observe and investigate matters, and to enforce the orders upon the several foreigners of the said nation, requiring them to obey implicitly the laws and statutes of the celestial empire, which permit them, in their commercial transactions, only to barter commodities; and do not suffer any evasion of duties, or contraband traffic. The receiving ships already established at Lintin, the naval commander-in-chief should be required to drive away back to their country, and should any such receiving ships hereafter anchor again off Lantao, or in the neighborhood, the officers of the station should be reported against, and at the same time the offending foreigners should be punished.

The opulent and substantial hong merchants of the province, in their commercial transactions with the foreigners, must cultivate unity of feeling, and exhibit the utmost fairness and equity. If any of them incur debts to the revenue or to foreigners, they must immediately be apprehended and tried, and their property sequestered. Thus the revenue will be preserved clear from impediment, and the foreigners rest peaceful and contented.

At the same time the depraved foreigners, * * and the others above mentioned, must be driven out with severity. And all the fast crab boats, by which the smuggling is carried on, and all native scoundrels engaged in conveying contraband articles to and from the receiving ships, must be from time to time sought after, with a view to their apprehension and the prevention of their misdeeds. At the mouths of the inlets by which they go to sea, upright and faithful officers must be appointed, to cruise about and prevent the exportation of sycee silver, or the diffusion of the poisonous opium over the land. The seisnre of contraband or smuggled articles is the particular duty of the military and naval officers. And when they are faithful in the performance of this duty, our august sovereign immediately grants

them promotion, as in the instance of Han Shaouking's seisure of sycee silver, for which he was immediately advanced to the rank of colonel (from that of lieut.-colonel). Hence we plainly infer what ought to be the efforts of the military and naval officers to arouse their consciences, and to proceed to the strict performance of this duty of searching out and seizing offenders against the laws,—in order that all upon the face of the seas may be awed into correct conduct.

There are, besides, small foreign boats, employed by the foreign merchants resident at Canton, Whampoa, and Macao. These should be required to be reported at the various custom-house stations which they pass; and should not be allowed, without sufficient reason, to cruise about on the river of Canton, but should, for the better maintenance of a preventive line of policy, be prevented from going about, spying out the abodes of the people and the positions of the military stations.

For the rest, the officers deputed to the charge of the various custom-houses, and their attendants and people, should be reduced in number, by the governor and superintendent of customs, in concert, who, it should be expected, will lay aside all private regards, and will not allow in themselves the least connivance. Each deduction of a receiver of unlicensed fees will remove an occasion of illegal and underhand transactions. If these things can indeed be executed with good faith and uprightness, and in entire forgetfulness of selfish ends, then all will rejoice, and many will come from afar, and those near and those from far will join in the promotion of a fair commerce, while native scoundrels engaged in clandestine traffic will have no opening left for their irregularities. The tens of millions of pure silver will not then be laid up beyond the seas; and, in consequence, the wealth of the people will daily improve. And it will be seen, that, when there are men able to rule well, nothing can be found beyond the reach of their government.

The above six views are respectfully stated, with the desire of restoring to Kwangtung its native spirit, of extirpating every evil, of reforming the civil administration and military discipline, and of benefitting the people. As to their fitness or unfitness, his sacred majesty is humbly intreated to vouchsafe instructions. A respectful memorial.

[*Note.* The document, of which the above is a translation, though of an old date, has not been long in our possession. The memorialist is not known. The imperial reply to his suggestions was embodied in an edict from the hoppo to the hong merchants, issued in October last, and will be found, as the 8th article, in the sixth number of this volume.]

ART. IX. *Statement of the French trade in China, during the year* 1837. Prepared by a Correspondent.

IMPORTS

from Bengal, Java, Singapore, and Manila.

Rice	Pls. 12,273 81	$17,585.84	Camlets	Pieces 240	$8,400.00
Rattans	339.12	1,182.30			
Betel nuts	1,739.46	5,653.24			116,456.08
Pepper	1,957.52	16,655.92		Balance	23,280.05
Gold and Silver thread	.40½	1,579.50			
Iron	88.73	399.28		Spanish dollars	139,736.13
Opium	Chests 100	65,000.00			

EXPORTS

of Sundry Articles to Manila, Batavia, and France.

Souchong	Pls. 553.64 tls.	13,339.2.0	Silk piece goods	$1,849.00
Congo	23.97	667.2 8	China ware	234.00
Pouchong	54.78	1,215.7.2	Crape shawls	259 00
Pecco	396 00	15,636.0 0	Ink	92.60
Orange Pecco	63.84	2,284.6 0	Patchouly	40.00
Hyson	162.09	8,033.6.0	Lanterns	12 00
Hyson skin	46.66	917.0.0	Umbrellas	10.00
Twankay	40.90	5,931.6.8	Bamboo canes	63 00
Imperial	126 00	5,768.8.0	Bamboo fans	32.50
Gun powder	123.13	5,632.8.0	Images	20.00
Chulan Hyson	13.00	650.0 0	Lacquered ware	529.00
			Paintings	247.00
		60,139.6.8	Mother o' pearl shells, ivory, &c.	58.50
a 72 taels per $100 =		$83,527.33	Sets of trunks	301.00
Rhubarb		$2,200.00	Straw caps	24 00
Aniseed		1,575.00	Writing paper	60.00
Camphor		3,400.00	Mexican dollars	24,600.00
Museus (Musk?)		1,664.00		
Cassia		4,805.00		$138,547.13
Tin		9,424.80	Expenses at Whampoa	1,189 00
Rattans		125.60		
Nankeen		1,350.00	Spanish dollars	139.736.13
Pongee handkerchiefs		2,648.80		

ART. X. *Journal of Occurrences. Death of Changling; change of local officers; Corea; salt; transport of grain; judicial diligence; strangulation for keeping an opium shop.*

WITH this article we close our present volume. During the seventy-two months, elapsed since the first number of the Repository was issued, we have been able to notice but a part of the works and subjects within our reach. Scene after scene, object after object, have passed in quick succession; a few outlines only have been sketched. Before us the field of research expand as we advance. What fruits can be gathered time will show.

The death of Changling has been announced in the Gazettes which have come to hand during the month. The governor of this province has returned from his review; the lieut.-governor has gone to Peking; and the valiant colonel Han Shaouking has just been advanced to the rank of lieut.-general.

Corea. Five envoys were sent during the past year into Corea, to give investiture: the subject being only casually alluded to in the Gezettes, it does not appear whether the investiture was of a queen only, or whether a new king had succeeded to the throne.

Salt. Two documents appear on this subject, in the Gazettes—one directed against the manufacture of salt by private individuals and the smuggling of it from place to place,—the other disgracing several officers on account of the inadequate consumption of it, assuming such inadequate consumption to arise from connivance at the supply of contraband salt to the people.

The transport of grain, &c., to the court, which has ever been a subject of disquietude to the Chinese government, occupies at all times a large place in the official correspondence published in the Gazettes. The Yellow River having threatened, last year, to overflow its banks, the number of papers on this subject is increased in the Gazettes now before us. Several illegalities of the men on board the transports have also come to light,—among others the pilfering of the grain under their care.

Judicial diligence. Several representations have been laid before the emperor regarding the diligence of metropolitan prefects in deciding cases of complaint and appeal, and so clearing off the arrears of the courts. In these instances, some distinction is generally asked in reward of such diligence. This reward, when conferred, is not an increase of salary, or a higher rank in the same part of the country, but a promotion—removing the diligent officer from the place where he has been useful, to some other untried situation. In the metropolis of Cheihle, we find 382 cases decided by one officer; they consist in charges of murder and violent robbery—and appeals referred from Peking, or from the provincial government. The time in which they were decided is not mentioned, but we presume it to have been during the term of office, or within the space of about three years. Similar representations have been made from other provinces, till the number of them has called forth a remonstrance from one of the censors. The emperor, in reply to this remonstrance, declares that his reward of such diligence is discriminating—that it is true the men have only performed their duty, but that 'there are but two paramount principles in the employment of men for the administration of affairs—to reward, and to punish.' He adds that, before this praiseworthy diligence can be called for to so great an extent, there must have been negligence in accumulating arrears; and that, hereafter, when the deserving are pointed out, the individuals whose negligence has occasioned the arrears must be also named.

A case of Strangulation, for keeping an opium shop, and seducing people to buy and smoke the drug, was witnessed at Macao on the 7th inst. Kwŏ Seping, aged 49 years, of Chaouchow foo in this province, came to Macao, about the tenth year of Keäking (1805), and dwelt in the village of Makŏ. He had been employed as an opium broker, and also in seething and selling the prepared opium. 'He was,' says our informant, 'unremitting in his pursuit, and had collected, as was supposed, more than a thousand dollars. His fellow townsmen, who lived in Macao, seeing him thus prospered in his dealings, were continually obtruding themselves on him as his friends, and borrowing money. And if there was only one to whom Kwŏ did not lend all he wished away, he would go and inform the police of his occupation, and thus extort money: and this was done a great many times. Last year, in August, there was a certain man belonging to Chaouchow, who was in the fooyuen's custody at Canton, that informed against Kwŏ as being engaged in the opium trade. The police runners seized and brought him to Canton, where he was examined by torture, till he confessed that he had clandestinely sent away sycee silver, and also carried *opium on board* of the foreign ships to be sent to Fuhkeën for sale. It being certified, that he had committed this villainous crime, he was retained in prison, and his case refered to Peking.'

On the 2d day of the second month (February 25th) of this year, the imperial will was received, as follows. "I order that *Kwŏ Seping* be immediately strangled. This criminal has audaciously dared to form connections with the outside foreigners at the important passes of the sea-frontier. He opened a shop, stored it with opium, and seduced people to buy and smoke it. He has been known to be engaged in this way for five years; but the former governors and lieut.-governors have been negligent, and not one of them have examined and managed this affair with a regard to truth. But Tang Tingching ordered his officers to seize strictly, and he was immediately taken. It may, therefore, be seen that when pursuit and prosecution are managed with a regard to truth, the effects are evident. I order that Tang and Ke be referred to the proper Board, for their merits to be taken into consideration; and hereafter, with reference to the offenses of

buying and selling opium, and opening smoking houses, if in these instances criminals are guilty, they must be seized at all times and all places; and punished; they must not be suffered to escape out of the net: thus they will be a warning to others. Respect this." *See Canton Register, for 17th instant.*

From the Register we also copy a translation of the clause, containing the law touching the crime in question. The original may be found in the 14th clause of the 225th section of the Penal Code, the edition published in the 10th year of Taoukwang, A. D. 1830.

"Those who deal in opium shall be punished according to the law against those who trade in prohibited goods (namely, military stores and weapons). The principal shall wear the collar one month, and be banished to the army at a near frontier. The accomplices shall be punished with one hundred blows and banished for three years. He who clandestinely opens an opium smoking shop, and seduces the sons and younger brothers of free families to smoke opium, shall be punished according to the law against those who delude the multitude by depraved doctrines. The principal, when his crime is proved, shall be strangled after his term of imprisonment; the accomplices shall be punished with one hundred blows, and banished three thousand *le*. And the boat people, constables, and neighbors, shall all receive one hundred blows, and be banished from the province for three years."

An eye-witness of the execution of this law on Kwŏ Seping, gives the following particulars, which we quote from the Canton Press of the 14th inst.

"While taking my usual walk this evening about five o'clock, I saw a large mob of celestials, together with some foreigners, assembled, outside the wall of this town, near St. Antonio gate, and was informed that a Chinese was about to be strangled for having been a dealer in opium. Desirous of witnessing this scene, I approached the mob, and in the course of a quarter of an hour the tsotang of Macao arrived, and with him from fifty to sixty police runners. A few minutes afterwards the yew-foo military officers of Casa Branca, the Heängshan heën, (district magistrate of Heängshan,) and the keunming foo of Casa Branca, came in rotation, followed by the unfortunate culprit in a bamboo cage, born by two executioners, guarded by about one hundred of the imperial infantry, who were armed with boarding pikes and other formidable weapons of war. There were two matted bamboo shades built up for this occasion, the distance between them being from thirty-five to forty yards: one of these shades was furnished with chairs and tables, where the mandarins seated themselves after having exchanged the customary civilities one with another: the other was the place for the execution, and was consequently fitted in a less tasty and expensive style, containing only a slight wooden cross, about six feet in height with a hole in the upper part immediately above the horizontal cross-piece. Three guns were fired as a signal to prepare for the execution of the culprit. With his arms and legs heavily loaded with shackles of iron, he was literally shaken out of the cage, a most pitiable looking object, covered with filth, and so emaciated from an existence of about four months in a Chinese prison, as to seem more dead than alive. He was dragged to the place of execution and placed standing upon a piece of brick, touching the cross with his back. The executioners commenced by lashing a rope round his legs, under the arms, then through the whole in the upper part of the cross, after which it was passed through the loops of the cord and twisted round several times for the purpose of tightening the rope in order to effect strangulation. No apparent signal, other than the removal of the piece of brick from under the feet, was given for the fatal turning of the stick. The expression of the man's countenance did not change, nor was he perceived to make any struggle. The manner in which his arms and legs were shackled and tied to the cross must account for the latter circumstance. When the man had been dead about ten minutes, the mandarins departed under a salute of three guns; and shortly afterwards the executioners followed, but not until they had fully assured themselves, by examination of his eyes and mouth, that he was dead. They left him still fastened to the cross, but removed from his hands and feet the shackles with which, up to this time, they had been bound."

Thus died the unhappy Kwŏ Seping. He remained stretched on the cross till Monday evening, the 9th instant, when he was interred near the spot where he was strangled.

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